



ISLAM

in Sub-Saharan Africa

A Partially Annotated Guide

Compiled by Samir M. Zoghby
African Section

Library of Congress Washington 1978

Library of Congress Cataloging in Publication Data

Zoghby, Samir M
Islam in sub-Saharan Africa.

Includes index.

1. Islam—Africa, sub-Saharan—Bibliography.
 2. Africa, sub-Saharan—History—Bibliography. I. Title.
Z7835.M6Z63 [BP64.A1] 297'.0967 76-7050
- ISBN 0-8444-0183-8

Contents

Preface	v	Cities	76
Key to Location Symbols	vi	History	77
Key to Periodical Abbreviations	vii	Languages & Linguistics	87
Key to Sources	viii	Literature	88
Africa, General		Politics	88
Archival Material	1	Society & Culture	90
Biography	2	Theology	91
Christian Missions	3	Trade	92
Cities	4	1850-1960	
Education	5	Central Region	93
History	6	Biography	93
Languages & Linguistics	26	Cities	93
Law	26	History	94
Literature	28	Languages & Linguistics	99
Metallurgy	29	Literature	100
Politics	29	Politics	100
Sects	33	Society & Culture	101
Society & Culture	34	Eastern Region	101
Theology	38	Archival Material	101
Trade	39	Biography	103
900-1600		Christian Missions	107
General	41	Cities	108
Roads & Itineraries	41	Education	110
Central Region	41	History	111
History	41	Languages & Linguistics	132
Eastern Region	42	Law	135
History	42	Literature	135
Western Region	46	Numismatics	138
Biography	46	Politics	139
Cities	48	Sects	141
History	53	Society & Culture	142
Languages & Linguistics	63	Theology	145
Numismatics	63	Trade	145
Politics	63	Southern Region	145
Sects	64	History	145
Society & Culture	65	Theology	147
Trade	66	Western Region	148
1600-1850		Architecture	148
Central Region	67	Archival Material	149
History	67	Biography	153
Eastern Region	68	Christian Missions	157
Cities	68	Cities	158
History	69	Education	163
Trade	71	History	165
Southern Region	72	Languages & Linguistics	190
History	72	Law	193
Western Region	72	Literature	195
Archival Material	72	Music	200
Biography	74	Numismatics	201

Politics -----	201	Society & Culture -----	233
Roads & Itineraries -----	205	Western Region -----	233
Sects -----	205	Archival Material -----	233
Society & Culture -----	208	Biography -----	233
Theology -----	219	Cities -----	234
Trade -----	219	Education -----	234
1960-1974 -----		History -----	235
Central Region -----	223	Languages & Linguistics -----	237
History -----	223	Law -----	237
Society & Culture -----	223	Literature -----	238
Eastern Region -----	224	Politics -----	239
Education -----	224	Sects -----	240
History -----	224	Society & Culture -----	240
Law -----	227	Glossary -----	245
Languages & Linguistics -----	227	List of Periodicals -----	247
Literature -----	228	Index -----	253
Politics -----	228	Library of Congress Publications on Africa	
Society & Culture -----	231	Since 1960 -----	316
Southern Region -----	233	Guides in Preparation Under Consideration	317

Preface

Islam is a dynamic and growing religion in Africa, where it has alternately passed through militant and peaceful phases. The evolutionary phase of the Ghana Empire, in which Muslim traders played a major political role, was followed by the militant Almoravid era of the 11th century. A peaceful stage of Islamization under the influence of traders who settled in both the East and the West and spread the Message of the Prophet was followed by the Jihad movements of the 19th century. In the 20th century, Islam has become an important political variable. Throughout these various changes, Islam has shown its plasticity and ability to adapt to the African milieu, becoming in the process a truly indigenous faith.

This partially annotated bibliography presents a selection of books and periodical articles pertaining to Islam in sub-Saharan Africa. North Africa has been omitted because responsibility for the northern tier of the continent belongs to the Near East Section of the Orientalia Division rather than to the African Section and also because of the wealth of similar guides to reference material dealing with Islam in the North.

The main criterion in selecting items was whether Islam and Muslim populations are the central focus and major theme of a given work. Included are works dealing with the Islamization of the sub-Saharan zone; Muslim populations and their social, political, and religious structure; the impact of Islam and Arabic culture on the converted peoples; the resistance of Muslim leaders

and reformers to European imperial designs; and the role of Islam as a major variable in political relations between Muslim states in the 20th century.

The most difficult decisions in the selection process related to works on the impact of Arabs and the Arabic language as carriers of Islam; a number of such peripheral items have been included, however, because they provide an understanding of the many and complex facets of Arabo-Islamic culture. Excluded from the compilation are unpublished doctoral dissertations.¹

Entries are arranged by historical periods, with each chronological grouping divided by four broad regions of Africa. These in turn are subdivided by subject.

Susan Knoke Rishworth, a former staff member of the African Section, compiled the entries relating to papers on Islam read at annual meetings of the African Studies Association and those dealing with African fictional writing reflecting a Muslim milieu and influence. H. Dwight Beers prepared the glossary.

December 1974 was the terminal date for adding entries and bibliographic information.

Samir M. Zoghby
African Section
General Reference and
Bibliography Division
Reference Department

1. For information on doctoral dissertations, see: *American & Canadian Doctoral Dissertations & Master's Thesis on Africa, 1886-1974*, compiled by Michael Sims and Alfred Kagan (Waltham, Mass., African Studies Association [c1976] 365 p. Z3501.S5); *American Doctoral Dissertations on the Arab World, 1883-1974*, compiled by George D. Selim, Near East Section, Orientalia Division (Washington, Library of Congress; for sale by the Supt. of Docs., U.S. Govt. Print. Off., 1976. xviii, 173

p. Z3013.S43 1976); *Dissertations in History; an Index to Dissertations Completed in History Departments of United States and Canadian Universities*, compiled by Warren F. Kuehl ([Lexington] University of Kentucky Press, 1965-[72] 2 v. Z6201.K8) covering the period 1873-June 1970, and *Doctoral Dissertations in History*, v. 1+ Jan./June 1976+ ([Washington] semiannual. Z6205.D6) plus earlier compilations of the American Historical Association, Institutional Services Program.

Key to Location Symbols

CSt-H	Stanford University, Hoover Institution on War, Revolution, and Peace, Stanford, Calif.	MBA	American Academy of Arts and Sciences, Boston, Mass.
CU	University of California, Berkeley, Calif.	MBU	Boston University, Boston, Mass.
CtHC	Hartford Seminary Foundation, Hartford, Conn.	MH	Harvard University, Cambridge, Mass.
CtY	Yale University, New Haven, Conn.	MH-P	Harvard University, Peabody Museum, Cambridge, Mass.
CtY-D	Yale University, Divinity School, New Haven, Conn.	MiEM	Michigan State University, East Lansing, Mich.
DHU	Howard University, Washington, D.C.	MiU	University of Michigan, Ann Arbor, Mich.
DLC	Library of Congress, Washington, D.C.	MnU	University of Minnesota, Minneapolis, Minn.
DLC-LL	Library of Congress, Law Library, Washington, D.C.	NN	New York Public Library, New York, N. Y.
DLC-Micro	Library of Congress, Microform Reading Room, Washington, D.C.	NN-Sc	New York Public Library, Schomburg Collection, New York, N. Y.
ICU	University of Chicago, Chicago, Ill.	NNC	Columbia University, New York, N. Y.
IEN	Northwestern University, Evanston, Ill.	NjPT	Princeton Theological Seminary, Princeton, N.J.
IU	University of Illinois, Urbana, Ill.	WU	University of Wisconsin, Madison, Wisc.

Key to Periodical Abbreviations

- A & A
L'Afrique et l'Asie. [Paris] DT1.A85
- BCAOF
Comité d'études historiques et scientifiques de
l'Afrique Occidentale française. Bulletin.
Paris. DT521.C6
- BIFAN
Institut fondamental d'Afrique noire. Bulletin.
Dakar. DT1.I5123
- BSOAS
London. University. *School of Oriental and African studies*. Bulletin. [London] PJ3.L6
- CEA
Cahiers d'études africaines. Paris. DT1.C3
- JAH
Journal of African history. [London, New
York] DT1.J65
- JHSN
Historical Society of Nigeria. Journal. [Ibadan]
DT515.A2H5
- JOSAF
Société des africanistes, Paris. Journal. Paris.
DT1.S65
- MW
The Muslim world. Hartford. DS36.M7
- NA
Notes africaines. [Dakar] DT1.I513
- RMM
Revue du monde musulman. Paris, E. Leroux.
DS36.R4
- SNR
Sudan notes and records. Khartoum.
DT118.S85
- TNR
Tanzania notes and records. Dar es Salaam.
DT436.T3

Key to Sources

ASA Program

African Studies Association, *15th, Philadelphia, 1972*. [Program. Waltham, Mass., Brandeis University, 1972?] 52 p. DLC

Brasseur

Brasseur, Paule. *Bibliographie générale du Mali (anciens Soudan français et Haut-Sénégal-Niger)* Dakar, IFAN, 1964. 461 p. (Institut français d'Afrique Noire. Catalogues et documents, 16) Z3711.B7

Col. Off. Lib. Cat.

Gt. Brit. *Colonial Office. Library. Catalogue of the Colonial Office Library*, London. Boston, G. K. Hall, 1964. 15 v. Z921.L388

Col. Off. Lib. Cat. Suppl.

—First supplement. Boston, G. K. Hall, 1967. 894 p. Z921.L388 Suppl.

Gaskiya

Gaskiya Corporation, Zaria. *Gaskiya catalogue* 1970. 12 p. DLC

I.A.I. Cat.

International African Institute. *Library. Cumulative bibliography of African studies*. Boston, G. K. Hall, 1973. 2 v. Z3509.I57

Ita

Ita, Nduntuei O. *Bibliography of Nigeria; a survey of anthropological and linguistic writings from the earliest times to 1966*. London, F. Cass [1971]xx xv, 271 p. Z3597.I8

Jahn

Jahn, Janheinz, and Claus P. Dressler. *Bibliography of creative African writing*. Millwood, N.Y., Kraus-Thompson Organization, 1973. xl, 446 p. Z3508.L5J28 1973

Joucla

Joucla, Edmond A. *Bibliographie de l'Afrique occidentale française*. Par E. Joucla, avec la collaboration des services du gouvernement général de l'Afrique occidentale française et pour le Dahomey de M. Maupoil, administrateur des colonies. Paris, Société d'éditions géographiques, maritimes et coloniales, 1937. 704 p. (Bibliographie générale des colonies françaises) Z3711.J68 1937

London. Univ. Inst. of Educ. Cat.

London. University. *Institute of Education. Catalogue of the collection of education in tropical areas*. Boston, G. K. Hall, 1964. 3 v. Z5819.L648

Marcus

Marcus, Harold G. *The modern history of Ethiopia and the Horn of Africa: a select and annotated bibliography*. Stanford, Calif., Hoover Institution Press [1972]xx ii, 641 p. (Hoover Institution bibliographical series, 56) Z3521.M35

Rishworth

Rishworth, Susan K. *Spanish-speaking Africa; a guide to official publications*. Washington, D.C., Library of Congress, 1973. 66 p. Z2689.R57

Royal Comm. Soc. Cat.

Royal Commonwealth Society. *Library. Subject catalogue of the Library of the Royal Empire Society, formerly Royal Colonial Institute, by Evans Lewin*. v. 1. *The British Empire generally, and Africa*. [London] 1930. 582, cxxiii p. Z7164.C7R82, v. 1

Africa, General

ARCHIVAL MATERIAL

1
Brockelmann, Carl. *Geschichte der arabischen Literatur*. 2. den supplementbänden angepasste aufl. Leiden, E. J. Brill, 1943-49. 2 v. PJ7510.B7 1943
——— ——— Erster-[dritter] supplementband. Leiden, E. J. Brill, 1937-42. 3 v.

PJ7510.B7 Suppl.

2
——— *Tarīkh al-Adab al-‘Arabī* [History of Arabic literature] Transl. by ‘Abd al-Ḥalīm al-Najjār. Cairo, Dār al-Ma‘ārif, 1962+

Z7052.B862 Orien Arab

At head of title: *Jāmi‘at al-duwal al-‘Arabīyah*.
Translation of *Geschichte der arabischen Litteratur*.
L.C. has v. 1-3.

3
Huisman, A. J. W. *Les manuscrits arabes dans le monde. Une bibliographie des catalogues*. Leiden, E. J. Brill, 1967. 100 p. Z6605.A6H8

4
Ibrāhīm, ‘Abd al-Laṭīf. *Min al-wathā‘iq al-‘Arabīyah, dirāsāt fī al-kutub wa al-maktabāt al-Islāmiyah*. [From Arab documents, studies in Islamic books and libraries] [Cairo, Dār wa maṭābi‘ al-sha‘b, 1962] 1 v. (various pagings) illus., facsim., plates. Z8.E4I2 Orien Arab

Though related to Egypt, these studies on Arab libraries and book production reflect an organization and attitude toward books prevalent in the whole Islamic world, including sub-Saharan Africa.

5
Lewicki, Tadeusz. *Źródła Arabskie do dziejów Afryki na Południe od Sahary*. [Arabic sources for the history of Africa south of the Sahara] *Etnografia polska*, tom 9, 1965: 221-293.

GN585.P6E8, v. 9

Investigation of the external Arabic sources on the region, from al-Fazārī at the end of the eighth century to such 19th-century writers as ‘Umar al-Tūnisi.

6
London. University. *School of Oriental and African Studies. Library. Index Islamicus*, 1906-1955; a

catalogue of articles on Islamic subjects in periodicals and other collective publications, compiled by J. D. Pearson, librarian. Cambridge, Eng., W. Heffer [1958] xxxvi, 897 p. Z7835.M6L6

——— ——— Supplement. 1956-60+ 4 v. Cambridge, Eng., W. Heffer. Z7835.M6L62

Compiler 1956+ : J.D. Pearson.

7
Monteil, Vincent. *Les manuscrits historiques arabo-africains*. pt 1-3. BIFAN, t. 27, juil./oct. 1965: 531-542; t. 28, juil./oct. 1966: 668-675; t. 29, juil./oct. 1967: 599-603. DT1.I5123, v. 27, 28, 29

A most useful bibliographic essay by the former director of IFAN on manuscripts using Arabic script. The regions covered include Ghana, Nigeria, East Africa, Mauritania, Senegal, Niger, Mali, Guinea, Ivory Coast, and Upper Volta. The material surveyed includes documents in Arabic, constituting the bulk of the works, Hausa, Swahili, Fulfulde, and a few in Mamprule, Akan, and Dyula. A mine of information.

8
al-Munajjid, Ṣalāḥ al-Dīn. *Qawā ‘id fahrasat al-Makḥṭū‘āt al-‘Arabīyah*. [Rules for the indexing of Arabic manuscripts] Beirut, Dār al-Kitāb al-jadīd, 1973. 79 p. DLC

9
Sow, Alfā Ibrāhīm. *Inventaire du Fonds Amadou-Hampâté Bâ, répertorié à Abidjan en 1969*. Paris, C. Klincksieck, Université de Paris X, Laboratoire d'éthnologie et de sociologie comparative, 1970. 85 p. Z6616.B23S68

Inventory of the holdings (865 items) of the eminent Fulbe scholar, grouped by the following categories: general, literature, history, linguistics, religion, symbolism and astrology, geomancy and magic, and ethnology. The citation provides the title of the piece, its author, pagination, and language.

10
Tetuán. *al-Maktabah al-‘Āmmah*. Catálogo de materias (obras relativas al Islam y Africa) de la Biblioteca General del Protectorado; redactado por Guillermo Guastavino Gallent, Director de Archivos y

Bibliotecas del Protectorado. Tetuán, Editora Marroquí, 1952. 608 p. Z965.T45

11

Vajda, Georges. Index général des manuscrits arabes musulmans de la Bibliothèque nationale de Paris. Paris, Éditions du Centre national de la recherche scientifique, 1953. 743 p. (Publications de l'Institut de recherche et d'histoire des textes, 4) Z6621.P22A6 1953

12

Vatican. *Bibliotheca vaticana*. Elenco dei manoscritti arabi islamici della Biblioteca vaticana: vaticani, barberiani, borgiani, rossiani. Città del Vaticano, Biblioteca apostolica vaticana, 1935. xxix, 347, 41* p. ([Vatican. Biblioteca vaticana] Studi e testi. 67) Z6621.R78A6

At head of title: Giorgio Levi della Vida.

"Opere bio-bibliografiche e pubblicazioni periodiche": p. [xix]-xx; "Cataloghi di manoscritti": p. xxi-xxvi.

13

Yusuf Kamal, *Prince*. Monumenta cartographica Africae et Aegypti. [Le Caire] 1926-51. 5 v. in 16. illus., plates, port., maps (part fold., part col.), diagrs., facsims. (part col.) G2445.Y8

Vol. 1 has added t.p. in Arabic.

An encyclopedic compilation of maps and geographical descriptions of African regions. The texts are in the original language with a French translation, printed in black with the geographical names printed in red. A unique aid to scholarship, produced with great technical skill.

14

———Quelques éclaircissements épars sur mes Monumenta cartographica Africae et Aegypti. Leiden, Imprimés pour l'auteur par E. J. Brill, 1935. 216 p. GA1341.Y84

BIOGRAPHY

15

'Abd al-Nabī, 'Abd al-Ḥamīd. al-Qādah al-Ifriqīyūn. [African leaders] [Cairo, al-Dār al-qawmīyah lil-ṭibā'ah wa-al-nashr, 1964] 153 p. ports. (Madhāhib wa shakhṣīyat, 96) DT18.A6 Orien Arab

Biographies of a number of African leaders.

16

Badawī, 'Abduh. Shakhṣīyāt Ifriqīyah, [African personalities] [Cairo] Wizārat al-Thaqāfah wa-al-

Irshād al-Qawmī, al-Idārah al-'Āmmah lil-Thaqāfah [1963?] 167 p. illus. DT18.B3
Biographies of 35 black leaders.

17

Ḥasan, Muḥammad 'Abd al-Ghanī. al-Sharīf al-Idrīsī, Ashhar jughrāfiy al-'Arab wa-al-Islām. [Al-Sharīf al-Idrīsī, the most famous geographer of the Arabs and Islam] [Cairo] al-Hay'ah al-'Āmmah lil-ta'līf wa-al-nashr, 1971. 239 p. (A'lām al-'Arab, 97) G93.I432H33 Orien Arab

18

Mughal, Munir Ahmad. Hadrat Bilal. Islamic literature, v. 15, July 1969: 43-48. BP1.I68, v. 15

Short biography of Bilāl, the black muezzin of the Prophet Muḥammad, who was one of the first converts to Islam.

19

Muḥsin, Ḥasan 'Abd al-Samī'. Ibn Baṭṭūṭah al-raḥḥālāh; wa kayfa ṣawwara al-mujtama' al-Islāmī fī 'aṣrihi. [Ibn Battutah the traveler; and how he described the Islamic society of his era] Cairo, al-Majlis al-a'lā lil-shu'ūn al-Islāmīyah, 1965. 114 p. (Dirāsāt fī al-Islām, no. 48) BP20.D5, no. 48 Orien Arab

General introduction to the travels of Ibn Baṭṭūṭah during the 14th century. Muḥsin provides a biographical sketch, a synopsis of Ibn Baṭṭūṭah's travels from Tangiers, including a visit to the Sudan, and commentary on his description of the Islamic society he observed.

20

al-Munajjid, Ṣalāḥ al-Dīn. A'lām al-tārīkh wa-al-jughrāfiyah 'ind al-'Arab. [Outstanding Arab historians and geographers] Beirut, Mu'assasat al-turāth al-'Arabī, 1959+ DS222.8.M8

L.C. has v. 1. One of a series by Ṣalāḥ al-Dīn al-Munajjid. Contents: pt. 1. al-Balādhurī, Yāqūt, Ibn Khālīqān. —pt. 2. al-Muqaddasī, al-Ḥumaydī, Ibn 'Asākir. —pt. 3. Abū al-Fidā', Ibn al-Athīr, al-Dhahabī.

21

Muṣ'ad, Muṣṭafā Muḥammad. al-Ḥasan ibn Muḥammad al-Wazzān (Liyū al-Ifriqī). [Leo Africanus] In Jāmi'at al-Qāhirah fī al-Kharṭūm. Majalāh, m. 1, 1970: 41-66. DLC

Biography of Leo Africanus and description of the 15 "kingdoms" he visited: "Wālātā, Ghinyā, Mālī, Tumbuktū, Gāgaw (Ghāw), Gūbir, Aghādīs, Kānu, Katsinā, Zagzag, Zamfarā, Wangarā, Bornū, Gāgawā, al-Nūbah."

22

Qāsim, Jamāl Zakariyā. Kitāb waṣf Ifrīqiyā wa tārikhihā lil Ḥasan ibn Muḥammad al-Wazzān; al-Musammā bi-Liyūn al-Ifriqī. [The Book of the description of Africa and its history by Hasan ibn Muhammad al-Wazzan; known as Leo Africanus] In Cairo. Jāmi'at 'Ayn Shams. *Kulliyat al-Ādāb*. Hawliyyāt, m. 11, 1968: 279-306.

AS693.C36, v. 11 Orien Arab

Study of Leo Africanus and his magnum opus as an example of Arab writings on Africa.

23

Stafford, A. O. Antar, the Arabian Negro warrior, poet and hero. *Journal of Negro history*, v. 1, Apr. 1916: 151-162. E185.J86, v. 1

'Antar ibn Shaddād al-'Absī (d. ca. 615) was the son of Zubaydah, an Ethiopian woman taken prisoner by his father in a tribal raid. Stafford, citing a number of authorities, shows the prominent place occupied by a black poet in the pantheon of Arab literary figures.

CHRISTIAN MISSIONS

24

al-Azam, Yusuf. Christian missionary onslaught in Africa. *Islamic literature*, v. 14, Dec. 1969: 57-59.

BP1.I68, v. 14

Brief appeal to the Muslim community for help against the danger of Christianity in Africa. al-Azam cites statistical data to back his call for Muslims to resist the "machinations of Christian missions which are out to damage Islam and demoralize Muslims in Africa."

25

Blyden, Edward W. The Koran in Africa. In *African Society*. *Journal*, v. 4, Jan. 1905: 157-171. DT1.R62, v. 4

Empathic examination of Islam in Africa and its influence manifested by the veneration for the Holy Koran and the diffusion of Arabic. Blyden points out the problems facing Christian missionaries, concluding: "What is needed is not only the *preaching*, but the *acts* of the Apostles."

26

Bonet-Maury, Gaston. L'islamisme et le christianisme en Afrique. Paris, Hachette, 1906. 299 p. fold. map. BP65.A4B6

27

Breetveld, Jim. Islam reaches for Africa. *Catholic digest*, v. 28, Dec. 1963: 32-36. BX801.C34, v. 28

28

Filesi, Teobaldo. Esordi del colonialismo e azione della chiesa. *Africa*, anno 20, giugno 1965: 143-162; anno 20, sett. 1965: 269-293; anno 20, dic. 1965: 370-403. DT1.A843, v. 20

29

Küsters, P. M. Der Islam als afrikanische Macht und Gefahr. *Hochland*, 35. Jahrg., Mai 1937/38: 112-119. AP30.H67, v. 35

30

Putney, Ethel W. Islam in pagan Africa. *MW*, v. 8, Apr. 1918: 162-167. DS36.M7, v. 8

Beginning with a review of Johannes du Plessis' *Thrice Through the Dark Continent* (London, Longmans, Green, 1917. DT351.D85), Miss Putney warns the world of missions of the dangers of Islam in "pagan Africa." She attempts to explain the reasons for the success of Muslim proselytization and urges a more energetic Christianization campaign.

31

Rogers, Joel A. The Negro's experience of Christianity and Islam. *Review of nations*, no. 6, Jan./Mar. 1928: 69-81. AP4.R38, 1928

32

Roome, W. J. W. The border marches of Islam from the Red Sea to the Gulf of Guinea. *MW*, v. 10, July 1920: 220-240. DS36.M7, v. 10

Harping on the theme of the Arab/Muslim slave trader—"the Moslem is by instinct and religion an oppressor and slaver"—Roome presents the missionary view on the advance of Islam and how the latter "raises hopes by a hollow prestige and leaves its victims with a false idea of God, that frustrates the work of the Christian missionary, coming with the Story of Redeeming Love."

33

—"The dead weight of Islam" in Equatorial and Southern Africa. *MW*, v. 4, July 1914: 273-290. DS36.M7, v. 4

34

—"The dead weight of Islam" in Western and Eastern Sudan. *MW*, v. 4, Apr. 1914: 120-136. DS36.M7, v. 4

35

Silberman, Leo. The challenge of Islam in Africa: I. Christian century, v. 76, Mar. 25, 1959: 356-358. BR1.C45, v. 76

CITIES

36

—The challenge to missions in Africa: II. Christian century, v. 76, Apr. 13, 1959: 387–388.

BR1.C45, v. 76

37

Simon, Gottfried. Islam and backward races. MW, v. 2, Oct. 1912: 387–404. DS36.M7, v. 2

Dr. Simon bemoans the “rapid expansion of Islam” in East, Central, and West Africa and shows the impact of Islamization on the populations of these areas. In his conclusion Simon reflects the general feeling of missionaries of the era when he says: “We cannot . . . quietly look on while Islam makes its triumphant progress among the backward races. It means we are exposing them to brutal violence. Let us see to it that Christian missions have a free hand both as regards means and workers; they alone can undertake the difficult task of educating these people, for they alone know what educative love is, they alone have acquired their wisdom, and their educative wisdom withal, where we can gain it best of all, from the Word of Him Who is moulding all the nations upon earth, at the feet of the Crucified Savior, Who gave Himself in love for mankind.”

38

Sossidi, Elef. Gott in Afrika. Die Islamische und die Christliche mission in der neuen afrikanische gesellschaft. Frankfurter Hefte, 20. Jahrg., Feb. 1965: 108–114. AP30.F555, v. 20

39

Zwemer, Samuel M. The influence of animism on Islam; an account of popular superstitions. New York, Macmillan Co., 1920. 246 p. front., illus., plates. BP175.A6Z8

“This volume contains the A. C. Thompson lectures for 1918–1919 delivered on the Hartford Seminary Foundation and at Princeton Theological Seminary in a course of lectures on missions.” See also 418.

40

—Mohammed or Christ; an account of the rapid spread of Islam in all parts of the globe, the methods employed to obtain proselytes, its immense press, its strongholds, and suggested means to be adopted to counteract the evil. New York, Fleming H. Revell Co. [1915?] [17]–292 p. front., illus., plates, facsimis. BP172.Z8

Collection of articles by the then editor of the *Muslim World*, stressing the importance and magnitude of the Islamic threat and proposals to put a stop to the spread of Islam.

41

Abbās, Muḥammad Jalāl. Tumbuktū. In Cairo. al-Jāmi‘ al-Azhar. Majallat al-Azhar, m. 36, Apr. 1965: 1078–1085. BP1.C3, v. 36 Orien Arab

A short history of the “port of the desert” and its vicissitudes, from its foundation to the independence of Mali. ‘Abbās closes with the statement that Timbuktu is the only city in the world that, in the words of al-Sa’dī, “was not spoiled by the worship of idols, and none but the Merciful was bowed to on its spot.”

42

Badawī, ‘Abduh. Mudun Ifrīqīyah. [African cities] [Cairo, al-Dār al-qawmīyah lil-ṭibā‘ah wa-al-nashr, 1963] 241 p. (Min al-Sharq wa-al-Gharb, 75) DT12.2.B3 Orien Arab

Free verse presentation of 14 African cities in a radio program style.

43

Davidson, Basil. The lost cities of Africa. Boston, Little, Brown [1959] 366 p. illus.

DT25.D3 1959a

London edition (Gollancz) has title: *Old Africa Rediscovered* (DT25.D3 1969).

44

The Islamic city: A colloquium [held at Ali Souls College, June 28–July 2, 1965] published under the auspices of the Near Eastern History Group, Oxford, and the Near East Centre, University of Pennsylvania. Oxford, Cassiere; [Philadelphia] University of Pennsylvania Press, 1970. 222 p. 11 plates, illus., maps, plans. (Papers on Islamic history, no. 1) D199.3.I789

Papers delivered at a meeting organized by the Near Eastern History Group, Oxford. English and French.

45

Lapidus, Ira M. Muslim cities in the later Middle Ages. Cambridge, Harvard University Press, 1967. xiv, 307 p. maps. (Harvard Middle Eastern studies, 11) JS61.L3

46

Silla, Ousmane. Villes historiques de l’Afrique Saharo-Soudanaise. Revue française d’études politiques africaines, no 29, mai 1968: 25–38.

DT1.R4, 1968

Descriptions of five cities, namely, Kumbi Šāliḥ, Awdaghost, Gao, Jenne, and Timbuktu.

46a

Tanga, L. Note bibliographique sur les villes de l'Afrique noire avant 1850. *Études congolaises*, v. 10, mai/juin, 1967: 112–122. DT658.E8, v. 10

EDUCATION

47

'Abbās, Muḥammad Jalāl. *al-Ta'lim al-Islāmī fī Ifrīqiyā: Dawr al-Nash'ah wa-l-izdihār; Dawr al-nash'ah wa-l-izdihār, 'aṣr al-turuq al-ṣufiyah; dawr al-nash'ah wa-l-izdihār; Hādiruhu wa mustaqbaluhu*. [Muslim education in Africa: the beginnings and flourishing; the beginnings and flourishing, the era of Sufi orders; the beginnings and flourishing; its present and future] *In* Cairo. *al-Jāmi' al-Azhar*. *Majallat al-Azhar*, m. 37, Sept. 1965: 196–200; m. 37, Jan. 1966: 421–426; m. 38, Aug. 1966: 358–364; m. 39, Feb. 1968: 779–783.

BP1.C3, v. 37–39, *Orien Arab*

A thorough study of Muslim education in Africa from its beginnings to the post-independence period. The first part describes the introduction of Muslim education, the programs, educators, and levels of achievement, and its zenith under the great Islamic medieval empires. The second part shows the collapse of the great Western empires and the Portuguese crusades on the East coast, a period which witnessed a revival of animism. In this chaotic situation the Sufi orders emerged as a zealot reaction, thus saving Islam in its African "times of troubles." Sufism maintained Muslim education from the 17th to the 19th century.

The colonial period and the Europeans' perennial conflict with Islam and Muslim education are studied in the third part. 'Abbās argues that the European authorities encouraged missionary activities surreptitiously as well as blatantly, as when Britain supported such rival Muslim sects as the Aḥmadiyah after the Christian missions failed. Islam and Muslim education emerged weakened and shaken, to be given a new lease on life by the revivalist and reformist trend initiated by the Salafiyah movement of Shaykh Muḥammad 'Abduh of Egypt. The reaction of the colonial powers was to stress the differences among the sects and urge a confrontation, such as the riots in Bamako in 1957, between the reformists and Sufi traditionalists. The fourth part examines the legacy of the colonial era and the necessity to reform Muslim education to make it relevant to the modern needs of African states. The author calls upon the Azhar to contribute to the rejuvenation of Muslim education in Africa.

48

'Azzūz, Ibrāhīm, and 'Abd al-Fattāḥ Shalabī. *Kayfa Tuṣālī*. [How to pray] *Keifa tusali*. [Cairo] Maktabat al-Wa'y al-'Arabī [1967]. 39 p. col. illus.

BP183.3.A9 *Orien Arab*

Detailed presentation on the preliminaries and procedures of the Muslim prayer, geared to young French-speaking Muslims.

49

Barnes, Leonard C. *Shall Islam rule Africa?* [a paper read before the Baptist Ministers' Conference of Boston and vicinity]. Boston [1890]. 32 p. CtY

50

Conference on Muslim Education, *Dar es Salaam*, 1958. *Proceedings of the Conference on Muslim Education on 20th–22nd November 1958*. [Nairobi, Govt. Printer, 1959] 40 p. DLC

51

Dodge, Bayard. *Al-Azhar; a millennium of Muslim learning*. Washington, Middle East Institute, 1961. 239 p. illus. LG511.C45D6

52

———Muslim education in medieval times. Washington, Middle East Institute, 1962. 119 p. LA99.D6

A thorough description of the Islamic educational system. Dealing essentially with the Middle East, the study also records Muslim education as it was probably followed in the Sudanic area.

53

el-Garh, M. S. The philosophical basis of Islamic education in Africa. *West African journal of education*, v. 15, Feb. 1971: 8–20. L81.W4, v. 15

After sketching the development of education in the Muslim world and Africa, the author concludes that "in the end 'Islamic education' would have to mean, not just—as it has meant for centuries prior to modern times—education in the religion of Islam, but education—without any qualifications—of the Muslim masses all over the world."

54

Goody, John R. *Literacy in traditional societies*, edited by Jack Goody. Cambridge [Eng.] Cambridge University Press, 1968. 347 p. LC149.G6

55

Hiskett, Mervyn. Problems of religious education in Muslim communities in Africa. *Overseas education*, v. 32, Oct. 1960: 117–126. LC2601.O8, v. 32

56

Histoire universelle des missions catholiques d'après la conception originale de J. L. Françoisprimo. Publiée sous la direction de S. Delacroix. Paris, Grund [1956-59] 4 v. illus., col. plates, ports., maps (part fold., part col.), diags., facsims.

BV2100.H45

57

Muḥammad 'Abd al-Raḥīm Ghunaymah. Tārīkh al-Jāmi'āt al-Islāmiyah al-Kubrā [History of the great Islamic universities] Tetouan, Dār al-ṭibā'ah al-Maghribīyah, 1953. 330 (i.e. 332) p. LA99.M8

At head of title: Ma'had mawlāy al-Ḥasan.

58

Qurṛā'ah, Sanīyah. Tārīkh al-Azhar fī alf 'ām. [The history of the Azhar [University] during the past one thousand years] [Cairo] 1968. 462 p. illus., ports. LG511.C45Q7

At head of title: Maktab al-ṣaḥāfah al-duwalī lil-ṣaḥāfah wa-al-nashr yuqaddim.

59

Rajab, Maṣṣūr 'Alī. al-Azhar bayna al-mādī wa-al-ḥādīr. [The Azhar [University] between past and present] [Cairo] Maṭba'at al-maqtataf wa-al-muqattam, 1946. 88 p. LG511.C45R2

60

Shalabī, Aḥmad. History of Muslim education. Beirut, Dar el-Kashshāf, 1954. 16, 266 p. plates, map, facsims., plan. LA99.S5

Thesis—Cambridge University.

General introduction to education in the Muslim world. Traditional Muslim educational systems in sub-Saharan Africa were often patterned on the Arab model with regional variations and adjustments.

61

Signaté, Ibrahima. Education, Koran à l'écoute de la voix des anciens. Jeune Afrique, no 304, 6 nov. 1966: 60-62. DLC

62

Strelcyn, Stefan. Jak pisali i jak pisza mieszkancy Afryki. [How have written and how write now the peoples of Africa] Kontynenty, Nr 8, 1964: 34-35. G464.K685, v. 8

63

Totah, Khalil A. The contribution of the Arabs to education. New York, Teachers College, Columbia University, 1926. 105 p. (Teachers College, Col-

umbia University. Contributions to education, no. 231) LA99.T6 1926a

Although not touching upon Africa south of the Sahara, this dissertation examines Arab education during the Middle Ages in the Muslim world, of which regions of Africa have been an integral part. Relies heavily on Arabic primary sources.

64

al-Zayyāt, Aḥmad Ḥasan. Makkinū lil-Azhar fī Ifriqiya al-jadīdah. [Consolidate the Azhar in the new Africa] In Cairo. al-Jāmi' al-Azhar. Majallat al-Azhar, m. 32, Dec. 1960: 661-664.

BP1.C3, v. 32

The editor of the review urges the government to support the Azhar University in Africa. "The Azhar in Cairo and the Kaaba in Mecca are the two words which embody the meaning of Islam in the mind of the Muslim African, who turns to the Holy Mosque in search of its belief and to the Holy Azhar in search of its jurisprudence." The Foreign Students' City of the Azhar includes about 3,000 students from Africa and Asia. The author feels that it is not enough and suggests that "the state should make it possible for the Azhar [to carry its message] in this virgin land by providing it with funds and backing it with its influence to make it possible for the Azhar to achieve through Truth and Good what France had hoped to accomplish through Evil and Wrongdoing."

HISTORY

65

'Abd al-Qādir, Ḥāmid. al-Islām, zuḥūruhu wa-intishāruhu fī al-'ālam. [Islam, its rise and propagation in the world] al-Ṭab'ah 2. muzayyadah wa-munaqqahah. [Cairo] Maktabat nahḍat Miṣr [1964] 320 p. BP50.A2 Orien Arab

66

Abdul Basit. Problems confronting Islam and Muslims in Africa. Islamic literature, v. 14, July 1968: 25-35. BP1.I68, v. 14

Islam in Africa, according to the author, has been slowed by "Christian onslaught and Muslim complacency." He urges Muslims to contribute to the education of their coreligionists in Africa and to the dispatch of missionaries. He believes that Islam is bound to triumph over Christianity not only because "it is the True Religion of the Creator" but also "because Christianity is linked to colonialism and racism, and is not capable of solving its own problems."

67

Abū al-'Arab Muḥammad ibn Aḥmad al-Tamīmī. *Tabaqāt 'Ulamā' Ifrīqīyah wa-Tūnis*. [Classes of the erudites of Ifriqiyah and Tunis] Edited by 'Alī al-Shābī [and] Na'im Ḥasan al-Yāfi. [Tunis] al-Dār al-Tūnisīyah lil-nashr, 1968. 318 p. (Nafā'is al-makḥṭūṭāt) DT269.T8A3

68

Abulfeda, 1273–1331. *Géographie d'Aboulféda*; traduite de l'arabe en français, et accompagné de notes et d'éclaircissements par m. Reinaud. Paris, Imprimerie nationale, 1848–83. 2 v. in 3. 3 fold. maps. G93.A15

Vol. 2, pt. 2, translated by Stanislas Guyard.

One of the early translations of *Taqwīm al-Buldān*, the major work by the prince of Hama province in Syria during the tumultuous Mameluke period. The 28-page section dealing with *Bilād al-Sūdān* covers Somalia, Ethiopia, and the Sudanic belt. The cities mentioned by Abū al-Fidā include "La capitale du Takrou, Berysa, Gana, Koukou, Djadjé, Sofala, Mātan, Djymy, Zeghaoua, Dendema, Saharta, Bedje, Djarmy, Vefat, Hadyé, Dongola, Garfouné, Zeyla, Marka, and Macdaschou."

69

Adams, William Y. Ethnohistory and Islamic tradition in Africa. *Ethnohistory*, v. 16, fall 1969: 277–288. E51.E8, v. 16

Participation in the Islamic tradition requires historical validation. Such validation in Africa generally takes the form of migration legends or of family genealogies. Both are examined in terms of their effect on the ethnohistory of the region.—(Abstract supplied, modified)

70

African perspectives; papers in the history, politics and economics of Africa presented to Thomas Hodgkin. Edited by Christopher Allen and R. W. Johnson. Cambridge [Eng.] Cambridge University Press, 1970. xx, 438 p. illus., map, port. DT4.A33

Festschrift offered to Thomas Hodgkin on the occasion of his 60th birthday. The guiding principle in the selection made from the large number of essays presented was that they should reflect Hodgkin's own major concerns and interest and represent the several generations of Africanists he influenced. Partial contents: J. O. Hunwick, Notes on a Late Fifteenth Century Document Concerning 'al-Takrur'.—Ivor Wilks and P. Ferguson, In Vindication of Sidi al-Hajj 'Abd al-Salam Shabayni.—Jean Suret-Canale, Touba in Guinea; Holy Place of

Islam.—J. Holden, The Samorian Impact on Buna: an Essay in Methodology.—J. Goody, Reform, Renewal and Resistance: a Mahdi in Northern Ghana.—Donal Cruise O'Brien, The Saints and the Squire; Personality and Social Forces in the Development of a Religious Brotherhood.

71

Ahmad, Mubarak. *Islam in Africa*. Rabwah, 1962. MH

72

Ahmad, S. Maqbool, *comp.* *Islam in Africa and the Near East*. Allahabad, Abbas Manzil Library [1955?] MiEM

73

Akademiā nauk SSSR. *Institut etnografii*. *Drevnie i sredniekovye istochniki po etnografii i istorii narodov Afriki iuzhnee Sakhary*. [Ancient and medieval sources on the ethnography and history of the peoples of Africa south of the Sahara] [Podgotovka tekstov i perevody L. E. Kubbelʹa i V. V. Matveeva. Otvestvennye redaktory V. I. Belʹaev i D. A. Ol'derogge] Leningrad, Izd-vo Akademii nauk SSSR. [Leningradskoe otd-nie] 1960–65. 4 v. tables. DT1.A6

Each vol. has a special t.p.

Encyclopedic compilation of Arabic writings on sub-Saharan Africa.

74

Alexandre, Pierre. *L'Afrique noire et l'expansion de l'Islam*. *Monde non-chrétien*, t. 36, 1955: 315–334. NjPT

75

Anene, Joseph C., and Godfrey N. Brown, *eds.* *Africa in the nineteenth and twentieth centuries*. [Ibadan] Ibadan University Press, 1966. xviii, 555 p. illus., maps. DT28.A8 1966

Partial contents: J. O. Hunwick, *The Nineteenth Century Jihads*.—Joseph C. Anene, *The Omani Empire and Its Impact on East African Societies*.

76

Arnold, Sir Thomas W. *The preaching of Islam; a history of the propagation of the Muslim faith*. Lahore, Sh. Muhammad Ashraf, 1961. 508 p. BP170.3.A7 1961

First published in 1896.

Reprint of a major work on Muslim missions. Chapter 11 deals with the spread of Islam in Africa, from the conversion of the Berbers to Islam in Cape Coast "colony."

77

Atterbury, Anson P. *Islam in Africa: Its effects—religious, ethical, and social—upon the people of the country*. New York, Negro Universities Press, 1969. xxvi, 208 p. BP64.A1A84 1969

Reprint of the 1899 ed.

Atterbury provides interesting insight into the misconceptions prevalent in 1899 regarding Islam in Africa. In his concluding paragraph he affirms that "the great solution of the problem, the true civilisation of Africa, will be accomplished by Commerce and Christianity."

78

Azam, A. P. *L'Islam en Afrique noire*. *Revue des troupes coloniales*, no 286, mars 1947: 35–47.

UA709.A6T7, 1947

The history of Islam in West and East Africa, the rise of the various empires, and Islam's revival under the Tukulor. The final section deals with the present situation in the continent. The author ends his essay with the prediction: "Peut-être dans l'humanité de demain, y aura-t-il place pour une Afrique Noire Musulmane et il semble que, pour la voir apparaître, il faille concentrer nos regards sur la région du nord de la Nigéria."

79

———. *Les limites de l'Islam africain*. A&A, no [1], 1948: 16–30. DT1.A85, 1948

Islam spread into Africa through various channels. Azam analyzes the routes of penetration, the centers of resistance, and the areas of Islamic diffusion. He stresses the two types of Islamization: that of the ruling aristocracy resulting in a restricted conversion, and that of the masses through the religious fraternities which anchor Islam in the state regardless of political changes.

80

Bâ, Amadou-Hampâté. *L'Islam et l'Afrique noire*. In *Colloque sur la contribution des religions à l'expression culturelle de la personnalité africaine*, Abidjan, Ivory Coast, 1961. *Colloque sur les religions*, Abidjan, 5–12 1961. Paris, Présence africaine [1962] p. 101–118. BL2400.C6 1961

81

Bachelet, Michel. *Systèmes fonciers et réformes agraires en Afrique noire*. Paris, Librairie générale de droit et de jurisprudence, 1968. xxiv, 679 p. illus., tables. HD963.B33

Includes: Animisme, Islam et Christianisme—la rencontre de trois mondes qui s'ignorent; L'influence de l'Islam ou l'essai d'une colonisation dans l'ordre du spirituel.

82

Badawī, 'Abduh. *Ma'a ḥarakat al-Islām fī Ifrīqīyah; dirāsah min khilāl al-duwal al-latī qāmat qabl al-Istīmār*. [With the movement of Islam in Africa; study through the pre-colonial states] [Cairo] al-Hay'ah al-Miṣrīyah al-'āmmah lil-ta'līf wa-al-nashr, 1970. 191 p. BP64.A1B3 Orien Arab

Starting with the Rustumites of Tahert and concluding with the Tukulors under the leadership of Shaykh 'Umar ibn Idrīs, Islam was a prime mover and initiator of change before the colonial period in North Africa and the Sahel. Badawī analyzes the era and divides it into three main currents—the Sunni, Shi'ite, and Kharijite—and describes the various states that developed under their aegis.

83

al-Balādhurī, Aḥmad ibn Yaḥyā. *Anonyme arabische Chronik, Band IX: vermuthlich das Buch der Verwandtschaft und Geschichte der Adeligen, von Abulhasan Ahmed ben Jahja Gabir ben Dawud Elbeladori Elbagdadi*. Aus der arabischen Handschrift der Königl. Bibliothek zu Berlin, Petermann II 633, autographirt und hrsg. von W. Ahlwardt. Greifswald, 1883. xxvii, 448 p.

DS234.B2 1883

Added t.p.: al-Juz' al-ḥādī 'ashar min tārikh muṣannaf majhūl wa huwa la'allahu Kitāb ansāb al-ashraf wa-akhbārihim li-Abī al-Ḥasan Aḥmad ibn Yaḥyā ibn Jābir ibn Dā'ūd al-Balādhurī al-Baghdādī.

84

———. *Futūḥ al-Buldān*. [The conquest of countries] Taṣnīf Abī al-'Abbās Aḥmad ibn Yaḥyā ibn Jābir al-Balādhurī al-Baghdādī, Ḥaqqaqahu wa-sharahahu wa-'allaqa 'alā hawāshīhi wa-qaddamahu 'Abd Allāh Anīs al-Ṭabbā' [wa] 'Umar Anīs al-Ṭabbā'. [Beirut] Dār al-Nashr lil-Jāmi'iyyīn 1957 [i.e. 1958] 768 p. DS234.B22 1958

85

Barth, Heinrich. *Travels and discoveries in North and Central Africa: being a journal of an expedition undertaken under the auspices of H. B. M.'s government, in the years 1849–1855*. Centenary ed. London, F. Cass [1965] 3 v. illus., fold. col. maps. Imprint covered by label: New York, Barnes & Noble. "First published . . . in 1857."

DT351.B273 1965

Heinrich Barth's magnum opus is a mine of information on the Sahel region. His knowledge of Arabic and his disguise allowed him to enter into contact with otherwise unapproachable

groups. He has thoroughly and meticulously noted, copied, and commented on what he saw during his voyage.

86

Besrascoli, P. Cirillo. Islam africano. Nigrizia, anno 83, luglio-agosto 1965: 14-20. BV3500.A43, v. 83

87

Bessa, Carlos G. Incidências do Islamismo no Ultramar Português. Ultramar, ano 5, no. 20, 1965: 5-35. JV4201.M62, v. 5

Description of Islam in the Portuguese territories in Africa. Discussed are the geographical distribution, doctrinal concepts, sects, fraternities, and the Islamic renaissance and its links with the nationalism of the Third World.

88

Bibliotheca geographorum Arabicorum, editit M. J. de Goeje. Lugduni Batavorum, E. J. Brill, 1870-94. 8 v. maps (part col.) G93.B52 Orien Arab

Contents:

1. al-Iṣṭakhrī, Abū Ishāq Ibrāhīm ibn Muḥammad al-Fārisī, known as al-Karkhī. Kitāb Masālik al-Mamālik.

2. Ibn Ḥawqal, Abū Qāsim. Kitāb ṣūrat al-ard.

3. al-Muqaddasī, Shams al-Dīn Abū 'Abd Allāh Muḥammad ibn Aḥmad ibn Abī-Bakr al-Bannā' al-Shāmī, known as Bishārī. Kitāb aḥsan al-taqāsim fī ma'rifat al-aqālīm.

4. Indices, Glossarium et Addenda et Emen-danda ad part I-III.

5. Ibn al-Faqīh, Abū Bakr Aḥmad ibn Muḥammad al-Hamadhānī. Mukhtār kitāb al-buldān.

6. Ibn Khuradādhbih, Abū Qāsim 'Ubayd Allāh ibn 'Abd Allāh. Kitāb al-masālik wa-al-mamālik.

7. Ibn Rustah, Abū 'Alī Aḥmad ibn 'Umar. Kitāb al-a'lāq al-nafisah.

al-Ya'qūbī, Aḥmad ibn Abī Ya'qūb ibn Wadhīd al-kātib. Kitāb al-buldān.

8. al-Mas'ūdi. Abū al-Ḥasan 'Alī ibn al-Ḥusayn ibn 'Alī. Kitāb al-tanbīh wa-al-ishrāf.

89

Blyden, Edward W. Christianity, Islam and the Negro race; with an introduction by Christopher Fyfe. Edinburgh, University Press, 1967. xvii, ix, 407 p. (African heritage books, 1) DT4.B54 1967

Collected essays by Blyden, who visited Egypt and Palestine in 1815 and was impressed by Muslim unity there. Though he never converted to Islam, he advocated the spread of Islam in the continent and consequently incurred the wrath of Christian missionaries.

90

Boer, Harry R. A brief history of Islam, a Christian interpretation. Ibadan, Daystar Press [1968] 121 p. geneal. table. DS38.3.B6

91

Boni, Nazi. Histoire synthétique de l'Afrique résistante; les réactions des peuples africains face aux influences extérieures. Paris, Présence africaine, 1971. 310 p. illus. DT532.B6

Stressing the fact that Africa must rewrite its history, Nazi Boni states in his introduction, "Voici nos mobiles: Pour nous, cette oeuvre est un acte de foi une tentative de rétablissement de la vérité si souvent travestie, un essai d'objectivité, non de neutralité, car personne ne reste indifférent devant l'histoire de sa patrie . . ." In the first section the author looks at the early and medieval relations of Africa with the outside world, starting with the Phoenicians and the advance of Islam. However, the major part of his work deals with the confrontation between Africa and European colonialism and the resistance efforts of leaders in Senegal, Mauritania, the Masina, Upper Volta. He closes with Almamy Samory's struggle against French encroachments.

92

Borattav, P. N. Les noirs dans le folklore turc et le folklore des noirs de Turquie. JOSAF, t. 28, fasc. 1-2, 1958: 7-23. DT1.S65, v. 28

Brief note on blacks in Turkey and description of the roles they played in Turkish rituals and festivities.

93

Boston University. *African Studies Center*. Papers on Africa. v. 1+ 1964+ Boston, Boston University Press. DT1.B6

Volume 4, *Western African History*, was edited by Daniel F. McCall, published for the African Studies Center of Boston University, and issued as a Praeger Special Studies in International Politics and Public Affairs. Partial contents: Daniel F. McCall, Exegesis of a Mahram.—Martin A. Klein, The Moslem Revolution in Nineteenth Century Senegambia.—Lucy Behrman, The Islamization of the Wolof by the End of the Nineteenth Century.

Volume 5, *Aspects of West African Islam*, was edited by Daniel F. McCall and Norman R. Bennett. It includes: Daniel F. McCall, Islamization of the Western and Central Sudan in the Eleventh Century.—Nehemia Levtzion, Patterns of Islamization in West Africa.—Ann Pardo, The Songhay Empire Under Sonni Ali and Askia Muham-

mad: a Study in Comparisons and Contrasts.—Bradford G. Martin, A Muslim Political Tract From Northern Nigeria: Muhammad Bello's Usul al-Siyasa.—Richard Hull, The Impact of the Fulani *Jihad* on Interstate Relations in the Central Sudan Katsina Emirates: a Case Study.—Lucie G. Colvin, The Commerce of Hausaland, 1780–1833.—Louis Brenner, The Northern African Trading Community in the Nineteenth-Century Central Sudan.—Joseph P. Smaldone, The Firearms Trade in the Central Sudan in the Nineteenth Century.—Allan Meyers, Slavery in the Hausa Fulani Emirates.—Lucy Behrman, French Muslim Policy and the Senegalese Brotherhoods.—Alfred G. Gerteiny, Islamic Influences on Politics in Mauritania.—Lyndon Harries, Women in African Islamic Literature.

L.C. has v. 1–5.

94

Brelvi, Mahmud. Islam in Africa. Lahore, Institute of Islamic Culture [1964] xxxvi, 657 p. illus., maps, ports. BP64.A1B7

General study of Islam in the African continent by a former director of External Affairs of the Mu'tamar al-Islāmī [Islamic Conference], located in Cairo.

95

The Cambridge history of Islam; edited by P. M. Holt, Ann K. S. Lambton [and] Bernard Lewis. Cambridge [Eng.] Cambridge University Press, 1970. 2 v. illus., maps. DS35.6.C3

Contents: v. 1. The Central Islamic Lands.—v. 2. The Further Islamic Lands, Islamic Society and Civilization.

96

Cardaire, Marcel P. Contribution à l'étude de l'Islam noir. In Institut français d'Afrique noire. Centre Cameroun, Douala. Mémoire, 2 [1949]: 1–119. DT1.I512, v. 2

Entire issue devoted to this study.

After introducing the causes of Islamic unity and the characteristics of African animism, Cardaire investigates the two-pronged invasion of Africa by Islam, "... alors que l'Islam envahissait le pays noir à partir du Moghreb occidental et du Sénégal, véhiculé par des caravaniers du Sahara et les Foulbé du Fouta Toro, un autre courant islamique, parti d'Egypte et rattaché directement au Yemen, s'étendait sur le Soudan Oriental et atteignait le Tchad." The author then develops the theme of the Fulbe Jihad, the Senussia movement, "l'Islam noir et la conquête européenne," and in a final chapter the expansion of Islam and its close

contacts with the world centers of Islamic learning. He closes on a political note reflecting his main interest: "L'Angleterre espère ainsi, et il ne semble que cet espoir soit déçu un jour prochain, exercer un contrôle sévère de l'évolution présente et à venir de l'Islam noir et des répercussions possibles de cette évolution sur les grands événements politiques mondiaux."

97

———. L'Islam et le terroir africain; études soudaniennes. [Koulouba, Imprimerie du Gouvernement, 1954] 168 p. fold. maps. BP64.A1C3

Africans, according to Cardaire, are faced with three alternatives, namely, materialism, Christianity, and Islam. He believes that "L'Islam Noir est tiraillé selon deux tendances. La première pousse les croyants à rechercher au fond d'eux-mêmes, au fond de leur puits, de quoi soutenir et enrichir leur foi, la seconde les invite à recevoir un dogme et des rites qui les attachent à un monde étranger, et qui les y attachent indissolublement, car c'est à une fusion culturelle qu'ils seront finalement poussés." Describing the "spiritual void" of traditional Africa, he presents the "Muslim solution" and the confrontation of Reformist versus traditional Islam. Reformist Islam, in its "traders" and "clerics" aspects, seems suspicious to Cardaire because of its links with the Azhar University in Cairo and its Arab political overtones. The reaction of the Westernized African Muslims who are "appelés à jouer un rôle important dans le refus des idées orientales" and the "Clerical Counter-Reformation" movement started in 1952 represent the tendencies opposed to a pro-Arab Islam.

98

Carpenter, G. W. The role of Christianity and Islam in contemporary Africa. In Haines, C. C., ed. Africa today. New York, Greenwood Press, 1968 [c1955] p. 90–113. DT5.H25 1968

99

Cattenoz, Henri G. Tables de concordance des ères chrétiennes et hégiriennes. Casablanca, Editions techniques nord-africaines, 1952. 1 v. (unpaged) CE59.C3

100

Chailley, Marcel, and others. Notes et documents sur l'Islam en Afrique noire. Paris, J. Peyronnet, 1962. 194 p. illus., maps. (Université de Paris. Centre de hautes études administratives sur l'Afrique et l'Asie modernes. Recherches et documents. Sér. Afrique noire, 1) DLC-Micro 40846

101

Cherbonneau, M. A. Les géographes arabes au Moyen Age. *Revue de géographie*, t. 8, jan./juin 1881: 81-92; 169-180; 268-278. G1.R43, v. 8

102

Comhaire, Jean. Some notes on Africans in Muslim history. *MW*, v. 46, Oct. 1956: 336-344.

DS36.M7, v. 46

Providing an overview of the role of Africans in Islam, Comhaire studies "the receptivity of Muslim societies to individuals of African descent and culture and the place of these immigrants in their new communities." He delineates the contribution of Africans in Mecca; under the Umayyads and Abbasids; in North Africa, Spain, and Sicily; Iran and India; under the Ottoman Empire; in modern Arabia and India; and modern Morocco. Comhaire also investigates their contributions in sectarianism and scholarship.

103

Constantin, F., and C. Coulon. Le développement des relations entre l'Afrique noire et le monde arabe en 1972. *L'Année africaine* 1972: 280-296. tables. DT30.A56, 1972

Investigation of Arab-African relations and the role of Islam as a catalyst.

104

Cornevin, Robert. Histoire des peuples de l'Afrique noire. 3. ed. Paris, Berger-Levrault, 1963 [c1960] 715 p. illus., geneal. tables, maps, ports. [Monde d'outre-mer. Série: Histoire] DT352.C6 1963

105

Davidson, Basil. Africa: history of a continent; with photographs by Werner Forman. Rev. ed. London, New York, Spring Books, 1972. 320 p. illus. (some col.), facsim., maps, plan.

DT20.D28 1972b

Published in 1968 and 1969 under the title *Africa in History: Themes and Outlines*.

Profusely illustrated and well-presented essay that includes large sections pertaining to Muslim influences.

106

Davidson, Basil, ed. The African past; chronicles from antiquity to modern times. Boston, Little, Brown [1964] 392 p. DT20.D3

Using a selection culled from the "chronicles and records of chiefs and kings, travelers and merchant-adventurers, poets and pirates and priests, soldiers and men of learning," Davidson provides a

history of Africa—including the impact of Islam—as seen from the inside and by its early visitors.

107

De Graft-Johnson, John C. African glory; the story of vanished Negro civilization. London, Watts [1954] 209 p. illus. DT22.D4 1954

108

Delafosse, Maurice. The Negroes of Africa; history and culture. Translated from the French by F. Fligelman. Port Washington, N.Y., Kennikat Press [1968, c 1931] 313 p. maps. (Kennikat Press series in Negro culture and history) GN645.D44 1968

A translation of the author's *Les noirs de l'Afrique*, published in 1922 (DT15.D4); *Civilisations négro-africaines*, published in 1925; and part of *Les nègres*, published in 1927.

Includes three chapters dealing in part with the history of Islam and Muslim states. Most valuable as an attitudinal study of writers on Africa at the turn of the century.

109

Deluz-Chiva, Ariane. Anthropologie, histoire et historiographie. *Kyklos*, v. 17, fasc. 4, 1965: 1-12. H1.A15, v. 17

110

al-Dhahabī, Muḥammad ibn Aḥmad. Kitāb duwal al-Islām fī al Tārīkh. [Book on Islamic states in history] Hyderabad, Maṭba'at jam'iyat dā'irat al-ma'ārif al-'uthmāniyah, 1364-1365 [1944/45-45/46] 2 v. DS234.D5

111

Dimashqī, Shems el-din al- Quid Schems Eddin el-Dimashqī geographus de Africa cognitum habuerit. Thesim Parisii, Georges Carre & C. Naud, 1897.

DHU

112

Di Soleb, M. L'Islam nell'Africa subsahariana. *Af-fari esteri*, anno 5, genn. 1970: 46-53.

D839.E812, v. 5

113

Doi, A. R. I. The Arab concept of Ifriqiya and the planting of Islam in Africa. *Africa quarterly*, v. 12, Oct./Dec. 1972: 202-214. DT1.A216, v. 12

114

Dos Santos, Eduardo. Religiões do ultramar Português. In Portugal. *Agencia Geral do Ultramar*. Boletim geral do Ultramar, ano 43, Maio 1967: 113-176. JV4201.A33, v. 43

Includes a brief note on Islam.

- 115
Durello, Gaetano. La battaglia dell'Islam. Nigrizia, anno 84, sett. 1966: 11-14. BV3500.A43, v. 84
- 116
Einzig, Paul. Primitive money in its ethnological, historical and economic aspects. London, Eyre & Spottiswoode [1949] 517 p. HG235.E35
- 117
Evliyâ [Çelebi] *efendi*, Narrative of travels in Europe, Asia, and Africa, in the seventeenth century. Translated from the Turkish by the Ritter Joseph von Hammer. London, Printed for the Oriental Translation Fund of Great Britain and Ireland; sold by Parbury, Allen, 1834-50. 2 v. in 3. (Oriental Translation Fund. Publications) PJ408.O6
No more published.
Evilya Çelebi is a Turkish traveler who lived in the 17th century and wrote a Baedeker describing the various regions he visited.
- 118
Fage, J. D. An atlas of African history. [London] E. Arnold [1958] 64 p. 62 maps. G2446.S1F5 1958 G&M
The first atlas of this kind. The set of maps begins with Roman Africa in the fifth century, followed by the penetration of Islam into Africa, the vagaries of North African politics, and the ebb and flow of the various African empires. The last part covers the European penetration of the continent, beginning with the Portuguese maritime expansion in the 15th century, followed by the "exploration" movement (1788-1900), and culminating with the scramble for Africa.
- 119
Freeman-Grenville, G. S. P. Chronology of African history. London, Oxford University Press. xxii, 312 p. DT17.F73
- 120
Frobenius, Leo. The voice of Africa; being an account of the travels of the German Inner African Exploration Expedition in the years 1910-1912. New York, B. Blom [1968] 2 v. (682 p.) illus., maps. DT351.F853 1968
Reprint of the 1913 ed.
Translation of *Und Afrika sprach*.
- 121
Froelich, Jean-Claude. L'Égypte et les peuples noirs. Orient, 9. année, 4. trimestre, 1965: 13-38. DS1.O44, v. 9
- 122
——— Essai sur l'islamisation de l'Afrique noire. In L'Afrique islamique. [Lausanne, Théophile Grin] 1966. p. 171-245. (Le monde religieux. Nouv. sér., v. 29) BP64.A1A3
Concise essay on the Islamization of the continent south of the Sahara, divided into three major sections. "Old Islam" includes the Berber phase in the West and the Arab in the East. "Recent Islam" covers the Fulbe jihad period and the colonial era, as well as the agents of Muslim penetration, namely, warriors, traders, and monarchs. The last, "Modern Islam," analyzes the various religious sects and reform movements, with emphasis on former French Africa.
- 123
——— Islam 1965. In Académie des sciences d'outre-mer. Comptes-rendus mensuels des séances, t. 25, mars 1965: 111-127. JV1802.A314, v. 25
- 124
——— Les musulmans d'Afrique noire. Paris, Editions de l'Orante [1962] 406 p. (Lumière et nations) BP64.A4S8
Froelich's book represents the tail end of what may be labeled "Administration scholarship," continuing the tradition of the Delafosses and the Martys. In the first part he presents a historical narrative of the advent of Berber Islam in the western part of Africa and Arab Islam in the east, concluding with a section on the impact of colonialism on the spread of Islam. The second part of the study relates the characteristics—as seen by the author—of black Islam. The third and last part looks at Islam in the contemporary world.
- 125
——— Les musulmans d'Afrique noire en 1965. Revue militaire générale, t. 8, oct. 1965: 295-311. U2.R48, v. 8
- 126
——— Relationships between Islam in Africa north and south of the Sahara. African forum, v. 3, fall 1967/winter 1968: 44-57. DT1.A225, v. 3
Analysis of the role and nature of Islam in Africa south of the Sahara and the historical contacts between the two shores of the great desert. Islam came to East Africa through Arab efforts and was marred by the slave trade, while West Africa was introduced to Islam primarily by the Berbers, who were mainly interested in trade relations after the Almoravid episode. Froelich

claims that Islam in West Africa is "profoundly traditional, mystical and naive," whereas in the eastern part it is "more learned and tolerant." The colonial period witnessed the development of Islam leading to the very active role played by the Arab states through the medium of Islam.

127

Fulayjah, Aḥmad Najm al-Dīn, and Yusrā 'Abd al-Rāziq 'al-Jawharī. *Ifriqiyah*. [Africa] [Cairo, Dār al-Ma'ārif] 1967. 2 v. maps, ports. (al-Maktabah al-Jughrāfiyah) DT4.F8 Orien Arab
Vol. 1 pertains to sub-Saharan Africa.

128

Gautier, Emile-Félix. Les deux centres d'influences méditerranéennes qui rendent intelligible l'Afrique occidentale. In Association de géographes français. *Bulletin*, no 71/72, juil./oct. 1933: 109-111. G11.A8 1933

129

———Le passé de l'Afrique du Nord; les siècles obscurs. Nouv. éd. Paris, Payot [1964, c1952] 432 p. (Petite bibliothèque Payot, 67) DT194.G3 1964
Previously published under the title *L'Islamisation de l'Afrique du Nord*.

130

Ghoraba, Hammouda. Islam and slavery. *Islamic quarterly*, v. 2, Oct. 1955: 153-159. D198.I8, v. 2

131

Hama, Boubou. Kotia-Nima, rencontre avec l'Europe. [Paris] *Présence africaine*, 1969. 3 v. DT547.6.H3A3

132

Hamidullah, M. L'Afrique découvre l'Amérique avant Christophe Colomb. *Présence africaine*, no 17/18, fév./mai 1958: 173-183. GN645.P74, 1958

133

Hartmann, Johann M. *Edrisii Africa. Editio altera*. Gottingae, Svmtibvs J. C. Dieterich, 1796. 530 p. G93.I43H3 1796

134

Hasan, Ḥasan Ibrāhīm. *Intishār al-Islām fī al-qārah al-Ifriqiyah*. [The spread of Islam on the African continent] al-ṭab'ah 2. Cairo, Maktabat al-nahḍah al-Miṣriyah, 1963. 248 p. maps. BP64.A1H37 1963

135

———*Masālik al-Islām ilā al-qārah al-Ifriqiyah*. [The paths of Islam into the African

continent] In Cairo. *al-Jāmi' al-Azhar*. *Majallāt al-Azhar*, m. 34, Oct. 1962: 287-297. BP1.C3, v. 34 Orien Arab

Hasan, who teaches Islamic civilization at the University of Rabat, investigates the Islamization of Africa. After reviewing the importance of the continent, the major cities on both sides of the Sahara, and the trails of the trans-Saharan trade, he investigates three paths followed by Islam into Africa: from Yemen and Hadramawt to the East African coast; from Nubia and Dongola after the Islamization of Egypt; and from North and West Africa under the initial leadership of the Almoravids.

136

———*Tārīkh al-Islām al-siyāsī wa-al-dīnī wa-al-thaqāfī wa-al-ijtimā'ī*. [The political, religious, cultural and social history of Islam] al-ṭab'ah 3. Cairo, Maktabat al-nahḍah al-Miṣriyah, 1961-1967. 4 v. DS35.6.H37 Orien Arab

137

Hasan, Muḥammad Muṣṭafā. *al-Ish'ā' al-'Arabī fī Ifriqiyā* [The Arab diffusion in Africa] [Cairo, al-Dār al-qawmīyah lil-ṭibā'ah wa-al-nashr, 1960] 54 p. (Kutub siyāsīyah, 191) DLC

138

Hazard, Harry W. *Atlas of Islamic history*. Maps executed by H. Lester Cooke, Jr., and J. McA. Smiley. [Princeton] Princeton University Press, 1951. 49 p. col. maps. (Princeton oriental studies, v. 12) PJ25.P7, v. 12 1951

139

Historic de l'Islam au 16^e siècle, programme africain et malgache . . . 5^e lycées et collèges. Paris, Nathan, 1966. 256 p. illus., col. plates. (Collection du Centre africain de recherches et d'action pédagogiques) D103.H5

140

Hodgkin, Thomas L. *Muslims south of the Sahara*. *Current history*, v. 32, June 1957: 345-348. D410.C82, v. 32

141

Holas, Bohumil. *L'Afrique noire*. [Paris] Bloud & Gay [1964] 115 p. illus., fold. map. (Religion du monde) BL2400.H6

Short introduction to religion in Africa. Islam is briefly presented under the following subheadings: Expansion de l'Islam en Afrique; Les confréries religieuses; Vue panoramique; Ouest-Est; Le marabout; Les pratiques; Influences et

compromis. Holas believes that "accéder à l'Islam constitue donc pour un Africain de la tradition à la fois une formule plus ample de vie intérieure et une visible promotion sociale avec toutes les implications pratiques que cela compte."

142

Houdas, Octave V. *L'Islamisme*. Nouv. éd. Paris, E. Leroux, 1908. 288 p. 4BP-47

143

Hushaymah, 'Abd Allāh. *Fī Ifrīqiyā al-Sawdā'*. [In black Africa] Beirut, al-Matba' ah al-Kāthūlikīyah [1962] 150 p. (al-'Ālam wa-al-'aṣr) DT352.H87 Orien Arab

144

Huwaydī, Yaḥyā. *Tārīkh falsafat al-Islām fī al-qārah al-Ifrīqīyah*. [The history of the philosophy of Islam in the African continent] Cairo, Maktabat al-naḥḍah al-Miṣrīyah, 1965 [i.e. 1966]+ BP64.A1H8

L.C. has pt. 1: *Fī al-Shimāl al-Ifrīqī*.

145

Ibn al-'Imād, 'Abd al-Ḥayy ibn Aḥmad. *Shadhārāt al-dhahab fī akhbār man dhahab*. [Fragments of gold about he who traveled] 'An nuskhat al-muṣannaf al-mahfūḍḥah fī Dār al-Kutub al-Miṣrīyah, ma'a muqābalat ba'daha bi-nuskhatayn fī al-Dār ayḍan, wa-ba'daha bi-nuskhat al-Amīr 'Abd al-Qādir al-Jazā'irī. Cairo, Maktabat al-Qudsī, 1350-1951 [1931/32-32/33] 8 v. facsim. DS234.I116

146

Ibrāhīm, Muḥammad 'Abd al-Fattāh. *Afrīqīyah . . . al-arḍ wa-al-nās, ma'a al-'ināyah bi-simāt wa-mu'aththirat ba'd al-ṭawābi' al-thaqāfīyah al-Ifrīqīyah*. [Africa . . . the land and the people, with special reference to the characteristics and influences of some African cultural traits] Cairo, Maktabat al-Anjlū-al-Miṣrīyah [1964] 244 p. illus., maps. DT20.I195

147

——— *Ifrīqīyah, min al-Sinighāl ilā nahr jūbā, ṣafahāt min al-tārīkh al-Ifrīqī*. [Africa, from the Senegal to the Juba river, pages of African history] Cairo, Maktabat al-Anjlū-al-Miṣrīyah [date of introduction: 1961] 303 p. illus., maps. DT20.I2

148

'Ilbi, Aḥmad. *Thawrat al-'Abīd fī al-Baṣrah*. [The slave revolt in Basra] al-Ṭarīq, m. 29, Feb. 1970: 93-112. DLC

Starting with a critique of a dissertation by Alexandre Popovic entitled "Alī Ibn Sa'īd and the Slave Revolt in Basrah" (Sorbonne. Doctorat d'état, 1965), the author analyzes the revolt of the Zanj (A.D. 869-883) within a Marxist framework and sees the movement as a manifestation of a class struggle in Islam.

149

al-Imbābī, 'Abd al-Wāḥid. *al-Islām fī Afrīqiyā*. [Islam in Africa] [Cairo] al-Majlis al-a'lā lil-shu'ūn al-Islāmīyah, wizārat al-awqāf, 1962. 63 p. illus. (Kutub Islāmīyah, 13) DLC

150

International African Seminar. *5th Zaria, Nigeria, 1964*. Islam in tropical Africa: studies presented and discussed at the fifth International African Seminar, Ahmadu Bello University, Zaria, January 1964; edited with an introduction by I. M. Lewis, foreword by Daryll Forde. London, Published for the International African Institute by Oxford University Press, 1966. 470 p. maps. DS38.I5 1964

After a substantial introduction (125 p.) by the editor, the following represent the major contributions presented at the Zaria meeting: J. Spencer Trimingham, *The Phases of Islamic Expansion and Islamic Zones in Africa*; Yusuf Fadl Hasan, *The Penetration of Islam in the Eastern Sudan*; Jean-Claude Froelich, *Essai sur les causes et méthodes de l'islamisation de l'Afrique de l'Ouest du XI^e siècle au XX^e siècle*; P. Ceulemans, *Introduction de l'influence de l'Islam au Congo*; George Shepperson, *The Jumbe of Kota Kota and Some Aspects of the History of Islam in British Central Africa*; R. C. Stevenson, *Some Aspects of the Spread of Islam in the Nuba Mountains* (see also 1399); P. T. W. Baxter, *Acceptance and Rejection of Islam Among the Boran of the Northern Frontier District of Kenya*; I. M. Lewis, *Conformity and Contrast in Somali Islam*; P. J. A. Rigby, *Sociological Factors in the Contact of the Gogo of Central Tanzania with Islam*; J. O. Hunwick, *Religion and State in the Songhay Empire, 1464-1591*; Ivor Wilks, *The Position of Muslims in Metropolitan Ashanti in the Early Nineteenth Century*; Vincent Monteil, *Lat-Dyor, Damel du Kayor (1842-86) et l'islamisation des Wolofs du Sénégal*; Elliott P. Skinner, *Islam in Mossi Society*; Peter Lienhardt, *A Controversy Over Islamic Customs in Kilwa Kivinje, Tanzania*; D. J. Stenning, *Cattle Values and Islamic Values in a Pastoral Population*; Pierre F. Lacroix, *L'Islam peul de l'Adamawa*; M. G. Smith, *The Jihad of Shehu Dan Fodio: Some Problems*; Saburi Biobaku and Muhammad al-Hajj, *The Sudanese Mahdiyya*

and the Niger-Chad Region; Thomas Hodgkin, *The Islamic Literary Tradition in Ghana. See also* 1399.

151

International Congress of African Historians, *University College, Dar es Salaam, 1965*. Emerging themes of African history: proceedings of the International Congress of African Historians held at University College, Dar es Salaam, October 1965; T. O. Ranger, editor. London, Heinemann Educational [1969] xxii, 230 p. DT19.I59 1965a

Partial contents: Osman Sid Ahmed Ismail, *The Historiographical Tradition of African Islam*.—Tadeuz Lewicki, *External Arabic Sources for the History of Africa to the South of the Sahara*.—Nehemia Levtzion, *Reflections on Muslim Historiography in Africa*.—B. Kamian, *Can We Enrich Current Historiography by Drawing on the Traditional and Islamic Past?*

152

Irving, T. B. *West African Islam. Islamic literature*, v. 15, May 1969: 53–63. BP1.I68. v. 15

Historical investigation of Islam south of the Sahara. Irving begins with the Almoravids' conquest of Ghana in the 11th century and closes with the problems facing 20th-century Islam in Africa.

153

al-'Iryān, Muḥammad Sa'īd. *al-'Arab . . . la Khristūf Kūlumbūs!* [The Arabs . . . not Christopher Columbus!] *al-Ṭab'ah* 2. Cairo, Dār al-Ma'ārif, 1962. 158 p. illus. (Maktabat sindibād, silsilat al-rihlāt)

PJ7838.R9A88

154

Ismael, Tareq Y. *Islam in sub-Saharan Africa. Current history*, v. 56, Mar. 1969: 146–150.

D410.C82, v. 56

155

——— *Religion and UAR African policy. Journal of modern African studies*, v. 6, 1968: 49–57. map.

DT1.J68, v. 6

Islam binds all Muslims, wherever they are, into the Muslim community. The United Arab Republic, because of its traditional leading position in the Muslim world, developed a foreign policy for Africa where Islam was one of its principal levers. Ismael, who has written his dissertation on UAR policy in Africa, gives a historical analysis of the vicissitudes of the UAR in African politics, using Islam as a major variable. *See also* 157.

156

——— *The United Arab Republic in Africa. Canadian journal of African studies*, v. 2, autumn 1968: 175–194.

DLC

Substantial analysis of the role of the UAR in Africa. The Nile question and relations with the Sudan have been an integral part of Egyptian history for centuries. With the revolution, President Nasser extended Egypt's role in Africa and provided support for the nationalist movement, participated in the Bandung Conference, and helped with the creation of the Casablanca Group in 1961. The initial phase gave way eventually to a more realistic approach of establishing good relations with the largest possible number of African states and stressing the similarities, rather than differences, between the two cultures.

157

——— *The U.A.R. in Africa; Egypt's policy under Nasser*. Evanston, Ill., Northwestern University Press, 1971. xiv, 258 p. map. DT82.5.A3718

Based on the author's dissertation.

158

Issawi, Charles. *Arab geography and the circumnavigation of Africa. Osiris*, v. 10, 1952: 117–128.

Q1.O7, v. 10

159

al-Jāḥiẓ, 'Amr ibn Baḥr. *Fakhr al-Sūdān 'alā al-Bīdān*. [Superiority of blacks over whites] *In Rasā'il al-Jāḥiẓ*. [al-Jāḥiẓ's letters] Edited by 'Abd al-Salām Muḥammad Hārūn. Cairo, Maktabat al-Khanjā, 1964. p. 177–226. (Maktabat al-Jāḥiẓ)

PJ7745.J3R3 1964, v. 1

Referring to this work, Charles Pellat has said: "This title might suggest that Jahiz, who was probably of African origin, was a racist, intent on disparaging the white race to which the Arabs belong. He certainly displays a good deal of gusto in recounting the glories of his own race, quoting as object-lessons famous figures from Arab history and expatiating on the civilization of the Indians (whom he regards akin to the Negro peoples). But, in fact, this work is placed here because it is really a work of anthropology. The author devotes much space to his theory that the skin colour of the Negroes is the result solely of soil and climate" (introduction, *'Amr ibn Baḥr al-Jāḥiẓ. The Life and Works of Jāḥiẓ*, ed. by Charles Pellat, tr. from the French by D. H. Hawkes (London, Routledge and Kegan Paul [1969]), PJ7745.J3A26 1969b). *See also* 242.

- 160
Jaulin, R. Sur l'Islam noir. La Table ronde, no 126, juin 1958: 102-111. AP20.T3, 1958
- 161
Jeffreys, M. D. W. Arabs introduce African exotic plants: the banana and cotton plant. Islamic review, v. 44 Nov. 1956: 31-33. BP1.I7, v. 44
- 162
———Pre-Columbian navigation in the Atlantic; presumptive evidence of trans-Atlantic voyages of the Arabs. Islamic review, v. 44, Oct. 1956: 37-39. BP1.I7, v. 44
Basing his assertions on medieval sources, Jeffreys suggests that the maps in possession of Columbus were prepared by Arab sailors who "brought back the information of islands in the Atlantic and of a continent, Brazil, Antillia, and beyond."
- 163
Jiddawi, Abdurrahim Mohamed. Extracts from an Arab account book, 1840-54. TNR, no. 31, July 1951: 25-31. DT436.T3, 1951
- 164
al-Jiddāwī, Muṣṭafā. Dirāsah jadīdah 'an al-riqq fī al-tārīkh wa-fī al-Islām. [A new study on slavery in history and in Islam] [Alexandria? 1963] HT861.J45
L.C. has pt. 1.
- 165
Johnston, James H. The Mohammedan slave trade. Journal of Negro history, v. 13, Oct. 1928: 478-491. E185.J86, v. 13
Review of the role of slaves in Muslim history, including slaves from Europe, Asia, and Africa.
- 166
Kāmil, 'Abd al-'Azīz 'Abd al-Qādir. Islam and the race question. [Paris] Unesco [1970] 65 p. (United Nations Educational, Scientific and Cultural Organization. [Document] SHC.70/IX.6/A) (The Race question and modern thought) AS4.U8A15 SHC.70/9.6/A
Also issued in Arabic (BP190.5.R3K35 Orien Arab).
- 167
———al-'Urūbah wa-al-Ḥadārāt al-Ifriqīyah fī mandhūr jadīd. [Arabism and African civilizations in a new perspective]. In Cairo. Ma'had al-buḥūth wa-al-dirāsāt al-'Arabīyah. Majallah, no. 3, Mar. 1972: 221-260. DS36.M22, no. 3 Orien Arab
Kāmil explodes the myth of the division of Africa into North and South of the Sahara, and shows the deep and ancient roots linking the two shores of the Sahara. The concept of Africa as an indivisible unit has been adopted by both Unesco and the Organization of African Unity.
- 168
———Wajhat al-Islām fī al-qārah al-Ifriqīyah. [Aspects of Islam in the African continent] al-Siyāsah al-duwāliyah, v. 2, Jan. 1966: 94-111. D839.S55, v. 2 Orien Arab
Introducing his essay by stating that "this study attempts to get the pulse of Islam in Africa," Kāmil looks at the channels and routes into Africa followed by Islam, examines its present limits, and hypothesizes about the future, in which he sees Islam growing in tropical Africa in clusters gravitating around a number of cores rather than following a linear path of development as it did in the past.
- 169
Kanouté, Dembo. Tradition orale: histoire de l'Afrique authentique. Traduite par Tidiane Sanogho et Ibrahima Diallo. [Dakar, Impricap, 1972] illus. DT476.K36, v. 1
L.C. has v. 1.
- 170
King, Noel Q. Christian and Muslim in Africa. New York, Harper & Row [1971] xiv, 153 p. BR1360.K55 1971
- 171
Klemp, Egon. Africa on maps dating from the twelfth to the eighteenth century. Africa auf Karten des 12. bis 18. Jahrhunderts. [Seventy-seven photo copies from European map collections. Editor and author, on behalf of the Deutsche Staatsbibliothek, Berlin: Egon Klemp] [Leipzig] Edition Leipzig [1968] 77 maps (part col.) G2445.K6 1968 G&M Vault
Text: 57 p. inserted in pocket.
Issued in slip-case.
- 172
Kritzeck, James, and William H. Lewis, eds. Islam in Africa. Contributors: J. Spencer Trimingham [and others] New York, Van Nostrand-Reinhold Co. [1969] 339 p. maps. BK64.A1K7
Contents: J. Spencer Trimingham, The Expansion of Islam.—J. N. D. Anderson, The Legal Tradition.—Norbert Tapiéro, Evolving Social Pat-

terns.—Vincent Monteil, Marabouts.—S. S. Richardson, Social Legal Reform.—Humphrey J. Fisher, Separatism in West Africa.—Hatim Amiji, The Asian Minority.—William H. Lewis, Nationalism and Modernism.—Norman Daniel, The Sudan.—Martin Lowenkopf, Uganda.—Frank Schildnecht, Tanzania.—Harm de Blij, South Africa.—Crawford Young, The Congo.—Pierre Alexandre, Cameroun.—John A. Ballard, Equatorial Africa.—Mervyn Hiskett, Northern Nigeria.—Nehemia Levzion, Coastal West Africa.—Alfred G. Gerteiny, Mauritania.

173

Labique, Henri. Les fondements de l'Africanité; ou, Négritude et Arabité. In Cairo. Institut dominicain d'études orientales. Mélanges, no 9, 1967: 251–270. PJ9.C3, 1967

Annotated excerpts from the speech given by President Senghor at Cairo University during his visit to Egypt (Feb. 11–18, 1967). The gist of the speech is summarized in his definition of *Africanité*, namely, “la symbiose complémentaire des valeurs de l'*Arabisme* et des valeurs de la *Négritude*.”

174

Labouret, Henri, ed. Livre renfermant la généalogie des diverses tribus noires du Soudan et l'histoire des rois après Mahomet. In Académie des sciences coloniales. Annales. Paris, 1929. p. 189–225. DLC-Micro 04038

JV1802.A314, v. 3

Manuscript by Mamadu Aïssa Kaba Diakata on the history of the Sudan. The document was written at the request of the Commandant de Cercle of Nioro in 1891. A reviewer in *Revue de l'histoire des colonies françaises* (v. 18, janv./fév. 1903, p. 99. JV1801.R4) states, “Le général Archinard l'a offert à l'Académie comme un document curieux, montrant ce que les indigènes instruits pensaient de leur passé, plutôt que comme un précis d'histoire.”

175

La Roncière, Charles G. M. B. de. Bruges et la découverte de l'Afrique au Moyen-Age. Bruges, Imprimerie Vve L. De Plancke, 1924. 12 p.

4G.362

176

—Communications sur la cartographie du Sahara et du Niger dans les planisphères du Moyen-Age. In Académie des inscriptions et belles lettres. Comptes rendus des séances: mars/avril, 1922. Paris, 1922. p. 87–88. AS162.P315, 1922

177

—La découverte de l'Afrique au moyen âge, cartographes et explorateurs. [Le Caire, Société royale de géographie d'Egypte, 1924–27] 3 v. plates, col. port., maps (part fold.) double facsim. (Mémoires de la Société royale de géographie d'Egypte. t. V–VI, XIII) DT3.L3

Date on cover, v. 1: 1925.

178

—Nègres et négriers. 7. ed. Paris, Editions des Portiques [c1933] 2 p.l., [7]–254, [2] p. front., plates. NN

179

Le Grip, A. L'avenir de l'Islam en Afrique noire. A&A, no 10, 2. trimestre, 1950: 5–20.

DT1.A85, 1950

Islam in black Africa has come under many influences. The fraternities, the Arab League, the Ahmadi movement, as well as the attitudes of the colonial government are important factors, according to Le Grip. He concludes that the future of Islam in sub-Saharan Africa will be determined by its attitudes toward and the solutions it will offer to the problems of modernization.

180

Leo Africanus, Joannes. Description de l'Afrique. Nouv. éd. traduite de l'italien par A. Epaulard et annoté par A. Epaulard [et al.] Paris, Adrien-Maisonneuve, 1956. 2 v. (629 p.) illus., plates, maps (part fold., 1 col.) facsim. (Publications de l'Institut des hautes études marocaines, no 61)

DT7.L55

Translation of *Della descrizione dell'Africa e delle cose notabili che ivi sono*, which was edited on the basis of the author's original text (probably written in Italian) by G. B. Ramusio and first published in Venice in 1550.

181

—The history and description of Africa and of the notable things therein contained, written by al-Hassan ibn Mohammed al-Wezaz [sic], al-Fasi, a Moor, baptised as Giovanni Leone, but better known as Leo Africanus. Done into English in the year 1600 by John Pory, and now edited, with an introduction and notes, by Robert Brown. New York, B. Franklin [1963?] 3 v. (1119 p.) 4 fold. maps. (Works issued by the Hakluyt Society, 1st ser., no. 92–94) G161.H22, no. 92–94

Reprint of the 1896 ed. published by the Hakluyt Society.

- 182
Levtzion, Nehemia. *Ha-Islām be-Afrika: Be'ayot merkaziyot le-mehkar ve-hora'ah*. [Islam in Africa: Some central issues for research and teaching] *Ha-Mizrah he-hadash*, kerakh 17, mispar 1/2: 1-17.
DS41.M56 Hebr
Includes a 6-page bibliography on Islam in Africa and an English summary (p. I-III).
- 183
———Oral traditions and Arabic documents in the Muslim historiography of Africa. Paper presented to the International Congress of Africanists, Second Session, December 11-20, 1967. Dakar, Senegal. 15 p.
DLC
- 184
Lewicki, Tadeusz. Arabic external sources for the history of Africa to the south of the Sahara [Translated by Marianna Abrahamowicz] *Wroclaw, Zaklad Narodowy im Ossolinskich*, 1969. 102p. maps.
DLC
See also 151.
- 185
———*Ze studiów nad geografia historyczna Afriki. Królestwo organa map Europejskich XIV-XVI w.* [Research on the historical geography of Africa. The kingdom of Organa according to European maps from the 14th and 15th centuries] *Przegląd Orientalistyczny*, nr 3 (75), 1970: 183-198.
PJ9.P7, 1970
- 186
Lewis, William H. Islam, a rising tide in tropical Africa. Review of politics, v. 19, Oct. 1957: 446-461.
JA1.R4, v. 19
- 187
Lubis, Mohammad Arief. *Perkembangan Islam di Afrika (ketjuali keliling Lautan Tengah) dari dahulu sampai sekarang*. [The development of Islam in Africa (with the exception of the Near East) from the past to the present] *Djakarta, Azam* [1964] 79 p. illus., maps, ports.
BP64.A1L8 Orien Indo
- 188
Lyautey, Pierre. *L'empire colonial français*. Paris, Les Editions de France, c1931. 540 p. (La Troisième république, 1870 à nos jours. [v. 14])
JV1811.L9
- 189
Mahmud, Faruq. *Jāgrata Musalima Āphrikā*. [Rising Muslim Africa] *Dacca, Islāmia*
- Lāibreri, 1966. 268 p. col. illus., maps. DT21.M29
In Bengali.
- 190
Maḥmūd, Ḥasan Aḥmad, and Aḥmad Ibrāhīm al-Sharīf. *al-Ālam al-Islāmī fī al-ʿaṣr al-ʿAbbāsī*. [The Islamic world during the Abbassid period] [Cairo] *Dār al-fikr al-ʿArabī* [1966] map.
DS236.M3
L.C. has v. 1.
- 191
Maḥīd, ʿAbd al-Munʿim. *al-Aṭlas al-tārīkhī lil-ʿālam al-Islāmī fī al-ʿuṣūr al-wuṣṭā*. [Historical atlas of the Islamic world during the Middle Ages] *al-ṭabʿah* 2., [Cairo] *Dār al-fikr al-ʿArabī*, 1967. 36 p. maps (16 fold.)
G1786.S1M3 1967 G&M
- 192
Maḥas, Luṭfī. *al-Lughah al-ʿArabīyah wa-al-dīn al-Islāmī aḥāṭā Ifrīqiyā bi-hālah ʿArabīyah Islāmīyah*. [The Arabic Language and Islam have surrounded Africa with an Arabic Islamic aureole] *al-Waʿy al-Islāmī*, m. 8, Nov. 6, 1972: 52-55.
BP1.W3, v. 5
- 193
al-Maqrīzī, Aḥmad ibn ʿAlī. *Kitāb ighāthat al-ummah bi-kashf al-ghummah*. [Book on the salvation of the nation by the lifting of grief] Edited by Muḥammad Muṣṭafā Ziyādah [and] Jamāl al-Dīn al-Shayyāl. *Ṭabʿah* 2. *munaqqahah*. Cairo, *Lajnat al-taʿlīf wa-al-tar-jamah wa-al-nashr*, 1957. 92 p. facsims. (*His* *Maktabat al-Maqrīzī al-saghīrah*, 4)
DT96.M217 1957
- 194
Mármol Carvajal, Luis del. *L'Afrique de Marmol, de la tradvction de Nicolas Perrot, sieur d'Ablancvrt. Divisée en trois volvmes, et enrichie des cartes géographiques de M. Sanson. Avec l'Histoire des chérifs, traduite de l'espagnol de Diégo Torrès, par le duc d'Angoulesme le père. Rev. et retouchée par P. R. a. Paris, L. Billaine, 1667. 3 v. 28 fold. maps.*
DT7.M35
From Mármol Caravajal's "Descripción general de Africa," Granada & Malaga, 1573-99; translation left unfinished by Perrot d'Ablancourt, completed by Olivier Patru, and edited by Pierre Richelet, avocat.
- 195
Martin, Alfred G. P. *Quatre siècles d'histoire marocaine, au Sahara de 1504 à 1902, au Maroc de 1894 à 1912, d'après archives et documentations indigènes*. Paris, F. Alcan, 1923. xv, [1], 591 p.
DT314.M3

The first part of the treatise deals with the Moroccan impact on the Sahara and the ramifications of a politico-religious influence and presence in the Great Desert.

196

al-Marzūqī, Aḥmad ibn Muḥammad. Kitāb al-azminah wa-al-amkinah. [The book of times and places] Hyderabad al-Dakn, maṭba'at majlis dā'irat al-Ma'ārif, 1332 [1914] 2 v. PJ6680.M3 1914

197

Masry, Youssef el. The Arab role in Africa [by] Jacques Baulin. Baltimore, Penguin Books [1962] 143 p. maps. (Penguin African library, AP6)

DT176.M34

An investigation of the interplay between Africa north and south of the Sahara by an Arabic-speaking Muslim French journalist. He analyzes the efforts made by the Arab states in general and Egypt in particular to influence, through the channel of Islam, sub-Saharan politics.

198

Massignon, Louis. Causes et modes de la propagation de l'Islam parmi les populations païennes de l'Afrique. In *Convegno di scienze morali e storiche, 8th, Rome*. [Atti] 1938. Rome, Reale accademia d'Italia, 1939. p. 663-669.

AS222.R5353, 1938

199

———Elements arabes et foyers d'arabisation; leur rôle dans le monde musulman actuel. RMM, t. 57, l. section, 1924: 1-157.

DS36.R4, v. 57

200

al-Mas'ūdī. Murūj al-dhahab wa-ma'ādin al-jawhar. [The meadows of gold and the metals of essence] Edited by Yūsuf As'ad Dāghir. Beirut, Dār al-Andalus [1965-66] 4 v.

D17.M29 1965 Orien Arab

Includes indexes.

201

———Les prairies d'or. Texte et traduction par C. Barbier de Meynard et Pavet de Courteille. Paris, Impr. impériale, 1861-1917. 9 v. (Collection d'ouvrages orientaux publiée par la Société asiatique) D17.M322 Orien Arab

At head of title: Société asiatique. Maçoudi.

Vols. 1, 5-9, 1861-71; v. 2-4, "Deuxième tirage," 1914-17.

Vols. 2, 4, 6-9 have imprint: Paris, Imprimerie nationale.

Vols. 4-9 edited and translated by Barbier de Meynard alone.

202

Matip, Benjamin. Heurts et malheurs des rapports Europe-Afrique noire dans l'histoire moderne, du 15^e siècle au 18^e siècle. [Paris] La Nef de Paris éditions [1959] 124 p. port., map. DT353.M3

203

Matveev, V. V. Records of early Arab authors on Bantu peoples ("Muluk al-Zinj," i.e. "Kings of Zinjs," according to Arabic sources of the 9th-10th centuries) In *International Congress of Anthropological and Ethnological Sciences, 7th, Moscow, 1964*. v. 9; 1970. Moscow, Nauka. p. 244-249.

GN3.I39 1964r

204

Mauny, Raymond. Navigations arabes anonymes aux Canaries au XII^e siècle. NA, no 106, avril 1965: 61.

DT1.I513, 1965

205

———Notes sur les "Grands voyages de Léon l'Africain." Hespéris, t. 41, 3.-4. trimestre, 1954: 379-394.

DT181.H4, v. 41

Critical study of the travels of Ḥasan ibn Muḥammad al-Wazzān al-Fāsī al-Zayyāt, better known as Leo Africanus. Corroborating the data meticulously culled from the writings of the wandering Leo, Mauny shows that "Léon doit être considéré, après Ibn Battouta, mais bien des siècles avant les grands voyageurs de la fin du XVIII^e et du début du XIX^e, comme l'un des premiers explorateurs de l'intérieur de l'Afrique."

206

———Les siècles obscurs de l'Afrique noire; histoire et archéologie. [Paris] Fayard [1971] 314 p. illus. (Resurrection du passé) DT352.65.M38

207

Mayer, Leo A. Bibliography of Moslem numismatics, India excepted. 2d, considerably enl. ed. London, Royal Asiatic Society, 1954. 283 p. (Oriental Translation Fund [London. Publications, new ser.] v. 35) PJ408.O6, n.s., v. 35

208

Mazaheri, Ali Akbar. La vie quotidienne des Musulmans au Moyen Age, X^e au XIII^e siècle. [Paris] Hachette [c1951] 319 p. illus. (La Vie quotidienne) BP163.M384

Drawing on a thorough knowledge of the sources, Mazaheri sketches, with a sure hand, the day-to-day existence of Muslims during the medieval period. His description is also valid for the sub-Saharan Islamized areas.

- 209
Meyer, A. J. Israel and the Arabs in Africa. The Harvard review, v. 1, spring 1963: 10-17.
AS36.H23, v. 1
- 210
Mendelsohn, Jack. God, Allah, and Juju; religion in Africa today. New York, Nelson [1962] 245 p.
BR1430.M4
Includes a chapter on Islam in sub-Saharan Africa.
- 211
Molla, C. F. Some aspects of Islam in Africa south of the Sahara. International review of missions, v. 56, Oct. 1967: 459-468. BV2351.I6, v. 56
A Christian missionary in Cameroon, Molla analyzes the sociological and religious causes for the success of Islam in sub-Saharan Africa.
- 212
Monteil, Vincent. L'Islam noir. 2^e edition, revue, corrigée et augmentée. Paris, Éditions du Seuil, 1971. 418 p. illus., plates, fold. map. (Collection Esprit. Frontière ouverte) BP64.A4S83 1971
Monteil knows Africa viscerally, and his book shows this empathic knowledge of things African, thus redeeming the cavalier organization of the work.
- 213
Mubarak Ahmad, Mirza. Islam in Africa. Rabwah, Pakistan, Ahmadiyya Muslim Foreign Missions Office [introd. 1962] 41 p. BP64.A1M8
Translation of a paper by the Secretary of the Ahmadiyya Muslim Foreign Missions read at the annual gathering of the Ahmadiyya Movement at Rabwah in Western Pakistan. In his introduction the deputy delegate for missions says: "It is a brief statement, as of necessity it had to be. But it is packed with solid material on five aspects of the question: (a) the impact of Christian missionary activities, aided and abetted as it was by the political power of the western nations with colonies, protectorates, or empires in Africa; (b) Christian hopes of winning the entire continent in a short time for the Cross, expressed buoyantly in the press; (c) the part played by Christians in the creation and development of the Slave Trade; (d) the impact of Ahmadiyya missionary endeavour in Africa; (e) and the rolling back of the Christian tide, that now western observers themselves freely concede that their dream of the emergence of a Christian Africa, was no more than a delusion, and Islam seemed destined to be the religion of the African peoples for the future."
- 214
Muhammad, Muḥammad 'Awad. al-Shu'ūb wa-al-sulālāt al-Ifriqīyah. [The African peoples and races] [Cairo] al-Dār al-Miṣrīyah lil-ta'līf wa-al-tarjamaḥ [1965] 357 p. illus., maps (1 fold.) (Silsilat dirāsāt Ifriqīyah, 1) DT15.M8
- 215
Muslim on the march. The Christian century, v. 71, Sept. 8, 1954: 1063-1064. BR1.C45, v. 71
- 216
al-Muusawy, Muhammad Mahdi, tr. Historia ya Islam. [History of Islam] Dar es Salaam, Biala Muslim Mission of Tanzania [1971] 48 p. (Jalada la Kwanza) DLC
In Swahili.
- 217
Norris, H. T. Saharan myth and saga. Oxford, Clarendon Press, 1972. xv, 240, [6] p. illus. PJ8390.S2N58
- 218
Now this is true peace; an interesting book of comparative study of Christianity and Islam. Mom-basa, Bilal Muslim Mission of Kenya [1973?] 29 p. DLC
- 219
Ogunsheye, F. Adetowun. Maps of Africa—1500-1800 (A bibliographic survey). Nigerian geographical journal, v. 7, June 1964: 34-42. DT515.A2N5, v. 7
- 220
Ohly, Rajmund, and Janina Markiewicz. Czarny Islam [Black Islam]. Euhemer, Rok 9, Nr 1 (44), 1965: 3-21. BL9.P6E8, 1965
Comprehensive article on Islam in sub-Saharan Africa. Translated in JPRS 33496.
- 221
Onibonoje, G. O. Africa from the rise of Islam to the end of the slave trade. [Rev. Ibadan Nigeria Onibon-Oje Press, 1965] 169 p. illus., maps, ports. (His History book 2) DT22.O53 1965
School text.
- 222
Ouane, Ibrahima Mamadou. L'Islam et la civilisation française. [Avignon] Presses universelles [1957] 44 p. BP64.A4F7
In introducing the booklet, Marguerite and Gabriel Schoel-Langlois, Lauréats de l'Académie

française, state: "Souhaitons que les autorités françaises ne négligent pas l'atout majeur que peut représenter pour elles, cet écrivain profondément attaché à la double culture arabe et française, et dont le vœu le plus cher est que le Soudan, berceau de civilisations, et l'Afrique, deviennent un terrain d'entente entre trois continents, ainsi qu'il est lui-même le symbole vivant de l'harmonie qui peut et doit exister entre la France et l'Islam." Ouane presents a brief historical narrative on the spread of Islam in the Sudanic belt. The last chapter suggests that "libre au wahabiste d'exalter en notre temps de linotypes ses pieuses et paresseuses calligraphies, d'épouiller rageusement les néologismes arabo-berbères et de raffiner sur le concept de l'Unique. Mais le temps est aux machines et au baccalauréat latin-sciences," and recommends closer Franco-African collaboration for the greater benefit of Africa.

223

Pageard, Robert. Contribution à la chronologie de l'Ouest Africain suivie d'une traduction des tables chronologiques de Barth. JOSAFA, t. 32, fasc. 1, 1962: 91-177. DT1.S65, v. 32

Periodization and chronology are two thorny problems facing Africanists. Pageard, in this lengthy and thorough review, examines two major sources, namely, Maurice Delafosse and Heinrich Barth reporting on the history of West Africa. The author divides his chronology into exact dates, doubtful dates of Ghana, Mali, and Songhay, as well as dating problems of dynastic genealogies.

224

Papers on the Manding. Carleton T. Hodge, ed. Bloomington, Indiana University [distributed for U.S. and Canada: Humanities Press, New York, 1971] 307 p. illus. (Indiana University publications. African series, v. 3) DT474.5.P36

The African Seminar of the African Studies Program of Indiana University focused, in the spring of 1969, on the Mandingo people of West Africa. The following papers represent "nearly all of the seminar lectures": David Dalby, Introduction: Distribution and Nomenclature of the Manding People and Their Language; Charles S. Bird, Oral Art in the Mande; Daniel F. McCall, The Cultural Map and Time-Profile of the Mande-Speaking Peoples; Nicholas S. Hopkins, Mandinka Social Organization; Labelle Prussin, Sudanese Architecture and the Mande; Bradford G. Martin, al-Hajj 'Umar Tall, Samori Ture, and Their Forerunners; Robert R. Griffeth, The Dyula Impact on the Peoples of the West Volta Region; William B. Cohen, The French Colonial Service in French

West Africa; Charlotte A. Quinn, Mandingo States in Nineteenth Century Gambia; Frances A. Leary, The Role of Mandinka in the Islamization of the Casamance, 1850-1901; Peter M. Weil, Political Structure and Process Among the Gambia Mandinka: the Village Parapolitical System; Barbara Lewis, The Dioula in the Ivory Coast.

225

Park, Mungo. The journal of a mission to the interior of Africa in the year 1805. Together with other documents, official and private relating to the same mission. To which is prefixed an account of the life of Mr. Park. Philadelphia, Published by Edward Earle. William Fry, printer, 1815. 302 p. illus. DT356.P3 1815

226

———Travels in the interior districts of Africa. New York, Arno Press, 1971. 372 p. illus., fold. maps, port. (Physician travelers) DT356.P3 1971
Reprint of the 1799 ed.

227

Pedrals, D. Pierre de. L'Islam de l'ouest et du centre africains français. Revue politique et parlementaire, t. 48, nov. 1946: 163-170. H3.R4, v. 48

228

Peerbhai, Adam. Islam, remedy to world distress. Durban, Islamic Institute [1969] [28] p.

BP173.75.P4

229

Planhol, Xavier de. Les fondements géographiques de l'histoire de l'Islam. Paris, Flammarion, 1968. 443 p. illus., maps. (Nouvelle bibliothèque scientifique) DS39.P54

A history of the land of Islam and a study of the impact of the Muslims on the territories they permeated and conquered. The role of the pastoral nomads in the spread of the religion is analyzed in a section on Africa south of the Sahara. The two major carriers were the Fulbe and the urban trading communities, thereby reproducing the original pattern of Arabian Islam as an urban religion diffused mainly by nomads in a setting where peasants played only a marginal role.

230

———The world of Islam. Le monde islamique; essai de géographie religieuse. Ithaca, N.Y., Cornell University Press [1959] 142 p. BP163.P533

A study of the impact of geography on the history of Islam. With a profusion of examples, in which Africa is well represented, the author ana-

lyzes urban Islam, Muslim attitudes toward exploitation of the soil, the groupings and modes of life derived from Islam, and the geographic factors in the expansion of Islam.

231

Pommerel, Jean. *L'Islam africain; chez ceux qui guettent*. Nouv. éd. Paris, Fontemoing [1910?] 370 p. IEN

232

Popovic, Alexandre. Quelques renseignements inédits concernant "le maître des Zang" 'Alī b. Muḥammad. *Arabica*, t. 12, juin 1965: 175-187. PJ6001.A7, v. 12

233

Principaux ouvrages de M. Delafosse. *Outre-mer*, v. 1, 1929: 411-413. NN

234

al-Qalqashandī, Aḥmad ibn 'Alī. *Ṣubḥ al-A'shā fī ṣinā'at al-inshā'*. [The morn of the night-blind in the making of composition] [Cairo] al-Mu'assasah al-Miṣrīyah al-'Āmmah lil-ta'līf wa-al-tarjamah wa-al-ṭibā'ah wa-al-nashr [1964] 14 v. (Turāthunā) AE2.Q3 1964 Orien Arab

235

al-Rāfi'ī, 'Abd al-Raḥmān and Sa'īd 'Abd al-Fattāh 'Āshūr. *Miṣr fī al-'uṣūr al-wuṣṭā min al-faṭḥ al-'Arabī ḥattā al-Ghazw al-'Uthmānī*. [Egypt during the Middle Ages from the Arab conquest to the Ottoman invasion] Cairo, Dār al-nahḍah al-'Arabīyah, 1970. 582 p. DT95.R3

236

al-Ramādī, Jamāl al-Dīn. *Ifriqiyā al-Jadīdah wa al-Islām*. [The new Africa and Islam] Cairo. al-Jāmi' al-Azhar. *Majallat al-Azhar*, m. 32, Aug./Sept. 1960: 315-318. BP1.C3, v. 32

Short country-by-country study of Islam in modern Africa, including discussion of the Mali Federation, Togo, Congo, Cameroon, and Somalia. al-Ramādī concludes: "But these countries are still in dire need of the guidance of Islam [manifested by] the sending of missions to spread religion and develop the true teachings in order to get people out of the darkness and into the light."

237

Riyād, Zāhir. *Kanīsat al-Iskandarīyah fī Ifriqiyā*. [The Alexandria Church in Africa] [Cairo] 1962. 215 p. illus. BX133.2.R5

Historical investigation of the ties that linked the Coptic Church of Alexandria to Ethiopia. The dependency of the former was severed only in 1952 when the Egyptian Coptic Patriarch no longer appointed the head of the Ethiopian Coptic Church, who was elected by the Synod of Ethiopian bishops.

238

Rivlin, Benjamin. The "Africanness" of North Africa. *African forum*, v. 3, fall 1967/winter 1968: 2-14. DT1.A225, v. 3

"Is North Africa *really* African?" is the theme of this study in African relations. After summarizing the pros and cons of the issue, Rivlin concludes that the matter is still a complex open question needing further research to arrive at a clear definition of "Africanness."

239

Rondot, Pierre. *L'Islam et les musulmans d'aujourd'hui*. De Dakar à Djakarta. *L'Islam en devenir*. Paris, Éditions de l'Orante, 1960. 250 p. BP161.2.R64

Includes a section on "L'Islam noir."

240

Roolvink, Roelof. *Historical atlas of the Muslim peoples*. [Compiled by R. Roolvink, with the collaboration of Saleh A. el Ali, Hussain Monés, and Mohd. Salim. With a foreword by H. A. R. Gibb] Amsterdam, Djambatan, 1957. 40 p. of col. maps. G1786.S1R6 1957 G&M

241

Rosenthal, Franz. *A history of Muslim historiography*. 2d rev. ed. Leiden, E. J. Brill, 1968. 656 p. D198.2.R67 1968

242

Rotter, Gernot. *Die Stellung des Negers in der islamisch-arabischen Gesellschaft bis zum XVI. Jahrhundert*. Bonn, 1967. 192 p. DS59.N4R67

Inaug. Diss.—Bonn.

See also 159.

243

Roux, Jean P. *L'Islam en Occident, Europe-Afrique; l'Europe et l'Islam: guerre, conversions, contacts culturels et influences idéologiques, l'Islam en Europe, au Maghreb et en Afrique noire*. Paris, Payot, 1959. 304 p. (Bibliothèque historique) CB251.R64

244

al-Sakhāwī, Muḥammad ibn 'Abd al-Raḥmān. *al-Ḍaw' al-lāmi' li-ahl al-qarn al-tāsi'*. [The bright light

for the people of the 9th century] Beirut, Dār maktabat al-ḥayāt [1966] 12 v. in 6. DS37.3.S212
Photo-offset of the Cairo ed. of 1934–36.

245

———Kitāb al-ṭibr al-masbūk fī dhayl al-sulūk. [Book of the cast gold, being a supplement to al-Sulūk] Cairo, Maktabat al-Kulliyāt al-Azharīyah [1972] 431 p. DT96.7.S23 1972 Orien Arab
Reprint of the 1879 ed.

A continuation of al-Maqrizi's *al-Sulūk li-ma'rifat duwal al-mulūk* [Ways to Know the Kingdoms].

246

al-Sāmīr, Fayṣal. Thawrat al-Zanj. [The Zunj revolt] Baghdad, Dār al-Qārī', 1954. 165 p. fold. map. (Manshurāt Dār al-qārī', 2) DS76.S3

247

Samkange, Stanlake J. T. African saga: a brief introduction to African history. Nashville, Abington Press [c1971] 222 p. DT20.S15

248

Schacht, Joseph. The legacy of Islam. Edited by Joseph Schacht with C. E. Bosworth. 2d ed. Oxford, Clarendon Press [1974] xiv, 530 p. illus., plates. DS36.85.S3

Includes a section on sub-Saharan Africa by Ioan M. Lewis, p. 105–116.

249

Sell, E. Islam in Africa. MW, v. 1, Apr. 1911: 136–146. DS36.M7, v. 1

250

Shalabī, Aḥmad. al-Tārīkh al-Islāmī wa-al-Ḥaḍārah al-Islāmīyah; dirāsah taḥlīlīyah lil-tārīkh al-Islāmī wa-al-ḥaḍārah al-Islāmīyah fī jamī' al-'uṣūr wa jamī' al-anḥā'. [Islamic history and civilization; analytical study of Islamic history and civilization in all periods in all the world] Cairo, Maktabat al-nahḍah al-Miṣrīyah, 1964+ illus. DS35.7.S32 Orien Arab
L.C. has v. 1–6.

Vol. 6 is entitled *al-Islām wa-al-duwal al-Islāmīyah janūb al-Ṣaḥarā' mundhu dakhalahā al-Islām ḥattā al-ān*. [Islam and Islamic States South of the Sahara From Their Conversion to Islam to the Present].

251

al-Shayyāl, Jamāl al-Dīn. Tārīkh Miṣr al-Islāmīyah. [History of Islamic Egypt] Dār al-Ma'ārif, 1967. 2 v. illus. (al-Maktabah al-Tārīkhīyah)

DT95.5.S46 Orien Arab

252

Sheppard, R. Burton. Islamic Africa. New York, Methodist Book Concern [c1914] 127 p. illus.

BP65.A4S5

Alarmist description of Islam in Africa by a Methodist missionary. In his concluding paragraph, Sheppard suggests that "if Islam is an enemy of civilization, a forerunner of political trouble; if it is an enemy of the home and degrading to womanhood; if it results in fanaticism, and is detrimental to moral growth and spiritual thought, certainly its defeat in Africa is necessary for the greatest future of the black man."

253

Shiḥātah, 'Alī. al-Riqq baynanā wa-bayna Amrikā. [Slavery between us and America] Damascus, Dar al-Fikr al-Islāmī [1958] 135 p. E185.61.S55

254

Sík, Endre. The history of Africa. [Translated by Sándor Simon] Budapest, Akadémiai Kiadó, 1966+ illus., maps (part col.), ports. DT351.S4713

L.C. has v. 1–2.

Major history of the continent with a Marxist interpretation.

255

Strong, Tracy. A pilgrimage into the world of Islam. Geneva, World Alliance of Young Mens Christian Associations [n.d.] 143 p. DS39.S79

Report on a world tour of inspection of YMCA organizations by the executive director of the World Alliance.

256

Sukarno, Pres. *Indonesia*. Islam must fight colonialism. Inaugural address by President Sukarno, African-Asian Islamic Conference Bandung, 6th March 1965. [Djakarta, Govt. Print. Off., 1965] 10 p. DLC

257

al-Ṭabarī. Tārīkh al-Umam wa-al-Mulūk [History of nations and kings] [by] Abī Ja'far Muḥammad ibn Jarīr al-Ṭabarī. Beirut, Dār al-qāmūs al-ḥadīth lil-ṭibā'ah wa-al-nashr [1968?] 13 v. in 6. D17:T215

Reprint of the edition published in Cairo, 1336 A.H.

Known also under title: Tārīkh al-rusul wa-al-mulūk [History of Apostles and Kings].

Vol. 12 contains text of 'Arīb's *Ṣīlat Tārīkh al-Ṭabarī*; v. 13, al-Ṭabarī's *al-Muntakhab min zayl al-muzayyal*.

- 258
Ternaux-Compans, Henri. Bibliothèque asiatique et africaine, ou catalogue des ouvrages relatifs à l'Asie et à l'Afrique qui ont paru depuis la découverte de l'imprimerie jusqu'en 1700. [Réimpression de l'édition Paris 1841]. Amsterdam, B. R. Grüner, 1968. 350 p. Z3002.T32 1968
- 259
Thābit, Muḥammad. Jawlah fī rubū' Ifrīqīyah bayna Miṣr wa-ra's al-Rajā' al-Šālīḥ, min mushāhadāt sā'iḥ miṣrī. [Voyage in the land of Africa between Egypt and the Cape of Good Hope; impressions of an Egyptian tourist] al-Ṭab'ah 3. [Cairo] Maktabat al-Nahḍah al-Miṣrīyah, 1948. 240 p. illus., maps. DT12.T5 1948
- 260
Three forgotten wars: Moslem/Negroid incompatibility in Africa. In Africa Institute. Bulletin, v. 8, Apr. 1970: 103-111. DT1.A2146, v. 8
- 261
Toynbee, Arnold J. Between Niger and Nile. London, Oxford University Press, 1965. 133 p. DT165.2.T6
Though this is essentially a series of impressions of Egypt, Morocco, Nigeria, the Sudan, Ethiopia, and Libya, Toynbee raises the important question of negritude and Arabism within the context of African unity.
- 262
Trimingham, J. Spencer. Islam in tropical Africa: the contemporary situation. Middle East Forum, v. 42, winter 1966: 13-22. DS41.M45, v. 42
- 263
al-Tūnisī, Muḥammad ibn 'Umar. Tashḥīdh al-adhhān bi-sīrat bilād al-'Arab wa-al-Sūdān. [The whetting of minds with the story of Arab countries and the Sudan] Edited by Khalīl Maḥmūd 'Asākīr [and] Muṣṭafā Muḥammad Muṣ'ad. Reviewed by Muḥammad Muṣṭafā Ziyādah. Cairo, al-Dār al-Miṣrīyah lil-ta'līf wa-al-tarjamah, 1965. 477 p. illus., maps (3 fold.) (Turāthunā) DT135.D2T8 1965
See also 1381, 1409.
- 264
al-'Ubūdī, Muḥammad ibn Nāṣir. Fī Ifrīqīyah al-khadrā', Mushāhadāt wa-intība'āt wa-aḥādīth 'an al-Islām wa-al-Muslimīn. [In green Africa; views, impressions, and conversations about Islam and Muslims] [Beirut, Dar al-Thaqāfah] 1968. 779 p. maps. DT12.2.U28
- 265
'Ulabī, Aḥmad Suhayl. Thawrat al-zunj wa-qā'iduha 'Alī ibn Muḥammad, 255-270 A.H./869-883 A.D. [The Zunj revolt and its leader Ali ibn Muhammad, 255-270 A.H./869-883 A.D.] Beirut, Dar Maktabat al-Ḥayāt [1961] 139 p. DS76.U4 Orien Arab
At head of title: Min al-Thawrāt al-Ijtīmā'iyah fī al-Islām.
Added t.p.: Révolte des Zanj et son chef Ali-ben-Mohamed, 255-270 H.—869-883 ap. J.C., par Ahmad S. Olabi.
- 266
von Sivers, Peter. Comparative analysis of Islamic resistance in Africa in the 19th century. Source: ASA, Program, 15th, 1972.
- 267
Welch, Galbraith. Africa before they came; the continent, north, south, east, and west, preceding the colonial powers. New York, Morrow, 1965. 395 p. illus. DT25.W4
- 268
Wiedner, Donald L. A history of Africa south of the Sahara. New York, Random House [1962] 578 p. illus. DT352.W48
- 269
Williams, John A., comp. Themes of Islamic civilization. Berkeley, University of California Press, 1971. 382 p. BP20.W53
Includes a selection of articles on Mahdism in Africa.
- 270
Willis, John R. Historiography of Islam in Africa: the last decade (1960-1970). African studies review, v. 14, Dec. 1971: 403-424. DT1.A2293, v. 14
- 271
Wilmeth, Roscoe. Islamic penetration in the sub-Saharan area. In Michigan Academy of Sciences, Arts, and Letters. Papers. v. 48; 1962. Ann Arbor, Mich., 1963. p. 443-467. Q11.M56, v. 48
Includes a chart showing population density and percentage of Muslims in each state.
- 272
Yaḥyā ibn Abī Bakr, Abū Zakariyā. Chronique d'Abou Zakaria, pub. pour la première fois, tr. et commentée par Emile Masqueray. Alger, Impr. de l'Association ouvrière V. Allaud, 1878. 410 p. (Livres des Beni Mzab) BP195.K4Y3

Relates the history of the Banū Mzāb, who played a major role as trade intermediaries in the Sahara and in West and North Africa.

273

al-Ya'qūbī, Aḥmad ibn Abī Ya'qūb. *Les pays*. Tr. par Gaston Wiet. Le Caire, 1937. xxxi, 291 p. geneal. table. (Publications de l'Institut français d'archéologie orientale. Textes et traductions d'auteurs orientaux, t. 1) G93.Y174 1937

al-Ya'qūbī wrote his compendium about A.D. 890. He includes a section on the kingdoms of the Berbers and the "Afāriq."

274

Yāqūt ibn 'Abd Allāh al-Ḥamawī. *Kitāb mu'jam al-buldān*. [Geographic dictionary] Teheran, 1965. 6 v. (Manshūrāt Maktabat al-Asadī, no. 7)

G93.Y192 Orien Arab

Added t.p.: Jacut's Geographisches Wörterbuch, aus den Handschriften zu Berlin, St. Petersburg und Paris auf Kosten der Deutschen Morgenländischen Gesellschaft hrsg. von Ferdinand Wüstenfeld.

Photo-offset reproduction of the edition published in Leipzig, 1866–73.

275

Zakī, 'Abd al-Raḥmān. *al-Islām wa-al-Muslimūn, majmū'at muḥāḍarāt ulqiyat fī ma'had al-dirāsāt al-Islāmīyah*. [Islam and Muslims; a series of lectures presented at the Institute of Islamic Studies] Cairo, Maṭba'at Yūsif [1965] 2 v. maps. BP64.A1Z3

Part 1 deals with East Africa, while part 2 encompasses West Africa.

After examining Islam of the medieval period in both West and East Africa, Zakī describes the various kingdoms and empires from Ghana to Samory's in the West, and Ethiopia, Nubia, Somalia, and the coastal region in the East. Of special interest is a section entitled "Arabic Sources for Islamic History in West Africa."

276

——— *al-Muslimūn fī al-'Ālam al-yawm* [Muslims in today's world] [Cairo] Maktabat al-nahḍah al-Miṣrīyah, 1958–60. 5 v. in 2. illus., maps. BP60.Z3

Parts 1 and 2 deal with Muslim Africa.

277

Zambaur, Eduard K. M. von. *Manuel de généalogie et de chronologie pour l'histoire de l'Islam*, avec 20 tableaux généalogiques hors texte

et 5 cartes. Hanovre, H. Lafaire, 1927. 388 p. portfolio of 5 maps, 20 geneal. tables (part col.)

DS223.Z3

278

Zaqlamah, Anwar. *Miṣr al-Kubrā; Ifrīqiyā lil-Ifrīqiyīn*. Cairo, Maktabat al-anjlū al-Miṣrīyah, 1955. 158 p. DLC

The author attempts to show that a large part of Eastern and Central Africa—including the Sudan, Uganda, and parts of Zaïre—were once part of an Egyptian empire. He tries to justify such an entity on political, economic, and other grounds.

279

Zimová, Naděžda. *Osmanští a Černá Afrika*. [Ottoman Turks in black Africa] Novy Orient, roč. čis. 3, 1968: 70–71. DS1.N6, 1968

280

Ziyādah, Muḥammad Muṣṭafā. *al-Mu'arikhūn fī Miṣr fī al-qarn al-khāmis 'ashar al-milādī/al-qarn al-tāsi' al-hijrī*. [Historians in Egypt during the 15th century A.D./9th century A.H.] Cairo, Lajnat al-Ta'lif wa al-tarjamah wa-al-nashr, 1949. 111 p.

DT76.8.Z5

281

Zoghby, Samir M. *Blacks and Arabs: past and present*. A current bibliography on African affairs, v. 3, May 1970: 5–22. Z3501.C87, v. 3

Investigation of a once awkward and troubled relationship that is being transcended in the common interest of a still crystallizing Third World.

282

——— *Medieval West Africa, 1965–1968*. pt. 1–2. A current bibliography on African affairs, new ser., v. 2, Apr. 1969: 5–18; v. 2, May 1969: 5–14.

Z3501.C87, n.s., v. 2

283

Zwemer, Samuel M. *Islam in Africa*. MW, v. 15, July 1925: 217–222. DS36.M7, v. 15

Editorial on Islam in Africa and the urgency of stemming the tide of the Prophet's message. In conclusion, Zwemer quotes President Coolidge: "As the Christian nations have assumed the responsibility for bringing this new and higher civilisation in touch with all peoples so they must recognize their responsibility to press on and on in their task of enlightenment, education, spiritualization, Christianizing. There can be no hesitancy; no cessation of effort."

LANGUAGES & LINGUISTICS

284

'Abbās, Muḥammad Jalāl. *al-Lughah al-'Arabīyah fī Ifrīqiyyā*. [The Arabic language in Africa] Cairo. *al-Jāmi'* al-Azhar. *Majallat al-Azhar*, m. 33, Sept. 1961: 463-467. BP1.C3, v. 33 Orien Arab

Arabic spread in Africa through the migration of Arab tribes, the Islamization of parts of the continent, and the Arab role in commerce, with the result that Arabic became a trade language. The author examines the borrowing of Arabic terms in such African languages as Swahili, Wolof, Mandingo, and Hausa, describes the opposition of the colonial powers to Arabic, and shows how indigenous and European languages were used to stymie the development of Arabic. He proposes that Arabic be adopted as the language of the continent and concludes that "the Arabic language is the most important means of achieving cultural independence after political independence, as it is the only way to arrive at a complete understanding among the countries of the continent after it had brought about a rapprochement in the political and international fields, and that a great African language is more deserving than any foreign language to bring about unity and cultural cooperation on a continental basis."

285

Blanc, Haim. Arabic. In Sebeok, Thomas A., ed. *Current trends in linguistics*. The Hague, Mouton, 1971. p. 501-509. P25.S4

Review of the state of research on the varieties of Arabic used in Western, Central, and Eastern Africa. Includes a 4-page bibliography.

286

Greenberg, Joseph H. The decipherment of the "Ben Ali Diary," a preliminary report. *Journal of Negro history*, v. 25, July 1940: 372-375.

E185.J86, v. 25

Analysis of an Arabic manuscript sent in 1937 to Northwestern University for translation. The 13-page document was written by a Muslim slave brought to Georgia in the early 19th century. Greenberg believes it to be excerpts from the *Risālah* of Abū Muḥammad 'Abd Allāh ibn Abī Zayd al-Qayrawānī.

287

Lebeuf, Jean-Pierre. L'écriture verticale des caractères arabes et latins dans l'Afrique subsaharienne. *NA*, no 88, oct. 1960: 126-127.

DT1.I513, 1960

Arabic script has been used in Fulfulde, Hausa, Kanuri, Kotoko, Malagasy, Swahili, and Yoruba. Lebeuf reports on an example he discovered in which Arabic letters are used in an unorthodox vertical manner.

288

Monteil, Vincent. Sur l'arabisation des langues négro-africaines. *Genève-Afrique/Geneva-Africa*, v. 2, no 1, 1963: 12-20. DT1.G44, v. 2

289

N'Diaye, Aïssatou. Sur la transcription des vocables africains par Ibn Baththutah. *NA*, no 38, avril 1948: 26-27; no 41, janv. 1949: 31.

DT1.I513, 1948, 1949

290

Paris-Teynac, E. J. Essai sur le Koufique ancien dit koufique carré. *BIFAN*, t. 21, juil./oct. 1959: 501-543. illus. DT1.I5123, v. 21

Kufic script, as its name indicates, originated in al-Kufah (Iraq) and became popular in the Sudanic belt after it spread in North Africa. After presenting the historical development of the script, the author shows how it was used in traditional Muslim calligraphy and decorative arts as a substitute for the representation of human forms prohibited by the Prophet Muḥammad. Profusely illustrated. Extensive bibliography.

291

Rizvi, S. Saeed Akhtar *Maulana*. "Zenj": its first known use in Arabic literature. *Azania*, v. 2, 1967: 200-201. DT365.3.A94, v. 2

292

Wansbrough, John. Africa and the Arab geographers. In Dalby, David, ed. *Language and history in Africa: a volume of collected papers presented to the London Seminar on Language and History in Africa* (held at the School of Oriental and African Studies, 1967-69). London, Cass, 1970. p. 89-101. illus., maps. PL8003.D3

The author examines the problems of Arabic sources pertaining to Africa and notes six terms that have puzzled scholars using these sources: "sāḥil, jubb, sūsiyāt, karāzī, ka'bar, and zanj."

LAW

293

Afrika-Instituut (*Netherlands*). The future of customary law in Africa. L'avenir du droit coutumier

en Afrique. Symposium-colloque, Amsterdam, 1955. Organized by the Afrika Instituut, Studiecentrum, Leiden, in collaboration with the Royal Tropical Institute, Amsterdam. Leiden, Universitaire Pers Leiden, 1956. xvii, 305 p. DLC-LL

294

Anderson, James N. D. The adaptation of Muslim law in sub-Saharan Africa. In Kuper, Hilda, and Leo Kuper, eds. *African law: adaptation and development*. Berkeley, University of California Press, 1965. p. 149-164. DLC-LL

295

———Colonial law in tropical Africa: the conflict between English, Islamic and customary law. *Indiana law journal*, v. 35, summer 1960: 433-442.

DLC-LL

Investigation of the problems arising out of the coexistence and interaction of the three legal systems in tropical Africa.

296

———Comments with reference to the Muslim community. *East African law journal*, v. 5, Mar./June 1969: 5-20. DLC-LL

Entire issue is devoted to the Republic of Kenya's reports on the law of marriage and divorce succession, known as the Spry Commission Report and the Slade Commission Report.

297

———Islamic law in Africa. London, H. M. Stationery Off., 1954. 409 p. (Colonial research publication no. 16) JV33.G7A52, no. 16

"This survey covers the work of six months in Africa, three of them spent on a rapid tour of Tanganyika, Nyasaland, Uganda, British Somaliland and the Colony and Protectorate of Aden, and the other three on similar visits to Nigeria, the Gold Coast, the Gambia and Sierra Leone. . . it is hoped . . . that this Survey will provide a reasonably accurate and comprehensive account of the application of Islamic law throughout the territories concerned and will at least furnish a framework into which detailed studies of more limited aspects of a vast subject may conveniently be fitted."

298

———Islamic law in African colonies. *Corona*, v. 3, July 1951: 262-266. JV1001.C77, v. 3

Status report and discussion of the administrative problems regarding the application of Islamic law in the former British colonies of East Africa.

299

———Relationship between Islamic and customary law in Africa. *Journal of African administration*, v. 12, Oct. 1960: 228-234. JQ1881.A1J6, v. 12

Looking at the legal system as applied in Africa as a whole, Anderson analyzes the relationship between the two systems and the ensuing symbiotic results. He suggests that "the question inevitably arises, therefore, whether it is preferable to regard Islamic law as a variety of native law and custom, or as a distinct system. On the one hand purists may protest, and have protested, that it is not at all suitable to regard a law which was very highly developed in Arabia, Spain and North Africa as the indigenous customary law of African tribes today. Yet it is eminently convenient from a practical point of view, to apply Islamic law in a country like Nigeria under the comprehensive umbrella of native law and custom, since this allows for an infinite number of gradations between a fairly strict application of Islamic law in strongly Muslim areas, an application of purely pagan customary law in entirely pagan areas, and any variety of amalgam in the area in between."

300

Anderson, James N. D., and Norman J. Coulson. *Islamic law in contemporary cultural change*. Saeulum, Bd. 18, Heft 1-2, 1967: 13-92.

D2.S3, v. 18

Includes a section on "Islamic Systems of Law in East and West Africa."

301

Froelich, Jean-Claude. *Droit musulman et droit coutumier*. In Poirier, Jean. *Études de droit africain et de droit malgache* [par] M. Allot [et al.] [Paris, Éditions Cujas, 1965] p. 361-389. DLC-LL

302

Maudoodi, Syed Abul 'Ala, *Mawlana*. *Rights of non-Muslims in Islamic state*. Translated and edited by Khurshid Ahmad. Lahore, Islamic Publications, 1961. 28 p. DLC-LL

Review of rights of Dhimmi in an Islamic state.

303

N'dir, Mohamadou Lamine. *Réflexions sur le mariage et le divorce en pays musulman*. *Afrique documents*, no 83, 6. cahier, 1965: 251-258.

DT1.A479, 1965

Lecture delivered by the deputy public prosecutor of the Senegal Court of Appeals on the legislative problems related to marriage and divorce in a society that encompasses many religions.

- 304
Ouane, Ibrahima Mamadou. La pratique du droit musulman. [Andrézieux, Loire, Impr. moderne, 1958] 43 p. illus. DLC-LL
- 305
———Le principe du droit musulman. [Avignon] Presses universelles [1957] 91 p. illus. DLC-LL
- 306
Schacht, Joseph. An introduction to Islamic law. Oxford, Clarendon Press, 1964. 304 p. DLC-LL
- 307
Wallis, C. Braithwaite. Influence of Islam on African native law. [pts.] 1-2. MW, v. 11, Apr. 1921: 145-168; July 1921: 296-308
DS36.M7, v. 11
Conversion to Islam dictates the adoption of the Shari'a, or Muslim jurisprudence, which often clashes with traditional social systems. Wallis reviews the conflicts between Fanti law and the Malikite rite on marriage and between Temne inheritance law and Islamic law. He also discusses Fulbe Islam and its methods of proselytizing.
- LITERATURE**
- 308
Badian, Seydou Kouyate. Sous l'orage: Kany. Paris, Présence africaine, 1963. 155 p. DLC
- 309
Basset, René M. J. Contes populaires d'Afrique. [nouv. ed.] Paris, G.-P. Maisonneuve et Larose, 1969. 457 p. (Les littératures populaires de toutes les nations, t. 47) GR350.B33 1969
- 310
Crouzat, Henri. Azizah de Niamkoko. Paris, Presses de la cité [1959] 415 p. IEN
- 311
Diop, Birago. Contes et lavanes [Paris] Présence africaine [1963] 255 p. (Collection Contes africains) PQ2664.I66C6
- 312
Diop, Ousmane Socé. Contes et légendes d'Afrique noire. Couverture et dessins de Samba Ousso. Paris, Nouvelles éditions latines [1962] 154 p. illus. PQ3989.D56C6
- 313
Fall, Malick. La plaie. Paris, A. Michel, 1967. 253 p. PQ2666.A45P55
- 314
al-Fitūrī, Muḥammad. Ifrīqiyā: Aghānī, 'Āshiq min, Idhkurīnī yā. Shī'r Muḥammad al-Fitūrī. [Africa: Songs, Lover from, Remember me O, Poetry by Muhammad al-Fituri] Beirut, Dār maktabat al-hayāt [1967] 320 p. illus., port. (Aghānī Ifrīqiyā. [Songs from Africa]) PJ7824.I8A7
al-Faytūrī is a Sudanese poet with a grandfather from Bahr el-Ghazal and an Egyptian mother. He grew up in Alexandria, Egypt, where his father was intimately linked with the Sufi fraternities, whose ceremonies Muḥammad attended, and where he became alienated from a city which faced, in all respects, the Mediterranean Sea. This alienation is the seed of his Africa-oriented poetry. One of his significant poems, *Anā Zunjī* [I Am Black], was translated by Ḥalīm al-Dab' in *3000 Years of Black Poetry; an Anthology* (edited by Alan Lomax and Raoul Abdoul; New York, Dodd, Mead [1970] 261 p. PN6109.7.L6)
- 315
Knappert, Jan. The figure of the Prophet Muhammed according to the popular literature of the Islamic peoples. Swahili, new ser., v. 1, pt. 3, 1967: 24-31. PL8701.E2, n.s., v. 1
- 316
Kourouma, Ahmadou. Les soleils des indépendances. Paris, Éditions du Seuil [1970] 207 p. PQ3989.2.K58S6
- 317
Lagneau-Kesteloot, Lilyan. Les écrivains noirs de langue française: naissance d'une littérature. 3. éd. Bruxelles, Université libre de Bruxelles, Institut de sociologie, 1967. 343 p. tables. (Études africaines) Q3897.L3 1967
- 318
Ouologuem, Yambo. Le devoir de violence, roman. Paris, Éditions du Seuil, 1968. 208 p. PQ3989.2.O8D4
Translated as *Bound to Violence* (PZ4.O925Bo3).
- 319
Ousmane, Sembene. Les bouts de bois de Dieu: Banty Mam Yall. [Paris] Le Livre contemporain [1960] 381 p. PQ3989.O8B6
A novel. Translated as *God's Bits of Wood* (PZ4.O935Go3).
- 320
———Vehi-Ciosane; ou, Blanche-Genèse. Suivi du Mandat. [Paris] Présence africaine [1972, c1966] 190 p. PQ3989.O8V4 1972

Translated as *The Money-order; With White Genesis* (PZ4.O935Mo).

321

———Voltaïque la noie de . . . Nouvelle. Paris, Présence africaine [1971] 215 p. PQ3989.O8V6

322

Sadji, Abdoulaye. Maïmouna, roman. Paris, Présence africaine [1958] 251 p. PQ3989.2.S2M3

323

Salīm, Maḥmūd Rizq. 'Asr ṣalāṭīn al-Mamālīk wa-nitājuhu al-ilmī wa-al-adabī. [The era of the Mamluke sultans and its scientific and literary contributions] [Cairo] Maktabat al-ādāb, 1947-65. 4 pts. in 8 v. PJ8206.S3

Vol. 6 published by Wizārat al-Thaqāfah wa-al-Irshād al-Qawmī, al-Idārah al-'Āmmah lil-Thaqāfah.

324

Syad, William J. F. Khamsine, poèmes. Paris, Présence africaine [1959] 70 p. 4PQ Fr. 4616

325

Tiendréogo, Yambo. L'hyène va à la Mecque. Visages d'Afrique, 1. année, sept. 1967: 22. NX589.6.U6V55, v. 1.

METALLURGY

326

Cline, Walter B. Mining and metallurgy in Negro Africa. Menasha, Wisc., George Banta Pub. Co., 1937. 155 p. illus. (incl. maps) (General series in anthropology, no. 5) GN4.G4, no. 5

Technical discussion of the problems of metal production, including iron, copper, gold, and silver.

327

Diop, Louis-Marie. Métallurgie traditionnelle et âge du fer en Afrique. BIFAN, t. 30, janv. 1968: 10-38. DT1.I5123, v. 30

328

Dunlop, D. M. Sources of gold and silver in Islam according to al-Ahdani (10th century A.D.). Studia Islamica, v. 8, 1957: 29-49. BP1.S8, v. 8

329

Gautier, Emile-Félix. L'or du Soudan dans l'histoire. Annales d'histoire économique et sociale, t. 7, 1935: 113-123. HB3.A5, v. 7

330

Huard, Paul. Nouvelle contribution à l'étude du fer au Sahara et au Tchad. BIFAN, t. 26, juil./oct. 1964: 297-396. DT1.I5123, v. 26

The diffusion of iron use in North Africa, the Sahara, and the Chad area is thoroughly discussed by Huard, who has studied it for a number of years. On the basis of 600 documents examined, he concludes that iron reached the region south of the Sahara between 3 B.C. and A.D. 4, starting from Meroë and reaching the Tibesti region. For the Chad area, Huard leaves the matter unsettled until further study.

331

Lewicki, Tadeusz. Les écrivains arabes du Moyen-Age au sujet des mines de pierres précieuses et des pierres fines en territoire africain et de leur exploration. Africana bulletin, v. 7, 1967: 49-68. DT19.9.P6A65, v. 7

From a thorough reading and examination of Arabic sources, Lewicki has drawn a history of precious and semiprecious stones in the medieval period in Africa. He divides his study into nine sections, each dealing with one stone.

332

Mauny, Raymond. Essai sur l'histoire des métaux en Afrique occidentale. BIFAN, t. 14, avril 1952: 545-594. Q89.I5, v. 14

Mauny traces the history of metals in West Africa. Drawing on Arabic sources, archeological remains, and oral traditions, he studies the origins of gold, silver, copper, iron, and tin, showing the patterns of influences and the diffusion of metal in the region. He concludes by reminding prehistorians of the immensity of the task still unfinished. Substantial bibliography.

POLITICS

333

Abu-Lughod, Ibrahim. The Islamic factor in African politics. Orbis, v. 8, summer 1964: 425-444. D839.O68, v. 8

Noting that "one out of three Africans is a Muslim," the author discusses the importance of Islam as a political force. Analyzing the introduction of Islam in Africa and the political struggle for independence, he concludes that "while Islam and its civilisation might thus play a unifying role among groups of states that share this common ground, by the same token it might impede an overall Pan-African movement should this ever become a serious possibility."

- 334
 Beling, Willard A. North African vision of black Africa: social and economic aspects. *Maghreb digest*, v. 4, Jan. 1966: 6-17. DT181.M34, v. 4
 "Following independence, the Maghreb sought to re-orient the ties it had hitherto with Europe. Nationalism still prevailed, of course, and colonialism was also very real in their memories. Turning to the Middle East as a substitute for their former relations with Europe, they found that it was a broken reed. But when they turned to Africa, the Maghreb again faced disillusionment.
 Recognizing their situation finally for what it is, the Maghreb has gradually returned to face this reality. Thus, despite the threat that close ties with Europe imply, the Maghreb is now in the process of re-orienting itself in this direction. In the opinion of the author, Africanism reached its peak some time ago in North Africa and is definitely on the wane."—(Author's conclusion)
- 335
 Carles, Fernand. *La France et l'Islam en Afrique occidentale. Contribution à l'étude de la politique coloniale dans l'Afrique française*. Toulouse, V. Rivière, 1915. 214 p. DT532.C3
 Thèse—Toulouse.
- 336
 Catta, E. *Etats arabes d'Afrique du Nord et Tiers-Monde africain noir*. *Revue française d'études politiques africaines*, no 1, janv. 1966: 71-87. DT1.R4, 1966
- 337
 Deluz, Ariane. *Reflexions sur la fonction politique chez des islamisés et des animistes*. *L'homme*, t. 13, janv./juin 1973: 83-96. GN1.H68, v. 13
- 338
 Diara, Agadem L. *Islam and Pan-Africanism*. [Detroit, Agascha Productions, 1973] 95 p. BP62.N4D5
- 339
 Faugère, Armand P. *De la propagande musulmane en Afrique et dans les Indes*. Paris, 1851. MH
- 340
 Froelich, Jean-Claude. *Pan-Islamisme en Afrique noire*. *Etudes*, nov. 1969: 514-526. AP20.E8, 1969
- 341
 el-Gamal, Shawki. *Influence of Egypt in Africa*. Paper presented to the International Congress of Africanists, third session, Dec. 9-19, 1973. Addis Ababa. 13 p. DLC
- 342
 Ganiage, Jean. *L'Expansion coloniale de la France sous la Troisième République, 1871-1914*. Avec la collaboration de Daniel Hémerly. Paris, Payot, 1968. 434 p. illus., maps. (Bibliothèque historique) JV1817.G3
- 343
 Gann, Lewis. *Colonialism in Africa; 1870-1960*: edited by L. H. Gann and Peter Duignan. London, Cambridge University Press, 1969-71. 3 v. (Hoover Institution publications) DT31.G35
- 344
 Gaudefroy-Demombynes, Maurice. *Les institutions musulmanes*. 3 éd. Paris, Flammarion [1946] 221 p. (Bibliothèque de philosophie scientifique) BP163.G3 1946
- 345
 Gonçalves, José J. *O mundo árabe-islâmico e o ultramar português*. 2. ed. [Lisboa] Junta de Investigações do Ultramar, Centro de Estudos Politicos e Sociais, 1962. 354 p. illus., facsim. (Estudos de ciências politicas e sociais, no. 10) BP52.G6 1962
- 346
 Ḥamdān, Jamāl. *al-Islām fī Ifrīqiya; dirāsah siyāsīyah*. [Islam in Africa; a political study] *al-Majallah*, no. 83, Nov. 1963: 27-33. AP95.A6M25-1963 Orien Arab
 "At the time when the victorious continent is moving and exploding with the political revolution, and when religion becomes, per force, a political factor with its danger and weight, we look in vain for a general and objective study of Islam in Africa as a political power." In an attempt to fill the void, Ḥamdān presents the geography of Islam in the continent, investigates the impact of the Muslim faith and its geopolitical strength, and estimates future possible and potential trends, drawing the "plausible and inescapable religious policies." He divides the continent into Islamic countries, semi-Islamic countries, and countries with Islamic minorities. In the third category, including countries such as those of coastal West Africa, Islam is advancing with giant steps. Ḥamdān suggests that the division of Africa into north and south of the Sahara is nothing but the creation of imperialism. He concludes, "Everything indicates that Islam is the religion of the future in the continent of the future."

347

Heikal, Muhammad Hassanein. Israel in Africa; Israel's two main objectives in Africa. The Islamic review, v. 54, June 1966: 24-26. BP1.I7, v. 54

348

Heintzen, H. The role of Islam in the era of nationalism. In *Georgetown Colloquium on Africa. 1st, Georgetown University, 1961*. New forces in Africa. Edited by William H. Lewis. Washington, Public Affairs Press [1962] p. 42-50.

DT30.G4 1961

349

Hodgkin, Thomas L. Islam, history and politics. (Review article) *Journal of modern African studies*, v. 1, Mar. 1963: 91-98.

DT1.J68, v. 1

350

———Mahdisme, messianisme, et marxisme dans le contexte africain. *Présence africaine*, no 74, 2. trimestre, 1970: 128-153.

GN645.P74, 1970

351

Hoskins, Halford L. Africa's Arab fringe. *Current history*, v. 50, Mar. 1966: 136-141.

D410.C82, v. 50

352

al-'Imarī, Aḥmad Suwaylim. al-Ifriqīyūn wa-al-'Arab. [Africans and Arabs] Cairo, Maktabat al-Anjilū-al-Miṣrīyah, 1967. 246 p.

DT31.I4

353

Itey, R. Die Araber und Schwarz Afrika. *Internationales Afrika forum*, Jahr 1., Nov. 1967: 557-560.

DLC

354

Junayd, 'Abd al-Mun'im. La République Arabe Unie "Égypte" dans l'unité arabe et l'unité africaine. Cairo, Dār al-Kitāb al-Arabi, 1968. 339 p. map. (al-Maktabah al-'Arabīyah, 78. al-ta'līf, 52. al-'Ulūm al-siyāsīyah, 2)

DT82.5.A7J85

At head of title: al-Jumhūrīyah al-'Arabīyah al-Muttaḥidah. Wizārat al-Thaqāfah.

355

Lacouture, Jean. La politique nasserienne en Afrique. *Revue de défense nationale*, t. 20, mai 1964: 846-853.

D410.R45, v. 20

356

Le Grip, A. Le Mahdisme en Afrique noire. *A&A*, no 18, 2. trimestre, 1952: 3-16.

DT1.A85, 1952

A religious revolt calling for a return to the

original purity of Islam, Mahdism acquired during the colonial period a political anti-imperialistic character. In the East, revolts against foreigners were led by Muḥammad ibn 'Abd Allāh in the Sudan and by Muḥammad ibn 'Abd Allāh Ḥasan, called "Mad Mullah" by the European colonialist press, in Somalia. In the West, a plethora of "Mahdiou"—from Senegal with Mohamadu, known as Wiyaru (1828), to Cameroon with Amagobdo Konara (1939)—appeared and attempted to defend their land and religion against the onslaught of colonialism with varying degrees of success.

357

McKay, Vernon. The impact of Islam on relations among the new African states. In Proctor, Jesse Harris, ed. *Islam and international relations*. New York, Praeger [1965] p. 158-193.

BP173.5.P7

An analysis of the role of Islam as an instrument of foreign policy by the then director of the African Program of Johns Hopkins University's School of Advanced International Studies. Contrasting the official attitude—secular, democratic, and social—of most states with the cultural affinities of the masses in the Muslim world, the author concludes that Islam is not a useful instrument of foreign policy. Of note in the Sudanic belt is the dichotomy between a Muslim population in the north and a Christian and/or animist population in the south, in such states as Nigeria, Cameroon, Chad, and the Sudan.

358

Marais, Benjamin J. Islam: political factor in Africa. In *Africa Institute. Bulletin*, v. 9, Mar. 1971: 51-64.

DT1.A2146, v. 9

Explorations of the political implications of Islamic states after they became independent.

359

Marchand, J. La République Arabe Unie et le mythe de l'Afrique noire. *Revue de défense nationale*, v. 22, déc. 1966: 2001-2013.

Impressions about the evolution, since 1960, of Egyptian politics towards Africa.

360

Mazrui, Ali A. Africa and the Egyptians' four circles. *African affairs*, v. 63, Apr. 1964: 129-141.

DT1.R62, v. 63

361

———Islam, political leadership and economic radicalism in Africa. *Comparative studies in society and history*, v. 9, Apr. 1967: 274-291.

H1.C73, v. 9

Mazrui begins by asking the question, "How conservative a force is Islam in Africa?" He suggests that a radicalized Islam could be an ally of the revolutionary commitment in Africa but that this is checked by the fact that "Islam, under certain conditions, has the propensity to produce both rebellious leaders and submissive followers." Intertwined with these two factors is the defensive attitude of Islam towards Christianity, which is considered by many Africans to be connected with capitalist imperialism.

362

Megahed, Horeya T. The empires of Western Sudan; a political analysis. *African studies review*, v. 1, 1972: 23-41. DLC

Political structures from the Ghana Empire to al-Ḥājj 'Umar's state shared a number of characteristics, according to Miss Megahed: conquest states, centralization of authority, and the political role of Islam. She also suggests that the legacy of these large-scale political systems is population dispersion, a stratified social structure, the vital importance of trade, and the development of an urban civilization.

363

Mwamba, Zuberi. Egypt's contribution to Africa's liberation: 1952-1970. Paper presented at the 16th annual meeting of the African Studies Association, Syracuse, N.Y., 1973. DLC-Micro 03782

Collation of the original: 17 p.

364

Nasser, Gamal Abdel, *Pres. United Arab Republic*. On Africa. Cairo [1966] 48 p. DT30.N282

At head of title: Ministry of National Guidance, Information Administration. Cover title: Africa From the Speeches of President Gamal Abdel Nasser.

Translation of *Ifriqiya, min aqwāl al-ra'īs* (DT30.N2822 *Orien Arab*). See also his *On the Road to African Unity; the Fourth Summit Conference, November 5, 1966* (DT30.U49).

365

Proctor, Jesse H., ed. Islam and international relations. New York, Praeger [1965] 221 p. map. BP173.5.P7

Papers read at a meeting held at Duke University in June 1963. The topics include a comparison of religion and politics in Christianity and Islam, the appeal of communism to Islamic peoples, the impact of Islam on relations among the new African states, and pan-Islam in the modern world.

The paper by Vernon McKay (see 357) deals with the role of Islam as a factor in the relations between Muslim states north and south of the Sahara.

366

Revue française d'études politiques africaines, no 27, mars 1968. DT1.R4, 1968

Entire issue is devoted to Arabs and Africa. Partial contents: Jean-Claude Froelich, Les arabes en Afrique de l'est.—Hubert Michel, La politique africaine des états du Maghreb.—André Pautard, Le Maghreb et les états d'Afrique noire.

367

Rifā'ī, 'Abd al-'Azīz. Taṭawwur al-'ilāqāt al-'Arabīyah al-Ifriqīyah. [The evolution of Arab-African relations] [Cairo, al-Dār al-qawmīyah lil-ṭibā'ah wa-al-nashr, 1963?] 46 p. (Kutub qawmīyah, 237) DS63.R28

368

Rondot, Pierre. L'Egypte et le continent noir. *Revue des troupes coloniales*, no 285, fév. 1947: 62-72. UA709.A6T7, 1947

Rondot, who at the time of writing was Commandant, discusses the idea that "quoiqu'en pensent les géographes, il n'est pas sûr que l'Egypte soit en Afrique." After a description of modern Egypt he concludes, "Nation islamique. Etat oriental moderne, associée plus ou moins rétive de la puissance britannique, tels demeurent les traits essentiels de l'Egypte, telles sont les conditions de l'influence qu'elle peut exercer, ou qui peut s'exercer à travers elle, dans le continent africain."

369

Rosenthal, Erwin I. J. Islam in the modern national state. Cambridge [Eng.] Cambridge University Press, 1965. xxi, 416 p. BP173.6.R6

370

Schildkrout, Enid. Islamization and political incorporation among urban immigrants. Source: ASA, Program, 15th, 1972.

371

Sengor, Léopold Sédar, *Prés. Senegal*. Les fondements de l'africanité; ou négritude et arabité. [Paris] *Présence africaine* [1967?] 108 p. DT15.S47
"Conference . . . prononcée à l'Université du Caire, le . . . 16 février, 1967."

Analysis of the long relationship between blacks and Arabs by one of the most eminent proponents of negritude.

372

Sharif, Kamil. The importance of the African peoples to the Arabs in particular and Muslims in general: The tactics of Israel, some suggestions. *The Islamic review*, v. 53, June 1965: 24-26, 29.

BP1.I7, v. 53

373

al-Sharqāwī, Maḥmūd. al-Islām wa-l-lughah al-ʿArabiyyah fī mustaqbal Ifrīqiyyā al-jadidah. [Islam and the Arabic language in the future of the new Africa] *In* Cairo. al-Jāmiʿ al-Azhar. Majallat al-Azhar, m. 33, Dec. 1961: 818-827. BP1.C3, v. 33

In spite of their efforts and the means at their disposal to cut Africa from its Arab sources, the author says, the former colonial powers, the United States, and Israel have failed in their endeavor. He sees clear indications in many African countries of a renewal of Islamo-Arabic influence and the Islamization of its masses.

374

Smith, Robert. Peace and palaver: international relations in pre-colonial West Africa. *JAH*, v. 14, no. 4, 1973: 599-621.

DT1.J65, v. 14

International relations during this period were conducted according to customary law affected to some degree by two major external influences, namely Islam and Western European culture. The first part deals with Islam and the innovations it introduced, such as the contribution of literacy and the distinction in international law and practice between Muslims and non-Muslims.

375

Trimingham, J. Spencer. Islam and secular nationalism in Africa. *MW*, v. 56, Oct. 1966: 305-307.

DS36.M7, v. 56

376

ʿUdah, ʿAbd al-Malik. al-Siyāsah wa-al-ḥukm fī Ifrīqiyyā. [Politics and power in Africa] [Cairo] Maktabat al-Anjilū-al-Miṣrīyah, 1959. 575 p. DLC

377

Vermont, René. Le Moyen Orient et l'Afrique. *Revue de défense nationale*, v. 22, janv. 1966: 79-93.

D410.R45, v. 22

Analysis of Arab-African relations within the context of the Arab-Israeli conflict.

378

Wagner, Ewald. Political and religious authorities. Paper presented to the International Congress of Africanists, third session, Dec. 9-19, 1973. Addis Ababa. 7 p. DLC

SECTS

379

Ahmad, Bashruddin Mahmud, *Hazrat Mirza*. Le mouvement Ahmadiyya dans l'Islam [Port Louis?] Ahmadia Association of Mauritius [1964] 84 p.

BP195.A5A334

An abridgment of the author's *Ahmadiyyat*.

History of the Ahmadi movement and introduction to its interpretation of Islam, by one of its eminent leaders.

380

André, Pierre J. Contribution à l'étude des confréries religieuses musulmanes. Alger, La Maisson des livres [1956] 368 p.

BP189.2.A5

Chapter 7 deals with religious fraternities in former French Africa (p. 119-135).

381

Depont, Octave, and Xavier Coppolani. Les confréries religieuses musulmanes. Alger, A. Jourdan, 1897. 576 p. illus., plates (part col.), ports., facsim.

BP189.2.D4

——— Carte de l'Algérie, l'Afrique, l'Asie & la Turquie d'Europe; domaine géographique des confréries religieuses musulmanes. Alger, A. Jourdan, 1898. col. map 99 x 131 cm. fold. to 29 x 20 cm.

BP189.2.D4 Atlas

Scales vary.

382

Froelich, Jean-Claude. L'importance et l'influence de l'Islam, du Christianisme et des sectes en Afrique noire. *Europe-France-outré-mer*, no 396, 1963: 36-40. illus.

JV1801.E65, 1963

383

——— Sectes musulmanes et civilisations négro-africaines. Le mois en Afrique; revue française d'études politiques africaines, t. 1, mai 1966: 98-105.

DT1.R4, v. 1

384

Rinn, Louis M. Marabouts et Khouan. Etude sur l'Islam en Algérie. Avec une carte indiquant la marche, la situation et l'importance des ordres religieux musulmans. Alger, A. Jourdan, 1884. 552 p. map.

BP65.A5R5

Map wanting.

Although dealing with Islam in Algeria, Rinn's work is of great use in tracing to North Africa the origin of a number of fraternities that played a major role in the development of sub-Saharan Islam.

385

Shukrī, Muḥammad Fu'ād. al-Sanūsīyah. [The Senussi movement] [Cairo] Dār al-fikr al-'Arabī, 1948. 424 p. facsims. BP189.7.S4S5

386

Spillmann, Georges. Esquisse d'histoire religieuse du Maroc; confréries et zaouïas [par] Georges Drague. Paris, J. Peyronnet [1951] 332 p. geneal. tables (part fold.) (Cahiers de l'Afrique et l'Asie, 2) BP64.M6S6

Useful in tracing the history of some of the fraternities that spread south of the Sahara.

387

Trimingham, J. Spencer. The Sufi orders in Islam. Oxford, Clarendon Press, 1971. 333 p. 4 fold. plates, geneal. tables. BP189.T7

Introduction to the history of the Sufi orders, their formation, organization, and rituals, as well as their role in the Islamic society and the problems they are facing in the modern world.

388

Ziadeh, Nicola A. Sanusiyyah: a study of a revivalist movement in Islam. Leiden, E. J. Brill, 1958. 148 p. BP187.7.S4Z5

SOCIETY & CULTURE

389

al-'Abbādī, 'Abd al-Ḥamīd. al-Islām wa-al-mushkilaḥ al-'unṣuriyyah. [Islam and the racial question] Bayrūt, Dār al-'ilm lil-malāyīn [1969] 112 p. BP190.5.R3A2 Orien Arab

390

'Abbās, Muḥammad Jalāl. Islam and African thought. In Cairo. al-Jāmi' al-Azhar. Majallat al-Azhar, m. 40, Feb. 1969: 14-16; v. 41, Apr. 1969: 14-16. BP1.C3, v. 40-41 Orien Arab

Islam and traditional African religions share basic beliefs in one Supreme Being, the world of spirits and angels, and an afterlife. 'Abbās, who is general secretary of the Cairo-based Society of African Culture, strives to show that "Islam had been intellectually accepted and spiritually welcomed by Africans and that it was not enforced or based on blind or material incitements."

391

———al-Islām wa-al-mu'taqadāt al-Ifriqīyah. [Islam and African beliefs] al-Hady al-Islāmī, m. 5, May 1966: 28-32. BP1.H33, v. 5 Orien Arab

Refuting the suggestion by some missionaries and orientalist that Islam spread in Africa because of its appeal "to the world and its pleasures, to polygamy, which found a response in the hearts of the Africans, and that it [Islam] developed as widely as it did because Africans gathered around in *Zikr* ceremonies and by the beating of the tambourine," the author suggests that Islam spread and developed because of three basic African beliefs, namely the belief in a supreme being, in afterlife, and in the existence of benevolent and malefic spirits. See also 390.

392

Ahmed, Jamal M. Islam in the context of contemporary socio-religious thought in Africa. In Philosophy Symposium, American University of Beirut, 1967. God and man in contemporary Islamic thought; proceedings of the Philosophy Symposium held at the American University of Beirut, February 6-10, 1967. Edited with an introd. by Charles Malik. [Beirut, American University of Beirut] 1972. 100, 208 p. (American University of Beirut Centennial publications) p. 16-47. BP165.P48 1967

After a survey of African socioreligious thought, Jamāl Aḥmad concludes that "the African is a pragmatist and looks on religion as a force in his pursuit for a system of government, for an order out of the multiplicity of its individual countries, for new forms of culture, that preserve, as much as anything can be preserved in the face of Euro-american cultural deluge, his mores and sensibilities, yet help him grow into economic and political manhood, with as few growing pains as possible. That is the African bondage, the point where all meet, Muslim, Christian and the millions who are not adherent to either yet."

393

Baumann, Hermann. Les peuples et les civilisations de l'Afrique. Suivi de Les langues et l'éducation [par] D. Westermann. Traduction française de L. Homburger. Préf. de Théodore Monod. Paris, Payot, 1970. 605 p. illus. (Bibliothèque scientifique) DT14.B38 1970

394

Beltran, Luis. O Islā, a cultural e a lingua arabes na Africa negra. Afro-Asia, no. 8/9, 1969: 41-49. DLC

395

Berque, Jacques. Islam et socialisme. In Brussels. University libre de Bruxelles. Institut de sociologie. Revue, no 2/3, 1967: 199-216. H13.B728, 1967

396

Cohen, Ronald, and David Spain. Feminism, divorce, and the role of women in Africa. Paper presented at the 8th annual meeting of the African Studies Association, Philadelphia, 1965.

DLC-Micro 03782

Collation of the original: 17 p.

397

Colloque sur la contribution des religions à l'expression culturelle de la personnalité africaine, Abidjan, Ivory Coast, 1961. Colloque sur les religions, Abidjan, 5/12 avril 1961. Paris, Présence africaine [1962] 240 p.

BL2400.C6 1961

398

Conference on the Maintenance and Transmission of Islamic Culture in Tropical Africa, Boston University, 1973. [Papers of a conference held at the African Studies Center, Boston University, April 27-28, 1973. Boston, 1973] 16 papers in 1 v.

IEN

Papers arranged alphabetically by author.

399

Dahal, Muhammad H. Comment accomplir le Hajj (pèlerinage à la Mecque). [Port Louis? Islamic Circle, 1971?] 18 p.

DLC

A how-to pamphlet on performance of the pilgrimage to Mecca.

400

Delafosse, Maurice. L'Islam et les sociétés noires de l'Afrique. In Comité de l'Afrique française. Enseignements coloniaux, 1922: 321-333.

Source: Brasseur 1773.

401

Delange, Jacqueline. L'art peul. CEA, v. 4, 1. Cahier, 1963: 5-13.

DT1.C3, v. 4

The nomadic Fulbe, constantly on the move searching for grazing grounds, has kept his material goods to a minimum. He has channeled his main artistic expression into polished speech, a refined etiquette and poetry, music and singing. The author, attached to the Musée de l'Homme in Paris, studies the various artistic manifestations of the still enigmatic Fulbe.

402

Desanti, Dominique. Le conflit des cultures et l'aventure ambiguë. African arts/Arts d'Afrique, v. 1, winter 1968: 60-61; 106; 109-110.

NX587.A6, v. 1

403

Fisher, Allan G. B., and J. Humphrey Fisher. Slavery and Muslim society in Africa: the institution in Saharan and Sudanic Africa, and the trans-Saharan trade. London, C. Hurst, 1970. 182 p. illus., maps.

HT1381.F54 1970

Reacting against the restriction of studies on slavery to the trans-Atlantic slave trade, the authors state that "this book attempts somewhat to redress the balance, by exploring a little the trans-Saharan trade, and rather more the domestic demand in the heart of Africa." Looking at the role of slavery in African Muslim society, they investigate the size of the slave populations, slave status and religion, and exports and marketings; focusing on the domestic scene, they examine the slaves in the family, slaves at work, slaves and the state, and slaves as currency.

403a

Fisher, Humphrey J. Prayer and military activity in the history of Muslim Africa south of the Sahara. JAH, v. 12, no. 3, 1971: 391-406.

DT1.J65

In the Islamic history of tropical Africa, prayer has often played an important, sometimes even a decisive, part. The functions of prayer may be ceremonial, instrumental (directed to the achievement of specific objectives), and disciplinary. In the military context the two latter are particularly significant. The discipline of Muslim prayer is strict and has sometimes underpinned military discipline.

The various stages of an hypothetical military campaign are traced, with specific historical examples of instrumental and disciplinary prayer at each stage. Preliminary prayer, often for ultimate success, might prepare the way. . . . There is no doubt of the considerable practical significance of these forms of prayer. An almost unparalleled discipline was achieved; the morale of the troops was greatly enhanced; the anxieties and fears of the enemy were stimulated; and many heroic gestures took their part in the sagas from which men in later generations may draw their inspiration, this leading in turn to renewed practical endeavour.—(Abstract supplied, modified)

404

—Religious toleration in black Africa. Patterns of prejudices, v. 8, May/June 1974: 23-28.

DS145.P34, v. 8

405

Froelich, Jean-Claude. Islam et culture arabe en Afrique au sud du Sahara. Le mois en Afrique; revue française d'études politiques africaines, t. 1, janv. 1966: 54-70.

DT1.R4, v. 1

- 406
 ———Problèmes actuels de l'Islam en Afrique noire. Communautés et continents, t. 57, avril/juin 1965: 35-47. JV1801.N6, v. 57
 Froelich sees black Islam confronted by reformist Orthodox Islam, Christianity, Marxism, and the Ahmadi and Bahai faiths and groping for a way to modernize and harmonize itself with the realities of the 20th century.
- 407
 Galwash, Ahmad. Civilising influence of Arabs in Africa. In Cairo. al-Jam'iyah al-Miṣrīyah lil-'ulūm al-siyāsīyah. al-Majallah al-Miṣrīyah lil-'ulūm al-siyāsīyah, al-'adad 55, Oct. 1965: 13-25. JA26.M2, 1965 Orien Arab
 After an extensive enumeration of Arab contributions to Western civilization, Galwash quotes at length from Bosworth Smith's *Mohammed and Mohammedanism* to show Islam's contribution to the well-being of Africans.
- 408
 Gardet, Louis. La cité musulmane; vie sociale et politique. Paris, J. Vrin, 1954. 404 p. (Etudes musulmanes, 1) HT147.A2G3
 A third edition was published in 1969.
- 409
 ———L'Islam, religion et communauté. Paris, Desclée de Brouwer, 1967. 496 p. (Bibliothèque française de philosophie) BP161.2.G28
- 410
 Gouilly, Alphonse. Le pèlerinage à la Mecque. Revue juridique et politique; indépendance et coopération, t. 18, janv./mars 1964: 99-106. DLC-LL
- 411
 Hartmann, M. Islam and culture in Africa. MW, v. 1, [Oct.?] 1911: 373-380. DS36.M7, v. 1
- 412
 Hussain, Sheikh Munir. Some facts about Muslim population in Africa. Islamic literature, v. 15, June 1969: 5-13. BP1.I68, v. 15
 Introduced as "a dirge on the woefully sad state of affairs of Muslims in Africa," this presentation suggests that "Muslims constitute an overwhelming majority in most of the African states, but they are ruled by non-Muslim minorities."
- 413
 Lewis, Bernard. Race and color in Islam. New York, Harper & Row [1971] 103 p. illus. (Harper torchbooks, TB1590) BP190.5.R3L48
 Based on a lecture published in *Encounter*, August 1970.
 Well-documented essay attempting to show that Islam is not free of racial discrimination. Citing A. J. Toynbee and Malcolm X in his introductory remarks, Lewis claims that Islam is prejudiced toward blacks, asking in conclusion, "If, as we have tried to demonstrate, the traditional picture of a society free from racial discrimination is a false one, how then did this picture appear?" His explanation is that "the myth of Muslim freedom from racial prejudice seems to have arisen in the circle of Christian missionaries in Africa in the nineteenth century, who sought some explanation of the failure of their missions as contrasted with the success of Islam, despite every advantage of power, wealth, and (as they saw it) truth."
- 414
 Lewis, Herbert S. The origins of African kingdoms. CEA, v. 6, 3. cahier, 1966: 402-407. DT1.C3, v. 6
- 414a
 Mahmud, Hasan Ahmad. al-Islam wa-al-thaqāfah al-'Arabīyah fī Ifrīqīyah. [Islam and Arab culture in Africa] Cairo, Dār al-nahḍah al-'Arabīyah [1963]+ maps. BP64.A1M3 Orien Arab
 L.C. has v. 1.
- 415
 Monteil, Vincent. Un cas d'économie ostentatoire: les griots d'Afrique noire. Economies et sociétés, v. 2, avril 1968: 773-791. MH
- 416
 La Mosquée, signe de l'unité islamique. Afrique nouvelle, t. 16, no 868, 27 mars 1964: 19-20. AP27.A58, v. 16
- 417
 Muḥammad, Maḥmūd Sa'īd. Islam condemns racial discrimination. Translated by Ahmad Kamil Metwalli. Rev. by Shawki Sukkary. [Cairo, Supreme Council for Islamic Affairs, 1963] 67 p. (Studies in Islam series, no. 7) BP20.S7, no. 7
- 418
 Nalder, L. F. The influence of animism on Islam. SNR, v. 9, July 1926: 75-88. DT118.S85, v. 9
 Extensive review of *The Influence of Animism on Islam* by Samuel M. Zwemer who analyzes animistic practices that have been adopted by Islam (see 39).

419

N'Diaye, Jean Pierre. *Elites africaines et culture occidentale, assimilation ou résistance?* Paris, Présence africaine, 1969. 219 p. DT14.N34

Includes a section on "L'Animisme négro-africain et l'Islam."

420

Niehoff, Arthur, and Juanita Niehoff. The influence of religion on socio-economic development. *International development review*, v. 3, June 1966: 6-12. HC60.I546, v. 3

On the basis of a study of 203 case histories of induced socio-economic change we can say the following: The process of economic development on a local level is influenced significantly by two aspects of religion, its beliefs and its leaders.

. . . religious beliefs can be classified as a very minor hindrance to modernizing change and religious leadership can be powerfully positive or negative insofar as such leaders are actively included in planning and implementation of change projects or are opposed or ignored.—(Abstract supplied, modified)

421

Northern Africa: Islam and modernization; papers on the theme of Islamization, modernization, nationalism and independence presented and discussed at a symposium arranged by the African Studies Association of the United Kingdom on the occasion of its annual general meeting, 14 September, 1971; edited with introduction by Michael Brett. London, Cass, 1973. 177 p.

BP64.A1N67 1973

Partial contents: Peter M. Holt, The Islamization of the Nilotic Sudan.—Humphrey J. Fisher, Hassebu: Islamic Healing in Black Africa.—R. S. O. O'Fahey, Saints and Sultans: The Role of Muslim Holy Men in the Keira Sultanate of Dar Fur.—Mervyn Hiskett, The Development of Islam in Hausaland.—Richard Gray, Some Aspects of Islam in the Southern Sudan During the Turkiya.—G. N. Anderson, Sudanese Nationalism and the Independence of the Sudan.

422

P. A. Petite critériologie pour une sociologie de l'Islam négro-africain. *A&A*, no 44, 4. trimestre, 1958: 42-50. DT1.A85, 1958

423

Reid, Inez S. Arab Africa and black Africa: Prospects for unity; a bibliographic essay. *African forum*, v. 3, fall 1967/winter 1968: 82-91.

DT1.A225, v. 3

Short bibliographic essay on a relationship which is only now getting the attention it deserves.

424

Renaud, H. P. J. La noix de cola dans la matière médicale arabe. *Hespéris*, t. 9, 1. trimestre, 1928: 43-57. DT181.H4, v. 9

While the kola nut became known in the western world only with the 19th century, Arab medical science knew of it as early as the 15th century as shown in the writings of 'Abd al-Razzāq al-Jazayrī. Renaud provides a historical analysis of Arab knowledge of the medicinal fruit.

425

Rodinson, Maxime. *Islam et capitalisme*. Paris, Editions du Seuil, 1966. 304 p. BP173.75.R6

A theoretical analysis of the relationship between Islam and capitalism by a student of Marxism who has also been studying the sociology of Islam for more than 30 years. Though not dealing specifically with Islam in Africa, this work provides a useful frame of reference for the study of the effect of Islam in the development of a trade mentality and outlook among the Islamized populations of Africa.

426

Rondot, Pierre. Le réformisme musulman à la recherche de son deuxième souffle. *A&A*, no 72, 4. trimestre 1965: 37-42. DT1.A85, 1965

427

Sanneh, Lamin. Amulets and Muslim orthodoxy; one Christian's venture into primal religious spirituality. *International review of missions*, v. 63, Oct. 1974: 515-529. BV2351.I6, v. 63

428

al-Shahāwī, Ibrāhīm Disūqī. *al-Ḥisbah fī al-Islām*. [The Accounting & Control Office in Islam] Cairo, Maktabat dār al-'Urūbah [1962] 174 p. JS7435.S47

429

Snouck Hurgronje, C. L'Islam et le problème des races. *RMM*, v. 50, juil. 1922: 1-27. DS36.R4

430

Syracuse University. *Libraries*. Islam in Africa; a bibliography of reference and general books in the Bird Library. Compiled by Samia A. Salem. [Syracuse, N.Y.] 1972. 11 leaves. CtY

431

Trimingham, J. Spencer. The influence of Islam upon Africa. New York, Praeger [1968] 159 p.

maps (Arab background series) BP64.A1T7
Investigation of the impact of Islam on the social structures and conceptualization of reality in Africa.

432

Tubiana, Marie-José. Implications économiques et politiques du renoncement à l'exogamie en faveur de mariage avec la fille de l'oncle. Paper presented to the International Congress of Africanists, third session, Dec. 9-19, 1973. Addis Ababa. 10 p. DLC

433

Von Grunebaum, Gustave E. Medieval Islam; a study in cultural orientation. 2d ed. Chicago, University of Chicago Press [1953] 378 p. maps (on lining papers) (An Oriental Institute essay)
D199.3.V64 1953

434

———Modern Islam; the search for cultural identity. Berkeley, University of California Press, 1962. 303 p. DS57.V6
Articles by the author which have appeared previously in various publications.

435

———Unity and variety in Muslim civilization. Edited by Gustave E. von Grunebaum, with papers by Armand Abel [and others. Chicago] University of Chicago Press [1955] 385 p. illus., map (on lining paper) (Comparative studies of culture and civilization)
DS38.V6

436

Yusuf, Ahmed Beitallah. A preliminary survey of the Islamic hadj: its overall meaning, and sociological implications with reference to Africa. Paper presented to the 16th annual meeting of the African Studies Association, Syracuse, N.Y., 1973.
DLC-Micro 03782

Collation of the original: 19 p.

THEOLOGY

437

Abdul Haye, Muhammad. L'ABC de religion. [Port Louis, Ile Maurice, Impr. Idéale, 1969] 84 p. (Publications de la série 'Al-Hasanaat') DLC

438

Abedi, Kaluta Amri. Uongofu wa tafsiri ya Kurani tukufu, na husuda ya Sh. Abdulla Saleh: upinzani umejibiwa. [The correctness of the translation of

the Glorious Koran, the spite of Sh. Abdulla Saleh: answer to his criticism] [Nairobi] Chama cha Ahmadiyya katika Afrika Mashariki, 1967. 100 p. BP105.5.S9A4534 1967

Text in Swahili.

439

Gardet, Louis, and M. M. Anawati. Introduction à la théologie musulmane; essai de théologie comparée. Paris. J. Vrin, 1948. 543 p. (Études de philosophie médiévale, 37) BP161.G32

This work on theology provides a basis for comparison when analyzing the development of African Islam. Includes an index of Arabic philosophical terms as well as a substantive bibliography.

440

Hemani, G. H. An understanding of Islam. Dar es Salaam, 1966. 14 p.

Source: Dar es Salaam lib. bull. no. 86.

441

Ingur, Ahmad Said. Talimouddine ou livret d'instruction religieuse; kitabutdaawate (Doahs). [Port Louis, Impr. Idéale, n.d.] 63 p. DLC

Series of questions and answers on Islam followed by 15 du'ā' [invocations] from the *Hadīth of al-Bukhārī*, as well as 40 invocations from the Koran.

442

al-Muusawy, Muhammad Mahdi, *trans.* Mwenge wa haki; majadiliano kati ya Khalifa Mamun ar-Rashid na wanachuanii arobaini. [The torch of truth; a discussion between the Caliph Ma'mun al-Rashid and forty ulemas] Dar es Salaam, Bilal Muslim Mission of Tanzania [1971] 40 p. DLC

Text in Swahili.

443

———Kitabu cha sala. [Book of prayer] Dar es Salaam, Bilal Muslim Mission [1972, c1967] 100 p. BP184.3.M88

Text in Swahili.

444

———Kitabu cha saumu. [Book of fasting] Dar es Salaam, Bilal Muslim Mission [1971, c1967] 56 p. BP186.4.M88

Text in Swahili.

445

Saheb, Badre Alam. Guide sur le hadj; pèlerinage; ou le vrai compagnon du Hadjee. [Traduit de l'anglais] [Port-Louis, Ile Maurice] 1968. 74 p. DLC

446

Siddiqui, Mohammad Abdul Aleem. *Catéchisme de l'Islam (hanafite)* 3. éd. Port Louis, Ile Maurice, Librairie Eshack Abdullatif, 1955, 78 p.

BP45.S514 1955

Translation of *A Short Catechism of Islam*.

TRADE

447

Bohannan, Paul, and George Dalton, eds. *Markets in Africa*. [Evanston, Ill.] Northwestern University Press [1962] 762 p. maps, diagrs., tables. (Northwestern University [Evanston, Ill.] African studies, no. 9)

HF5475.A42S73

448

Braudel, Fernand. *Monnaies et civilisations; de l'or du Soudan à l'argent d'Amérique*. *Annales; économies, sociétés, civilisations*, t. 1, janv./mars 1946: 9-22.

AP20.A58, v. 1

Braudel regards gold and silver as the primary motivators of trade and civilizations. He investigates their role in the Sudanic, European, Mediterranean, and American commercial networks.

449

Brunschvig, R. *Coup d'oeil sur l'histoire des foires à travers l'Islam*. In *Société Jean Bodin pour l'histoire comparative des institutions*. Recueil, t. 5; 1953. Brussels. p. 43-75.

H13.S622, v. 5

450

Charbonneau, R. *Les Libano-Syriens en Afrique noire*. *Revue française d'études politiques africaines*, no 26, fév. 1968: 56-71.

DT1.R4, 1968

451

Guignes, M. de. *Observations générales sur le commerce et les liaisons des peuples de l'intérieur de l'Afrique, soit entre eux, soit avec ceux de la Barbarie, de l'Egypte et de l'Arabie, etc.* *Journal des sçavans*, juil. 1791: 393-401.

MBA

452

al-Jāhiz, 'Amr ibn Baḥr. *Kitāb al-tabaṣṣur bi-al-tijārah*. [Book of reflection on trade] Edited by Ḥasan Ḥusnī 'Abd al-Wahāb. [Beirut] Dār al-kitāb al-jadīd, 1966. 55 p.

HF351.J3 Orien Arab

453

Labouret, Henri. *L'échange et le commerce dans les archipels du Pacifique et en Afrique tropicale*.

In Lacour-Gayet, Jacques, ed. *Histoire du commerce*. v. 3. Paris, Spid, 1953. p. 9-125.

HF352.L3, v. 3

454

Lelong, M. H. *La route du kola*. *Revue de géographie humaine et d'ethnologie*, t. 1, oct. 1948/oct. 1949: 35-40.

GN1.R54, v. 1

455

——— *Traité des monnaies musulmanes*, tr. de l'arabe de Makrizi par A. I. Silvestre de Sacy. Paris, Fuchs, an V (1797). 89 p.

HG247.M2

Translation of *Shudhūr al-'uqūd fī dhikr al-nuqūd* [Fragments of Necklaces About Monies]. See also 684.

456

Marcus, Louis. *Essai sur le commerce que les Anciens faisaient de l'or avec le Soudan*. *Journal asiatique*, t. 3, mars 1829: 202-224; t. 3, avril 1829: 275-292; t. 3, mai 1829: 355-366.

PJ4.J5, v. 3

457

Mathew, G. *Some reflections on African trade routes*. Ghana. University, Legon. *Institute of African Studies*. Research review, v. 3, no. 3, 1967: 63-71.

DT1.G48, v. 3

458

Monod, Théodore. *Nouvelles observations sur la technique du long-cours chamelier*. NA, no 104, oct. 1964: 124-127.

DT1.I513, 1964

459

Scherer, Hermann. *Histoire du commerce de toutes les nations, depuis les temps anciens jusqu'à nos jours*. Tr. de l'allemand, avec l'autorisation de l'auteur, par MM. Henri Rechelot [and] Charles Vogel. Avec des notes par les traducteurs et une préface par M. Henri Richelot. Paris, Capelle, 1857. 2 v.

HF352.S32

460

Thomas, Benjamin E. *Trade routes of Algeria and the Sahara*. Berkeley, University of California Press, 1957. 165-287 p. illus., maps (University of California publications in geography, v. 8, no. 3)

G58.C3, v. 8, no. 3

HE185.Z7A4

461

Walz, Terence. *Notes on the organization of the African trade in Cairo, 1800-1850*. *Annales islamologiques*, v. 11, 1972: 263-286.

BP1.A65, v. 11

"Volume dédié à la mémoire de Gaston Wiet."

900-1600

GENERAL

462

Hansberry, W. Leo. Ancient Kush, Old Aethiopia, and the Balad es Sudan. *Journal of Human relations*, v. 8, no. 3/4, 1960: 357. H1.J55, v. 8

463

Heyd, Wilhelm von. *Histoire du commerce du Levant au moyen-âge*. Edition française refondue et considérablement augmentée par l'auteur, publiée sous le patronage de la Société de l'Orient latin, par Furcy Raynaud. Leipzig, O. Harrassowitz, 1885-86. 2 v. HF404.H6

464

Inayatullah, Sh. Bibliophilism in medieval Islam. *Islamic culture*, v. 12, Apr. 1938: 155-169.

DS36.I74, v. 12

465

Kobishchakov, IUrii Mikhailovich. Media for communicating geographical information in pre-colonial Africa. Paper presented to the International Congress of Africanists, second session, Dec. 11-20, 1967. Dakar. Senegal. 18 p. DLC

466

Tritton, Arthur S. *Materials on Muslim education in the Middle ages*. London, Luzac, 1957. 209 p.

LA99.T7

Introduction to the development of Muslim education from the beginning to the introduction of modern methods. It deals with the Muslim world in general and includes information on the scholastic life, institutions, curricula, books, and other facets of education.

467

Lewicki, Tadeusz. *Dzieje Afryki od czasów najdawniejszych do XIV w.; wybrane zagadnienia*. [Facts about Africa from oldest times to the 14th century; selected writings] [Skrypt. Warszawa] 1963. 242 p. fold. maps (Wydawnictwa Uniwersytetu Warszawskiego)

DT25.L4

At head of title: Uniwersytet Warszawski. *Studium Afrykanistyczne*.

Roads & Itineraries

468

Benjamin ben Jonah, *of Tudela, 12th cent.* The itinerary of Benjamin of Tudela; critical text, translation and commentary by Marcus Nathan Adler. London, H. Frowde, 1907. 2 pt. in 1 v. front. (fold. map), 7 facsim. (1 fold.) G370.B473

From Heluan "thence people travel in caravans a journey of fifty days through the great desert called Sahara, to the land of Zawilah, which is Havilah in the land of Gana" whence "they bring gold, and all kind of jewels."

469

Hess, R. L. The itinerary of Benjamin of Tudela: a 12th century Jewish description of north-east Africa. *JAHA*, v. 6, no. 1, 1965: 15-24. DT1.J65, v. 6

470

Mauny, Raymond. Un itinéraire transsaharien du Moyen âge. *Bulletin de liaison saharienne*, no 13, juin 1953: 31-41. DT331.B83, 1953

471

Shaw, W. B. K. *Darb el Arba'in; the forty days' road*. SNR, v. 12, pt. 1, 1929: 63-72. plates.

DT118.S85, v. 12

Description of the "forty-day trail" that goes from Asyūt, through Khargā, Selima, Bīr Natrūm, and ends in Kobbe some 35 miles northwest of el-Fasher in the western part of Sudan. This route has been used since antiquity and is the one used by Leo Africanus in 1513 to travel from Walātāh to Cairo.

472

Wilks, Ivor. A medieval trade-route from the Niger to the Gulf of Guinea. *JAHA*, v. 3, no. 2, 1962: 337-341. DT1.J65, v. 3

CENTRAL REGION

History

473

Brunschvig, R. Un texte arabe du IXe siècle intéressant le Fezzan. *Revue africaine*, no 89, 1. trimestre, 1945: 21-25. DT271.R4, 1945

474

Lhote, Henri. Découverte des ruines de Tadeliza ancienne résidence des sultans de l'Aïr. NA, no 137, janv. 1973: 9-16. illus. DT1.521.C6, 1973

Around A.D. 1405, the Kel Aïr were ruled temporarily from Tadeliza. Armed with his knowledge of the Aïr Tuareg and the region and thoroughly familiar with the oral traditions and Arabic written sources concerning the city, Lhote located and described the ruins near the village of Irezren Meloudnin, about 20 kilometers north of Agadez. Carbon 14 examinations of two samples, however, gave two dates, namely 1440 and 1230, which led Lhote to conclude his article on a note of puzzlement about the latter date.

475

Palmer, Sir Herbert R. The Central Sahara and Sudan in the twelfth century. *In* African Society. Journal, v. 28, July 1929: 368-378.

DT1.R62, v. 28

476

———A Muslim divine of the Sudan in the 15th century. *Africa*, v. 3, Apr. 1930: 203-216.

PL8000.I6, v. 3

Translation of an Arab chronicle reporting the reign of a Sultan of Bornu, 'Ali ibn Dunama (Gaji Dunamami), who, according to Barth's chronological table, ruled from 1472 to 1504. Palmer introduces the translation with a critical analysis of the events covered by the chronicle.

477

———The origin of the name Bornu. *In* African Society. Journal, v. 28, Oct. 1928: 36-42.

DT1.R62, v. 28

478

Pâques, Viviana. Origines et caractères du pouvoir royal au Bagirmi. JOSA, t. 37, fasc. 2, 1967: 183-214. illus. DT1.S65, v. 37

Bagirmi, located east of Lake Chad, was constantly at war with its two neighbors, Waday and Kanem-Bornu. Investigating the origin and nature of the royal authority in the kingdom, Pâques presents the history of Bagirmi as expressed in the people's oral traditions and some written documents. The Arab origin, the stages of the migration, and the various traditions of origins are studied in addition to the cosmology of the Bagirmi. Several dynastic lists are appended.

EASTERN REGION

History

479

'Ābdīn, 'Abd al-Majīd. Some general aspects of the Arabization of the Sudan. SNR, v. 40, 1959: 48-74.

DT118.S85, v. 40

Arabization of the Sudan began with the "peace treaty" signed by 'Abd Allāh ibn Sa'd ibn Abī Ṣarḥ with the Nubians in 651-2. In addition to tracing Arab migrations, 'Ābdīn deals with the role of the Ja'li-Dongolāwī group in the diffusion of educational Islamic culture. He concludes with a discussion of the Sufi-Faqīh [Jurist] conflict and the great popularity of the Sufi religious order. Arabic text, with English translation by Fawzi F. Gadallah, edited by G. N. Sanderson.

480

———Tārīkh al-Thaqāfah al-'Arabīyah fī al-Sūdān mundhu nash'atihā ilā al-'aṣr al-ḥadīth; al-dīn, al-ijtimā', al-adab. [History of Arabic culture in the Sudan since its inception to the modern period; religion, society, and literature] Cairo, Maktabat al-Khanjā, 1953. 368 p. DT121.A62 *Orien Arab*

'Ābidīn looks at the development of Arabic culture—religion, social life, and literature—in the Sudan and discusses Arabic prose and poetry in some detail. Islamic education and cultural life in the Sudan from the 16th century to the modern era are also studied.

A second edition published in 1967 is held by NjP.

481

al-Adawi, I. A. Description of the Sudan by Muslim geographers and travelers. SNR, v. 35, Dec. 1954: 5-16.

DT118.S85, v. 35

The Nile has been a link between the Sudan and Egypt since time immemorial. al-Adawi reviews the various geographers and travelers who described the Sudan and its contacts with its northern neighbor, including al-Mas'ūdī, al-Aswānī, Yāqūt, al-Idrīsī, al-Bakrī, al-'Umarī, and Ibn Baṭṭūṭah.

482

Aḥmad ibn Mājīd al-Sa'dī. Thalāth azhār fī ma'rīfat al-biḥār. [Three flowers on the knowledge of the seas] by Aḥmad ibn Mājīd, Mallāḥ Fāskū dī Jāmā [pilot of Vasco da Gama] Edited and published by Teodor Adamovich Shumovskī. Translated and commented on by Muḥammad Munīr Mursī. Cairo, Ālam al-Kutub [1969] 237 p. 1 illus., map.

VK801.A3618 *Orien Arab*

"Mutarjammah 'an al-nuskhah al-maṭbū'ah bi-maṭba'at al-majma' al-'ilmī lil-Ittiḥād al-Sufyīti, Mūsū-Līnījrād 1957, naqlan 'an al-nuskhah al-'Arabīyah al-farīdah al-mawjūdah bi-maktabat ma'had al-istishrāq al-tābi' lil-majma'." [Translated from the text printed at the press of the Academy of Science of the USSR, Moscow-Leningrad, 1957, copied from the only Arabic text located in the library of the Oriental Institute of the Academy]

Text of and commentary on a poem on nautical science by Vasco da Gama's pilot (1462–1498).

See also the Portuguese translation (VK801.A3617 1960) and the Russian translation (VK801.A37).

483

Arkell, Anthony J. The medieval history of Darfur in its relation to other cultures and to the Nilotic Sudan. SNR, v. 40, 1959: 44–47.

DT118.S85, v. 40

484

al-Biyālī, 'Uthmān Sayyid Aḥmad Ismā'īl. 'As-Sudan' and 'Bilad as-Sudan' in early and medieval Arabic writing. In Khartoum. Jāmi'at al-Qāhirah fī-al-Kharṭūm. Majallat Jāmi'at al-Qāhirah fī-al-Kharṭūm, v. 3, 1972: 33–48. DLC

"Regionalization in history, like periodization, can be a matter of convenience or a matter of convention. It can also be a matter of purpose. Projection is not uncommon amongst students of history. For how often do we, unaware, reflect attitudes of our own culture to other cultures without regard to time and place. . . . It is essential that terms like the ones under consideration, which have linguistic, ethnological as well as geographical connotations, are taken in their proper context, their intended application and their historical perspective." Thus, al-Biyālī looks at the two terms as used by both modern scholars and medieval Arab authors who range from al-Jāhiz (d. 868) to Ibn Khaldūn (d. 1405).

485

Cerulli, Enrico. Il Sultanato della Scioa nel secolo XIII secondo un nuovo documento storico. Rassegna si studi Ethiopici, anno 1, 1941: 5–42.

DT371.R3, v. 1

486

Devic, L. Marcel. Le pays des Zendjs ou la côte orientale d'Afrique au Moyen-Age géographie, mœurs, productions, animaux légendaires d'après les écrivains arabes. Paris, Hachette, 1883. 280 p.

DT365.D49

487

Elles, R. J. The Kingdom of Tegali. SNR, v. 18, pt. 1, 1935: 1–36. geneal. tables, map.

DT118.S85, v. 18

The Kingdom of Tegali was founded in 1530 by Muḥammad al-Ja'li, who came from the north, and his dynasty was still reigning at the time Elles wrote this article. Tegali, located near Rashad southwest of El-Obeid, was under the jurisdiction of kings who once ruled supreme over the Eastern Nuba mountains from the Abū Ḥabl in the north to Talodi in the south. In this narrative, based on oral traditions, Elles presents the story of the founding of the dynasty, its zenith during the latter part of the 19th century, its clash with the Mahdist movement, and its problems with the Condominium Government.

488

Flury, S. The Kufic inscriptions of Kisimkazi Mosque, Zanzibar, 500 H. (A.D. 1107). In Royal Asiatic Society. London. Journal, 2d quarter, Apr. 1922: 257–264. AS122.L72, 1922

489

Freeman-Grenville, G. S. P. Coinage in East Africa before Portuguese times. The numismatic chronicle, 6. ser., v. 17, 1957: 151–179.

CJ1.N6, 6. s., v. 17

490

——— Ibn Batuta's visit to East Africa A.D. 1332: a translation. Uganda journal, v. 19, Mar. 1955: 1–6.

DT434.U2U3, v. 19

491

——— The medieval history of the coast of Tanganyika, with special reference to recent archaeological discoveries. Berlin, Akademie-Verlag, 1962. 238 p. illus., geneal. tables, 3 maps (in pocket) (Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung. Veröffentlichung Nr. 55)

DT444.F7 1962a

492

——— The times of ignorance: a review of pre-Islamic and early settlement on the East African coast. In Posnansky, Merrick, ed. Discovering Africa's past. Kampala, Uganda Museum, 1959. p. 4–17. (Uganda Museum occasional paper 4) DLC

Drawing on archeological remains in addition to Arabic sources, such as the *Sunnah Kilāwīyah* (ca. 1520) and *Kitāb al-Zunūj* (see also 1243), the author observes that the material for the history of the coast from the first to the 13th century is rather "meagre and often tenuous."

492a

Giamberardini, Gabriele, *ed.* I viaggiatori Francescani attraverso la Nubia del 1689 al 1710. In *Studia orientalia Christiana. Collectanea*, no 8, 1963: 361-437. BX130.578, 1963

493

Ḥaṣan, Yūsuf Faḍl. The Arabs and the Sudan; from the seventh to the early sixteenth century. Edinburgh, Edinburgh University Press [1967] 298 p. 4 plates (incl. map), diagrs. DT108.1.H3

The Sudan, not unlike Mauritania, is a bridge between Africa north and south of the Sahara. The slow Arab penetration into the Sudan and the ultimate Arabization and Islamization of its northern part took place between the seventh and the early 16th centuries. In this thorough study, Yūsuf Faḍl Ḥaṣan analyzes the confrontation with Christian Nubia and the Beja country and the process of Islamization which now pervades all aspects of the life of northern Sudan. Annexed is a valuable "Survey of the Major Sources of the History of the Sudan in the Middle Ages," which includes a chronological study of literary sources and Sudanese traditions. Extensive bibliography.

494

———Muqaddimah fī tārīkh al-mamālīk al-Islāmīyah fī al-Sūdān al-Sharqī, 1450-1821. [Introduction to the history of the Islamic states in the Eastern Sudan, 1450-1821]. [Cairo] Ma'had al-buḥūth wa-al-dirāsāt al-'Arabīyah, qism al-buḥūth wa-al-dirāsāt al-tārīkhīyah wa-al-jughrafīyah. 1971. 157 p. DT108.1.H33

495

Hilmī, 'Abd al-'Azīz 'Abd al-Ḥaqq. Ṭalā'ī al-thaqāfah al-'Arabīyah fī al-Sūdān. [Aspects of Arab culture in the Sudan]. Cairo. al-Jāmi' al-Azhar. Majallat al-Azhar, m. 38, Apr. 1966: 31-35; v. 38, May 1966: 152-157.

BP1.C3, v. 38 Orien Arab

Arabic culture developed in the Sudan only toward the 17th century, due to historical factors and geographical barriers. Hence the Sudan did not share in the golden age of Arab civilization which flourished in Damascus, Cairo, Baghdad, and Fès. The migration of such Arab tribes as the Rabī'ah and Banī Hilāl, which began in the 8th century, however, was the major factor in its Arabization and the development of its Arabic culture.

496

Kāmil, 'Abd al-'Azīz. al-'Arab fī Ifrīqīyah, fī al-Muḥīṭ al-Hindī; min al-Janūb al-'Arabī; min al-

Yaman; qīṣat al-riyāḥ al-mawsimīyah; (al-baḥth mawṣūl). [Arabs in Africa, in the Indian Ocean; from the Arab [Peninsula] south; from Yemen; the story of the seasonal winds; (to be continued)] al-Risālah, m. 22, June 3, 1965: 20-23; m. 22, June 10, 1965: 14-17; m. 22, June 17, 1965: 18-21; m. 22, June 24, 1965: 21-24.

AP95.A6R5, v. 22 Orien Arab

In this incomplete essay, Kamil studies contacts between the Arabs and the populations of the east coast of Africa. Dhows have traveled from the coast to the Arabian Peninsula since the dawn of time, though because of the trade winds Sofala was the southernmost point of contact for many years. The author reviews contacts between Oman, southern Arabia, Yemen, and the African coast as well as the conflicts between Arabs and Romans, including the Roman expedition of 24 B.C. which Strabo had joined. The last part of the essay examines the increased Greek interest in the trade winds and how the Arab sailors told fantastic tales—such as Sindbad the Sailor—to keep the Greeks from venturing into the Indian Ocean.

497

Kilhefner, Donald W. The Christian kingdoms of the Sudan, 500-1500. The Africanist, v. 1, June 1967: 1-13. DLC

498

Małecka, A. La côte orientale de l'Afrique au Moyen Age d'après le Kitāb ar-Rawd al-Mi'tar de al-Himyārī (XVe siècle) Folia orientalia, t. 4, 1962: 331-339. PJ9.F6, v. 4

Excerpts in Arabic from *Kitāb al-Rawd al-Mi'tar fī Akhbār al-Aqtār* (1461), by Ibn 'Abd al-Mun'im al-Himyārī, describing the coast of east Africa during the medieval period. Places mentioned include "al-Bans[?], Dahgwātah, Dindamah, Ṣayūnah, Malindi, Mombasa, and Waq-Waq."

499

Mhina, J. E. F. A review of the Kilwa chronicle from 1300-1520 A.D. Kenya education journal, v. 6, Sept. 1965: 19-21. DLC

500

Mus'ad, Muṣṭafā Muḥammad. *ed.* al-Maktabah al-Sūdānīyah al-'Arabīyah, majmū'at al-nuṣūṣ wa-al-wathā'iq al-'Arabīyah al-khāṣah bi-tārīkh al-Sūdān fī al-uṣūr al-wuṣṭā. [The Sudano-Arabic library, collection of Arabic texts and documents pertaining to the history of the Sudan during the Middle Ages] [Cairo, Dār al-Ittiḥād al-'Arabī lil-ṭibā'ah] 1972. 452 p. DLC

Added t.p.: Bibliothèque soudano-arabe. Recueil de textes et de documents arabe[s] relatifs à l'histoire du Soudan au moyen-âge.

501

Oded, Arye. *Islam in Uganda: Islamization through a centralized state in pre-colonial Africa*. New York, Wiley [1974] 381 p. illus. BP64.U3503 "A Halsted Press book."

502

Paul, A. *Aidhab: a medieval Red Sea port*. SNR, v. 36, June 1955: 64–70. illus. DT118.S85, v. 36

A short history of the Venice of the Red Sea. During the medieval period, Aydhab was considered by Arab writers one of the best ports of the Middle East. Today all that remains are "a confused mass of mounds, a half buried cistern or two, extensive cemeteries and, scattered everywhere, fragments of glass, pottery and celadon."

503

Riyād, Zāhir. *al-Islām fī Ityūbyā fī al-‘uṣūr al-wustā; ma’a al-ihtimām bi-wajh khāṣ bi-‘ilāqat al-Muslimīn bi-al-Masīhiyīn*. [Islam in Ethiopia during the Middle Ages; with special emphasis on relations between Muslims and Christians] Cairo, Dār al-Ma’rifah [1964] 303 p. BP64.E8R5 *Orien Arab*

Dr. Riyād has been involved with Ethiopian studies since 1934 when he was teaching history in Ethiopian secondary schools. His knowledge of Amharic and Italian as well as his use of Arabic sources put him in an advantageous position to present the history of a long and dynamic relationship between Islam and Ethiopia. The text of the Prophet Muhammad's letter to the Negus is appended.

504

——— *Ittijāhāt Miṣr al-Ifriqīyah fī al-‘uṣūr al-wustā*. [African trends of Egypt during the Middle Ages] In Cairo. *Jāmi‘at al-Qāhirah. Kulliyat al-ādāb. Majallat Kulliyat al-ādāb*, m. 20, May 1958: 65–80. AS693.C25, v. 20 *Orien Arab*

"The early development of civilization in Egypt and her position in this part of Africa, made it imperative for her, since the dawn of time, to play an African role." With this introduction, Riyād provides an overview of Egypt's role in Africa, including the impact of the Coptic Church in Nubia and Ethiopia, the exodus of Egyptian populations during such periods of instability as the Abbasid era, the clashes with the south and the slave trade during the Tulunid, Ikshidid, Fatimid, and Mameluke reigns, the influence of Egypt on

both North Africa and West Africa through the trans-Saharan trade and the pilgrimage of such rulers as Kankū Mūsā and Askiya Muḥammad. Riyād concludes with a note on the role of the Azhar as a religious university and the various riwāqāt, or hostels, for the students of various nationalities.

505

Royal chronicle of Abyssinia. The glorious victories of ‘Āmda Ṣeyon, king of Ethiopia. Translated and edited by G. W. B. Huntingford. Oxford, Clarendon Press, 1965. 142 p. illus., facsim., 3 maps (1 fold.) (The Oxford library of African literature)

DT383.R67

See also 510.

505a

Schneider, Madeleine. *Stèles funéraires arabes de Qiha*. *Annales d’Ethiopie*, t. 7, 1967: 107–122.

DT379.A6, v. 7

Investigation of 12 funerary stelae discovered in Quiha in the Tigre district. The Kufic Arabic style suggests a date between 1000 and 1154 which antedates, according to the author, the known Arab presence in Ethiopia by about five centuries.

506

Sergew Hable Selassie. *Ancient and medieval Ethiopian history to 1270*. Addis Ababa [Printed by United Printers] 1972. 370 p. illus. DT383.S46

507

Shinnie, P. L., and M. Shinnie. *New light on medieval Nubia*. *JAH*, v. 6, no. 3, 1965: 263–273.

DT1.J65, v. 6

508

Taddesse Tamrat. *Islam and trade in Ethiopia ca. 900–1332*. In *Universities of East Africa Social Science Conference. Annual conference proceedings*, v. 3; 1970. Dar es Salaam, Provisional Council for the Social Sciences in East Africa, 1970. p. 76–87 [i.e. 1–10] H29.A46U5 1970, v. 3

509

el-Tahtawy, Hussein. *Die Ausfuhrgrüter der ostafrikanischen Küste im Mittelalter. Nach zeitgenössischen Berichten islamischer Autoren. Ein Beitrag zur Geschichte des afrikan.* Wien, Verlag Notring, 1972. 353 p. (Dissertationen der Universität Wien, 67) HF3895.T33 1972

Originally presented as the author's thesis, Vienna, 1970.

510

Ullendorf, E. The glorious victories of 'Amda Seyon, king of Ethiopia. BSOAS, v. 29, pt. 3, 1966: 600-611. PJ3.L6

Chronicle of the victories of 'Amda Seyon (1314-1344) against the Muslim sultanates in the Horn region, such as Adal, Harar, Ifat, Dawara, Bali, and Hadya. Ullendorf suggests amendments to G. W. B. Huntingford's translation of the chronicle (see 505).

511

Vel'gus, V. O srednevekovykh Kitaiskikh izvestiĭakh ob Afrike i nekotorykh voprosakh ikh izucheniĭa. [Medieval Chinese relations on Africa and some problems related to their study] In Akademii nauk SSSR. Institut etnografii. Trudy. Novaya seriia, t. 90. Moskva, 1966. (Afrikanskii etnograficheskii sbornik, 6) p. 84-103. GN2.A2142, v. 90

English summary.

512

—Strany Mo-lin' i Bo-sa-lo (Lao-bo-sa) v srednevekovykh Kitaiskikh izvestiĭakh ob Afrike. [The countries of Mo-lin and Bo-sa-lo (Lao-bo-sa) in medieval Chinese works on Africa] In Akademii nauk SSSR. Institut etnografii. Trudy. Novaya seriia, t. 90. Moskva, 1966. (Afrikanskii etnograficheskii sbornik, 6) p. 104-121. GN2.A2142, v. 90

English summary.

512a

Veloza, Francisco J. Portugal e los Árabes da costa oriental de Africa. In Sociedade de geografia de Lisboa. Boletim, N. 7/9 e 10/12, Julho/Set. e Out./Dez. 1965: 229-235. G27.S5, 1965

513

Zaborski, Andrzej. Notes on the medieval history of Beja tribes. Folia orientalia, v. 7, 1965: 289-307.

PJ9.F6, v. 7

The Beja tribes, located in Upper Egypt, Sudan, and Eritrea, have been likened to the Meju and Blemyes. The first reliable information, however, on Arab contacts with the Beja is provided by Ibn 'Abd al-Hakam, who related the story of the expedition led against Nubia by 'Abd Allah ibn Sa'd ibn Abi Sarh A.D. 651-52. Zaborski traces the history of the Beja according to accounts by Ibn Hawqal, al-Maqrizi, al-Tabari, and al-Ya'qubi, in addition to that of Ibn 'Abd al-Hakam.

WESTERN REGION

Biography

514

Beckingham, C. F. Le pèlerinage et la mort de Sakoura, roi de Mali. BIFAN, t. 16, juil./oct. 1954: 390-391. DT1.I5123, v. 16

It was long believed that Tadjoura, the city where Sakoura the usurper of the Mali throne was assassinated about 1300 on his return from pilgrimage, is located in the territory of the Afars and Issas. Beckingham, puzzled by the strange itinerary, searched for and found a likely Tadjoura on the Mediterranean coast 20 kilometers east of Tripoli, Libya. This new location of the city fits better in the pilgrimage route that was probably followed by Sakoura.

See also BSOAS, v. 25, pt. 2, 1953: 391-392 (PJ3.L6).

515

Bertol, Roland. Sundiata: the epic of the Lion King, retold. Illustrated by Grègorio Prestopino. New York, Crowell [1970] 81 p. illus.

PZ8.1.B4194Su

The story of the Mali emperor, directed to a juvenile audience.

516

Cepollaro, Armando. La figura di Sundiata Keita nella tradizione orale e nei documenti scritti. Africa, anno 22, giugno 1967: 171-197.

DT1.A843, v. 22

In this study—to be considered as the introduction to a bigger work, for which the author continues to amplify his documentation—Dr. Cepollaro attempts a review of the oral and written sources containing information on Sundiata, the legendary founder of historic Mali according to the Sudanese tradition. In particular, the author underlines the importance of the historico-legendary narratives forming the bulk of the inexhaustible heritage of African oral tradition; a tradition to be accepted as living history, with all the dangers and traps it implies, because it alone can integrate the scanty and largely inadequate information supplied by medieval written texts, mainly due to Arab geographers and travellers or to islamized local chroniclers. As a sequel to this review, the author reports some "versions" of historico-legendary narratives obtained from the very mouth of traditionists and translated into French by French or African scholars between 1913 and 1960, his aim being to exemplify the discrepancies and

variations between the different versions.”—(Abstract supplied)

517

Cissoko, Sékéné Mody. Quel est le nom du plus grand empereur du Mali: Kankan Moussa ou Kankou Moussa? NA, no 124, oct. 1969: 113–114. DT1.I513, 1969

518

Diabate, Massa Makam. Presentation du Sunjata faasa-version originale de KELA. Etudes maliennes, no 1, 1970: 71–77. DLC

The famous epic song of praise of Sundiata Keita, in translation.

519

Ḥammūsh, ‘Abd al-Ḥaqq. Ibn Tāshfīn. Casablanca, Dar al-kitāb [196–] 95 p. maps. DP103.H34

520

Humblot, P. Episodes de la légende de Soundiata. NA, no 52, oct. 1951: 111–113. DT1.I513, 1951

521

Kake, Baba Ibrahima. Un grand érudit de la Nigritie au XVI^e siècle: Ahmed Baba le Tombouctien. Présence africaine, no 60, 4. trimestre 1966: 34–45. GN645.P74, no. 60

Aḥmad Bābā al-Tumbuqī is described by Kake as the epitome of the black-Arab-Berber culture and civilization.

522

Monteil, Vincent. L’oeuvre d’Idrissi. BIFAN, t. 1, oct. 1939: 837–857. Q89.I5, v. 1

Three-part bibliographical essay on Abū ‘Abd Allāh Muḥammad al-Idrīsī (1100–1166) by the former director of IFAN when he was a young lieutenant in the French Army. The first section notes the sources for excerpts from al-Idrīsī’s *Geography*; the second lists important dates in his life and approximate dates for his writings. The third part is a general bibliography of works dealing with the Arab geographer.

523

Niane, Djibril Tamsir. Le problème de Soundiata. NA, no 88, oct. 1960: 123–126. DT1.I513, 1960

Mali became a great empire under Sundiata. The life of this charismatic leader is so intertwined with legendary feats that it is difficult to separate the man from the myth. Niane, studying various oral traditions and comparing them with the genealogical list of Ibn Khaldūn, tries to bring

some order to the chaotic record of Sundiata’s reign (1230–50).

524

———Soundjata; ou, l’épopée mandingue. 3. éd. Paris, Présence africaine [1971, c1960] 153 p. maps. DT532.2.N5 1971

“L’épopée de Soundjata vue par un griot du village de Diéliba Koro (Siguiriri).”

525

Norris, H. T. New evidence on the life of Abdullah B. Yasin and the origins of the Almoravid movement. JAH, v. 12, no. 1971: 255–268.

DT1.J65, v. 12

The Qādī ‘Iyād in his biography of ‘Abdullāh b. Yāsīn confirms many details in al-Bakrī’s record of the rise of the Almoravids. His account differs in a few important respects, and furnishes new information which is valuable in reassessing the life of ‘Abdullāh b. Yāsīn. Since no insular *ribāṭ* is mentioned, its historicity is increasingly suspect, and in the light of Maghribī cosmological ideas it is better regarded as a myth, and not as a historical fact. This text is the earliest surviving one to mention the *Dār al-Murābiṭīn* of Wajjāj b. Zalwī al-Lamṭī.—(Abstract supplied)

526

———Ṣanhājah scholars of Timbuctoo. BSOAS, v. 30, pt. 3, 1967: 635–640. PJ3.L6, v. 30

Norris suggests that the essentially Ṣanhājah and Saharan origin of the medieval Sudan scholars—descendants of Muḥammad Aqīt ibn ‘Umar ibn ‘Alī ibn Yaḥyā al-Ṣanhājī—is “sometimes underrated.” He traces, painstakingly, the origins of this intellectual elite of Wadan and Timbuktu.

527

Pageard, Robert. Soundiata Keita and the oral tradition. Présence africaine, nouv. sér., no 36, 1. trimestre 1961: 51–70. GN645.P74, n.s., 1961

528

Sidibé, Mamby. Soundiata Keita, héros historique et légendaire, empereur du Manding. NA, no 82, avril 1959: 41–50. DT1.I513, 1959

Study of Sundiata based on oral traditions and the Keita genealogies on the occasion of the creation of Mali in 1959.

529

Skalníková, Olga. Griots: West African chroniclers. New Orient, v. 4, Feb. 1965: 25–26.

DS1.N43, v. 4

530

Smith, H. F. C. A note on Muhammad al-Maghili. In *Historical Society of Nigeria. Bulletin of news*, v. 7, Dec. 1962. IEN

531

Vidal, J. La légende officielle de Soundiata fondateur de l'Empire Manding. *BCAOF*, t. 7, avril/juin 1924: 317-328. DT521.C6, v. 7

The Sundiata Keita epic, as reported by an "administrateur en chef des colonies," was recorded by Vidal in Kangaba from the official griots of the former Mandingo dynasty.

Cities

531a

Berchem, Van. Note [sur les inscriptions arabes estampée par M. de Gironcourt dans la boucle du Niger] In *Académie des inscriptions et belles-lettres. Compte rendus*, mars/avril 1913. Paris, 1913. p. 150-152. AS162.P315, 1913

Commentaries on the report of de Gironcourt concerning the Arabic inscriptions on funerary stelae from Bentia providing more exact dates than those previously accepted. See also 534a, 541, 541a.

532

Bonnel de Mézières, A. Découverte de l'emplacement de Tirekka. In *France. Comité des travaux historiques et scientifiques. Bulletin*, t. 29, 1914: 132-135. G11.F8, v. 29

Report on the discovery of Tirekka, an important town in the Niger Bend region along the caravan route from Kumbi Šālih to Es-Souk. The city was mentioned by al-Bakrī.

533

———Recherches de l'emplacement de Ghana (fouilles à Koumbi et à Settah), et sur le site de Tekroun. In *Académie des inscriptions et des belles-lettres. Mémoire*, t. 13, 1. partie, 1920: 227-273.

Source: Brasseur 2219.

534

Brouin, Georges. Du nouveau au sujet de la question de Takedda. *NA*, no 47, juil. 1950: 90-91. DT1.I513, 1950

The search for the copper-producing city visited by Ibn Baṭṭūṭah in 1354. Brouin believes that the city was located at Azelik, northeast of Teguidda-N-Tessemt, though the mine was not located at the time (1950).

534a

Un "Corpus" des inscriptions lithiques du Niger. *Revue de l'histoire des colonies françaises*, t. 4, 3. trimestre, 1916: 239-244. JV1801.R4, v. 4

In 1908 de Gironcourt discovered—130 kilometers downstream from Gao, near Bentia—a Muslim cemetery with tombstones carrying Arabic inscriptions. In a second expedition, he compiled a corpus of these inscriptions. See also 531a, 541, 541a.

535

Delafosse, Maurice. Le Gâna et le Mali et l'emplacement de leurs capitales. *BCAOF*, t. 9, juil./sept. 1924: 479-542. DT521.C6, v. 9

Analytical summation of research concerning the capitals of the Ghana and Mali empires. Delafosse draws together, corrects, and weaves the various conclusions of the time (1924) into a meaningful narrative.

536

———La question de Ghana et la Mission Bonnel de Mézières. In *Comité d'études historiques et scientifiques de l'Afrique occidentale française. Annuaire et mémoire*, 1916 [Paris?, 191-?] p. 40-61.

Source: Joucla 4006.

537

Filipowiak, Władysław. Contribution aux recherches sur la capitale du royaume de Mali à l'époque du haut Moyen-Age (Afrique occidentale). *Archaeologia Polona*, t. 10, 1968: 217-232.

GN845.P7A75, v. 10

The search for Niani, the capital of the Mali Empire, was undertaken by a joint expedition including the historians of the Institut de recherches et de documentation of Conakry and a Polish archeological team. In this article, Filipowiak sums up the result of the search in Niani on the Sankarani River, thought to be the site referred to by Ibn Baṭṭūṭah.

538

———Expéditions archéologique polono-guinéenne à Niani (Guinée). *Africana bulletin*, v. 4, 1966: 116-127. DT19.9.P6A65, v. 4

Short report of a joint expedition to the site of Niani, capital of the Mali empire. The team consisted of S. Jasnosz, Archaeological Museum of Poznań; W. Filipowiak, Western Pomerania Museum of Szczecin; and Djibril T. Niane, representing the Institut national de recherches et de documentation of Conakry. Full report in Polish in *Materialow zachodnio-pomorskie*, t. 14, 1970: 575-648 (DD491.P745M3).

539

—Sredniowieczna stolica Mali w swietle źródeł pisanych, ustnych i archeologicznych, na tle za-
plecza gospodarczopolitycznego. La capitale
moyen-âgeuse du Mali à la lumière des sources
écrites, orales et des trouvailles archéologiques, de
l'arrière pays économiques et des conditions poli-
tiques. Materiały zachodnio-pomorskie, t. 13,
1969: 541–573. DD491.P745M3, v. 13

540

Gaillard, M. Niani, ancienne capitale de l'empire
mandingue. BCAOF, t. 6, oct./déc. 1923: 620–630.

DT521.C6, v. 6

Report on a follow-up expedition in search of
the capital of the Mali empire. The author con-
cludes that none of the four locations he investi-
gated was Niani.

541

Gironcourt, G. de. Les inscriptions de la nécropole
de Bentia (avec extraits d'une notes de M. Houdas)
In Académie des inscriptions et des belles-lettres.
Comptes rendus, fév./mars 1911. Paris, 1911. p.
198–206. AS162.P315, 1911

See also France. Comité des travaux historiques et
scientifiques. Bulletin de la section de géographie,
v. 29, 1914: 1–39 (G11.F8, v. 29).

541a

—Les inscriptions lithiques du Niger et de
l'Adrar. *In* Missions de Gironcourt, Documents
scientifiques, 293–356.

Source: Brasseur, 2256.

Description des nécropoles (avec leurs inscrip-
tions) du Niger en amont de Gao, de L'Adrar des
Iforas et du Tilemsi, de Gao et de sa région.
Sépultures des nécropoles isolées entre Gao et
Bentia. Extrait du répertoire déposé au Corpus des
inscriptions à l'Académie des Inscriptions et Belles-
Lettres.—(Abstract supplied)

541b

Hodgkin, Thomas L. A Tombouctou au Moyen
Age, le livre était le plus prospère des commerces.
United Nations Educational, Scientific and Cultural
Organization. Le courrier, v. 12, no 10, 1959: 26–
27. illus. AS4.U8A23, v. 12

542

Hugot, Henri J. Deuxième mission à l'île de Tidra
(Mauritanie), 27 janvier-4 mars 1966. BIFAN, t.
28, juil./oct. 1966: 1019–1023. DT1.I5123, v. 28

Report of an elaborate mission to Tidra. Hugot
states that there are no cemeteries or ancient

inscriptions going back to the Almoravid episode,
although zoological, botanical, and geological data
show that life could have been sustained on the
island. Another discovery was a shallow passage,
used by the Awlād Bū Sbā, who now occupy the
island, which confirms the statement of Ibn
Khaldūn. Hugot's provisional conclusion is that Ibn
Yāsīn probably did not establish his Ribāt as
buildings and mosques, since no building stone is
available on the island, but founded it as a
nomadic, military, temporary settlement.

543

—Mission à l'île de Tidra. BIFAN, t. 28,
janv./avril 1966: 555–564. DT1.I5123, v. 28

Report on Hugot's first mission to the island of
Tidra, north of Mimghar in Mauritania, trying to
locate the site of the Ribāt of Ibn Yāsīn, as
reported by Ibn Khaldun and other writers. On
this trip Hugot verified that the island can be
reached by foot at low tide and discovered a
tombstone with Arabic inscriptions. *See also* 542 for
the report on his second mission.

544

Hunwick, J. O. The mid-fourteenth century capital
of Mali. JAH, v. 14, no. 2, 1973: 195–208.

DT1.J65, v. 14

For over a century scholars have been attempt-
ing to locate the area and the actual site of the
capital of the Mali empire in its period of great-
ness. Since the 1920's attention has been focused
on an area near the Sankarani river, a tributary
entering the Niger from the south, upstream from
Bamako.

A close reading of the few descriptions we have
of the capital of Mali, and in particular of the route
taken by Ibn Baṭṭūṭa, who visited the capital in
1352, suggests that the city lay on the left bank of
the river Niger somewhere between Segou and
Bamako. This is in fact a logical site for the capital
of an empire whose tributaries lay mainly in the
savannah and Sahel belts, and in whose armies
cavalry played a significant role. For this reason,
among others, the recent hypothesis of Claude
Meillassoux, suggesting a location for the capital
south of the River Falémé (and perhaps also the
River Gambia), seems doubtful. The proper name
for the capital is also discussed.—(Abstract sup-
plied, modified)

545

Ibn Ṣaghīr. Chronique sur les Imams Rostemides
en Tahert. Published by A. De Motylinski.
In International Congress of Orientalists. 14th,

Algiers, 1905. Actes; Section 3: Langues Musulmanes. Paris, Ernest Leroux, 1908. p. 3-132.

PJ20.A73, 1905

546

Kalck, Pierre. Pour une localisation du royaume de Gaoga. *JAHA*, v. 13, no. 4, 1972: 529-548.

DT1.J65, v. 13

Le terme Gaoga, qui figure fréquemment au centre des cartes anciennes de l'Afrique, se retrouve dans un seul texte, la 'description de l'Afrique', du diplomate marocain, Léon l'Africain, publiée en italien en 1550 par Ramusio. Relevant de fréquentes confusions avec la ville de Gao sur le Niger, certains africanistes en tirent la conclusion hâtive que le voyage de Léon se serait limité aux pays du Niger. Selon eux, le reste des notes ne ferait que reproduire des récits de caravaniers, plus ou moins fantaisistes. Pierre Kalck, ancien administrateur français, auteur d'une thèse de doctorat ès lettres sur l'histoire des régions qu'il a administrées, estime au contraire que le voyage de Léon du Bornou en Egypte fut bien effectué et qu'il a existé un Etat du nom de Gaoga, semblable aux grandes entités politiques africaines de l'époque. . . . Citant la découverte par Arkell, à Aïn Fara et à Ouri dans le Darfour, de vestiges nubien chrétiens, Kalck estime que c'est dans cette région montagneuse qui constituait l'ancien Gaoga que se trouve la solution de bien des énigmes de l'histoire de l'Afrique Centrale. Le texte de Léon, aussi bref soit-il, apparaît comme un premier fil conducteur.— (Abstract supplied, modified)

547

Laforgue, Pierre. Notes sur Aoudaghost, ancienne capitale des Berbères Lemtouna (Mauritanie saharienne). *BIFAN*, t. 2, janv./avril 1940: 217-236.

Q89.I5, v. 2

One of the many landmarks leading to the discovery of the famous Berber outpost.

548

Lessard, Jean-Michel. Sijilmassa: la ville et ses relations commerciales au 11e siècle d'après el-Bakri. *Hespéris-Tamuda*, v. 10, fasc. 1/2, 1969: 5-36. maps.

DT301.H45, v.10

549

Lhote, Henri. Recherches sur Takedda, ville décrite par le voyageur arabe Ibn Battouta et située en Air. *BIFAN*, t. 34, juil. 1972: 429-470. illus.

DT1.I5123, v. 34

In an attempt to settle once and for all the location of Ibn Baṭṭūṭah's city of Takedda, Lhote

visited Teguidda-N-Tagaīt, Teguidda-N-Adrar, Azelik, Aouzam, Marandet, and Teguidda-N-Tesemt, all located in the vicinity of Agadez. He believes the historic city of Teguidda-N-Tesemt to be the site of a salt and not a copper mine as generally accepted. Lhote examines Ibn Baṭṭūṭah's text, explains it in terms of his new discoveries, and concludes that "la description de Takedda correspond en tous points à celle de Teguidda-n-Tesemt et il suffit pour cela de changer un seul mot. . . ."

550

—Sur l'emplacement de la ville de Tademekka, antique capitale des Berbères soudanais. *NA*, no 51, juil. 1951: 65-69.

DT1.I513, 1951

Basing his argument on historical records, excavations, oral traditions, and aerial photography, Lhote identifies the Tademekka of Ibn Ḥawqal and al-Bakrī as the town Es-Souk, whose ruins are located 300 kilometers northeast of Gao. The original town was destroyed in 1640 in the struggle between the Tademekket and the Ioulliminden.

551

Lombard, J., and Raymond Mauny. Azelik et la question de Takedda. *NA*, no 64, oct. 1954: 99-100.

DT1.I513, 1954

Another milestone in locating the site of the famous copper mine visited by Ibn Baṭṭūṭah in 1353. After weighing the evidence, the authors conclude that Azelik in Northern Mali is probably Ibn Baṭṭūṭah's Takedda.

552

Masson-Détourbet, A. Terres cuites de Mopti (Soudan). *NA*, no 60, oct. 1953: 100-102. illus.

DT1.I513, 1953

553

Mauny, Raymond. Découverte d'un atelier de fonte du cuivre à Marandet (Niger). *NA*, no 58, avril 1953: 33-35.

DT1.I513, 1953

The Marandā of Arab writers from al-Ya'qūbī to al-Idrīsī is believed to be present-day Marandet, 90 kilometers south of Agadez in Niger. The description of the ruins there, provided by Lieutenant Prautois after a visit to the site, indicates that it was a center of copper smelting during the 14th century.

554

—Etat actuel de la question de Ghana. *BIFAN*, t. 13, avril 1951: 463-475. map.

Q89.I5, v. 13

Interpretive essay based on the archeological

discoveries of 1949 in Kumbi Šālih. Mauny, who has been intimately involved with the problem, gives the historical background of the question and discusses the location of the capital of the Ghana Empire. He also attempts to date the site. Bibliography.

555

———Niches murales de la maison fouillée à Koumbi Saleh (Ghana). NA, no 46, avril 1950: 34–35. illus. DT1.I513, 1950

Note on the architectural motifs of a house dug out at Kumbi Šālih. Mauny points out the similarity with houses in Tichit and other Mauritanian cities.

556

———Notes d'histoire et d'archéologie sur Azougui, Chinguetti et Ouadane. BIFAN, t. 16, janv./avril 1955: 142–152. illus. DT1.I5123, v. 16

Description of three Mauritanian cities which played a major role in the medieval period. Azougui, north of Atar, holds the remains of an Almoravid fort still not investigated in 1955; Chinguetti—the old Shinqīt—with its qsar and mosque; and Wadan, whose founding, according to some traditions, goes back to the 12th century. Diagrams and photographs.

557

———Les ruines de Tegdaoust et la question d'Aoudaghost. NA, no 48, oct. 1950: 107–109.

DT1.I513, 1950

The excavations done by Mauny and aerial photography suggest that the ruins of the city of Awdaghost, first mentioned by al-Ya'qūbī in 872, are located in Tegdaoust in Mauritania.

558

McCall, Daniel F. The traditions of the founding of Sijilmasa and Ghana. *In* Historical Society of Ghana. Transactions. v. 5; 1961. Legon, 1961. p. 3–32. DT510.A1H55, v. 5

559

Mercier, E. Sildilmasa selon des auteurs arabes. *Revue africaine*, no 63, mai 1867: 233–242; no 64, juil. 1867: 274–284. DT271.R4, 1867

560

Monod, Théodore. Une découverte au Soudan. NA, no 2, 1940: 2. MH-P

Among the links to an Islamic past in the Songhay Empire are the tombstones discovered by Governor Chambon in 1939 in a cemetery at Sané, located about six kilometers from Gao and pre-

sented by Monod to the attention of the academic world. *See also* 569a.

561

———Découvertes archéologiques à Gao. NA, no 12, 1941: 9–10. MH-P

Refers to the Sané stelae.

562

———Encore les stèles de Gao. NA, no 12, 1941: 2. MH-P

563

———Nouvelle remarques sur Teghaza. BIFAN, t. 2, janv./avril 1940: 248–250. illus. Q89.I5, v. 2

Brief report of preliminary archeological digs in the Saharan salt mine.

564

Monteil, Charles V. L'île de'Aoulil d'Idrisi. NA, no 48, oct. 1950: 128–130. DT1.I513, 1950

An attempt to locate the island of Awlīl cited in al-Idrīsī. Monteil believed it to be the village of Busar [from the word *assar*, meaning “tree” in Zenaga Berber] now called Char, in the vicinity of Saint Louis in Senegal.

565

———Le site de Goundiourou. BCAOF, t. 11, oct./déc. 1928: 647–653. DT521.C6, v. 11

An exercise in African history combining archeology, Arabic manuscripts, and cartography in an effort to locate the site of the city of Goundiourou, once a center of Muslim learning visited by al-Bakrī.

566

Montrat, M. Notice sur l'emplacement de la capitale du Mali. NA, no 79, juil. 1958: 90–92. DT1.I513, 1958

Memorandum written in 1931 on the location of the capital of the Mali empire. Montrat, relying on oral traditions, holds that Niani, which was believed to be the capital, was in fact a suburb of the seat of the Mandingo rulers.

567

Niani. Ancienne capitale de l'empire du Mali. *Recherches africaines; études guinéennes*, nouv. sér., no 1, janv./mars 1969: 168–177. DT543.A3R4, n.s., 1969

Report of the first mission of the Guinea and Polish archeological team to Niani (1965) to collect oral traditions and information and undertake a general study of the site. The report concludes that

Niani is definitely the capital of Sundiata Keita, emperor of the Mali Empire.

568

La Question de Ghana et la mission Bonnel de Mèzière. In Comité d'études historiques et scientifiques de l'Afrique occidentale française. *Annales et mémoires*, t. 1, 1916: 40-61. MnU

569

Roy, Lt. Vestiges de Takedda, ancienne capitale des Igdalen, centre minier et caravanier de l'Air au XVI^e siècle. NA, no 29, janv. 1949: 5-7.

DT1.I513, 1949

569a

Sauvaget, J. Les épitaphes royales de Gao. al-Andalus, v. 14, no. 1, 1949: 123-142. illus.

DP102.A6, v. 14

A recognized Arabist, Sauvaget presents translations of 10 stelae with commentaries. He contends that some of the tombstones were carved during the 12th century at Almeira in Muslim Spain. See also 560.

570

Scarisbrick, J. J., and P. L. Carter. An expedition to Wangara. Ghana notes and queries, no. 1, Jan./Apr. 1961: 4-5. DLC

Brief report on an expedition in the Wangara region "to be identified with the quadrilateral formed by the Upper Niger, the Upper Senegal, the Tinkisso and the Faleme rivers" in search of the source of the gold which played such a major role in 13th-century European trade.

571

Terrasse, Henri. Note sur les ruines de Sijilmassa. In Fédération des sociétés savantes de l'Afrique du Nord. *2d Congress, Tlemcen, 1936*. Deuxième congrès de la Fédération des sociétés savantes de l'Afrique du Nord, Tlemcen, 14-17 avril 1936. v. 2; 1936. Alger, 1936. p. 581-589. illus.

DT271.R4 1936

572

Thomassey, Paul. Notes sur la géographie de l'habitat et la région de Koumbi Saleh. BIFAN, t. 13, avril 1951: 476-486. Q89.I5, v. 13

Brief study of the geography and population of the region of Kumbi Šāliḥ. Provides an insight into the situation when the city was the capital of the Ghana Empire.

573

Thomassey, Paul, and Raymond Mauny. Campagne de fouilles à Koumbi Saleh. BIFAN, t. 13, avril 1951: 438-462. illus., map. Q89.I5, v. 13

Report on the archeological digs performed at Kumbi Šāliḥ in 1949 by two members of IFAN. The report includes a general description of the city and various sites as well as line drawings of artifacts retrieved. Aerial photography was used to obtain a general idea of the sites.

574

———Campagne de fouilles de 1950 à Koumbi Saleh (Ghana?). BIFAN, t. 18, janv./avril 1956: 117-140. DT1.I5123, v. 18

Report of archeological excavations undertaken in 1950 at Kumbi Šāliḥ, which the authors tend to believe is the merchants' city described by al-Bakrī. The evidence found in four houses and the large amount of artifacts collected show the site to be an Arab medieval town inhabited by North African and other Arab traders, corroborating the description of al-Bakrī.

575

Vidal, J. Le mystère de Ghana. BCAOF, t. 6, juil./sept. 1923: 512-524. DT521.C6, v. 6

Synopsis of research done by the author concerning the location of the capital of the Ghana Empire. His main sources are Ibn Ḥawqal, al-Bakrī, al-Idrīsī, Ibn Sa'īd, and Yāqūt, as well as Soninke oral traditions and the archeological findings of Bonnel de Mézières. Vidal concludes that there is no hope of finding the remains of a city called Ghana.

576

———Un problème historique africain: le véritable emplacement de Mali. BCAOF, t. 6, oct./déc. 1923: 606-619. DT521.C6, v. 6

Report of an archeological expedition to Niani in search of the capital of the Mali Empire. Although the author was unable to complete his investigation, he suspects that Niani was the imperial capital.

577

———Un problème historique africain au sujet de l'emplacement de Mali (ou Melli) capitale de l'ancien empire mandingue. BCAOF, t. 6, avril/juin 1923: 251-268. DT521.C6, v. 6

Another element of the elaborate search for the capital of the Mali Empire. Mainly based on Ibn Baṭṭūṭah.

577a

Viré, Marie-Madeleine. Notes sur trois épitaphes royales de Gao. BIFAN, t. 20, juil./oct. 1958: 368–376. DT1.I5123, v. 20

Information on three tombstones from Gao with Arabic inscriptions. Description of the stelae and reproduction in modern Arabic characters of the Kufic inscriptions.

577b

———Stèles funéraires musulmanes soudano-sahariennes. BIFAN, t. 21, juil./août 1959: 459–500. illus. DT1.I5123, v. 21

After a short description of three tombstones from the Gao region, Mme Viré gives extensive general coverage of Muslim cemeteries in the Sudanic belt. The main sites discussed include el-Kreib, Kumbi-Šāliḥ, Timbuktu, Gao-Sané, and Bentia. The inscriptions of about 25 stelae are reproduced in modern Arabic script and both Kufic and naskhi scripts. *See also* 569a.

578

Widal, Georges. L'île d'Arguin. BCAOF, t. 5, janv./mars 1922: 114–127. DT521.C6, v. 5

History

579

al-'Abbādī, Aḥmad Mukhtār. al-Šafahāt al-ūlā min tārikh al-Murābiṭīn. [The early pages in the history of the Almoravids] In Alexandria, Egypt. Jāmi'at al-Iskandarīyah. Kuliyat al-ādāb. Majallat Kuliyat al-ādāb, m. 21, 1967: 47–79. AS693.A86, v. 21

After discussing the often unflattering image of the Almoravids projected by both Arab and western historians, al-'Abbādī relates the historical development of Almoravid hegemony according to an anonymous work entitled *Kitāb zikr ba'd a'yān Fās fi al-qadīm* [Books About Some Notables of Fés in the Past].

580

'Abd al-Wāḥid al-Marrākushī. al-Mu'jib fi talkhīṣ akhbār al-Maghrib; min ladin faṭḥ al-Andalus ilā ākhir 'aṣr al-Muwahhidīn ma'a mā yattaṣil bi-tārikh hadhihi al-fatrah min akhbār al-qurrā' wa-a'yān al-kuttāb. [The inspiror of wonder in summing up the chronicle of the Maghreb from the conquest of Andalusia to the end of the Almohad era including the chronicles of the readers and notable writers involved in the history of this period] Edited by Muḥammad Sa'īd al-'Iryān. Cairo, 1963. 494 p. (al-Jumhūrīyah al-'Arābiyah al-Muttahidah. al-Majlis

al-a'lā lil-shu'ūn al-Islāmiyah. Lajnat iḥyā' al-tirāth al-Islāmī. al-Kitāb 3.)

DT199.A63 1963 Orien Arab

Includes references to sub-Saharan Africa.

581

Ahmed ibn Fartua. History of the first twelve years of the reign of Mai Idris Alooma of Bornu (1571–1583) by his Imam, Ahmed ibn Fartua; together with the "Diwan of the Sultans of Bornu" and "Girgam" of the Magumi, translated from the Arabic with introduction and notes by H. R. Palmer. Lagos, Printed by the Govt. Printer, 1926. 121 p. incl. geneal. table, fold. map. DT515.A65

The Arabic manuscript of this document was located by Heinrich Barth at Kukawa, then capital of the Kanembu rulers of Bornu, about 1853. The work relates the various military campaigns undertaken between 1571 and 1853 and provides a fairly accurate picture of the life of an African kingdom during the 16th century.

582

'Allām, 'Abd Allāh 'Alī. al-Da'wah al-Muwahhadiyah. [The Almohad call] Cairo, Dār al-Ma'rifah [1964] 406 p. (Jāmi'at al-Rabāt – Risālat al-mājistīr) DT199.A8 Orien Arab

Rejecting the common contention that Ibn Tumart (d. ca. 1129) was "a seeker of a state, and not the propagator of a faith" when he established the Almohad state, 'Allām presents a detailed analysis of Ibn Tumart showing that his was a reformist and intellectual mission rather than a strictly political endeavor. 'Allām also explores the vagaries of the Almohad state and its impact. The text of a number of letters by the reformist is appended.

583

Bâ, Amadou-Hampâté, and G. Dieterlen. Les fresques d'époque bovidienne du Tassili N'Ajjer et les traditions des Peul: hypothèse d'interprétation. JOSAF, t. 36, fasc. 2, 1966. illus. DT1.S65, v. 36

Hypothesis regarding the relationship between wall paintings of the Tassili in southern Algeria and Fulbe initiation rites proposed by Hampâté Bâ, the eminent Malian scholar.

584

al-Bakrī, Abū 'Ubayd 'Abd Allāh ibn 'Abd al-'Azīz. Description de l'Afrique septentrionale, par Abou-Obeïd el-Bekri. Texte arabe revu sur quatre manuscrits et publié sous les auspices de M. le maréchal comte Randon, par le bon de Slane. Paris, Librairie d'Amérique et d'Orient Adrien-Maisonneuve, 1965. 20, 212 p. DT188.B3 1965

Reproduction of the 1911 edition, Algiers.

al-Bakrī, whose family ruled a principality in Andalusia, settled in Cordoba where he received a solid education and entered, in 1064, the service of the emir of Almeira. His wide knowledge of contemporary literature and contacts with various traders, if not agents, make his description of the Sudan reliable although he himself did not travel across the Sahara. *See also* the 1964 edition (DT188.B3 1964).

585

Béraud-Villars, Jean M. E. L'empire de Gaô, un état soudanais aux XVe et XVIe siècles. Paris, Plon [1942] 214 p. illus. maps (part fold.) DT551.B4

Historical narrative on the Songhay Empire from its beginning to the French occupation. The author warns the reader that the story "will show a world which will shock our patterns of thought," namely, an organized, well administered state with large cities, a commercial class, a learned aristocracy, and an army led by knights.

586

Blyden, Edward Wilmot. West Africa before Europe, and other addresses, delivered in England in 1901 and 1903. London, C. M. Philips, 1905. 158 p. front. (port.) DT471.B5

Includes the author's article "Islam in the Western Soudan," reprinted from *Journal of African Society*, October 1902.

587

Bosch Vilá, Jacinto. Los Almorávides. In *Historia de Murrueacas*. t. 5. Tetuán, Editora Marroguí, 1956. 405 p. maps.

Source: Rishworth, 345.

588

Castries, Henri de. La conquête du Soudan par el Mansour. Hespéris, t. 3, 4. trimestre, 1923: 433-489. DT301.H45, v. 3

Juder, a young renegade from Las Cuevas brought up in the palace of Aḥmad al-Manṣūr, headed a commando of 2,500 musketeers and defeated the Songhay army at Tondibi in 1591. The two sources used by Castries are a letter from Mawlāy Aḥmad al-Manṣūr to the sherifs and notables of Fès announcing the success of the expedition and an anonymous Spanish contemporary description of the invasion, probably by an agent of the Spanish court residing in Marrakech. Included are the texts of the two manuscripts with translation, as well as information on the number of troops involved in the operation.

589

Cissoko, Sékéné Mody. Histoire de l'Afrique occidentale . . . [de la 6e à la terminale.] Paris, Présence africaine, 1966+ v. illus. (part col.)

DT471.C59

L.C. has v. 1.

Deals at length with the western Sudanic empires. Reflects the new curricula and focuses of interest of the new African schools of national history.

590

Clair, Andrée. Le fabuleux empire du Mali. Illus. de Tall Papa Ibra. Paris, Présence africaine [1959] unpagd. illus. DT532.2.C55

The story of the great West African empire, tailored to a juvenile audience.

591

Cooley, William D. The Negroland of the Arabs examined and explained; or, An inquiry into the early history and geography of Central Africa. 2d ed., with a bibliographical introduction by John Ralph Willis. London, Cass, 1966. xxvi, 148 p. plates, maps, tables. DT356.C77 1966a

First published in 1841.

A welcome reprint of a classic in medieval African history. Cooley brings together essentially all the available information on the Sudanic belt. His knowledge of Arabic allows him to draw on Arabic sources and look at the trade relations between North Africa and the Sudan as a continuum unobstructed by the Sahara. Some of his hypotheses are outmoded, but his narrative still provides a wealth of information.

592

Crone, Gerald R., ed. and tr. The voyages of Cadamosto and other documents on western Africa in the second half of the fifteenth century. London, Printed for the Hakluyt Society, 1937. 159 p. fold. front., 2 fold. maps. (Works issued by the Hakluyt Society. Second series, no. LXXX)

G161.H2 2d ser., no 80

Includes the "Letter of Antoine Malfante from Tuat, 1447."

593

Davidson, Basil. Songhay—end of an epoch (Empires of old Africa, 5). West African review, v. 33, Aug. 1962: 22-27. illus. DT491.W47, v. 33

594

Davies, Oliver. West Africa before the Europeans: archaeology and prehistory. London, Methuen,

1967.364 p. illus., 24 plates, maps, tables, diagrs.
(Methuen's handbook of archaeology) DT471.D34

595

Dutel, Lt. Comparaison entre une généalogie sonrai de tradition orale et la généalogie des Askias de Gao donnée par les sources historiques. NA, no 25, 1945: 22-23. DT1.I513, 1945

596

Fage, J. D. Ancient Ghana: a review of the evidence. Historical Society of Ghana. Transactions, v. 3, 1957-1958: 77-98. DT510.A1H55, v. 3

597

Hallam, W. K. R. The Bayajida legend in Hausa folklore. JAH, v. 7, no. 1, 1966: 47-80. DT1.J65, v. 7

598

Hama, Boubou. L'empire Songhay, ses ethnies, ses légendes et ses personnages historiques. [Paris] P. J. Oswald [1974] 176 p. (Poésie/prose africaine, 8) DT551.42.H35

599

Huici Miranda, Ambrosio. Un fragmento de Ibn Idari sobre los Almorávides. Hespéris-Tamuda, t. 2, fasc. 1, 1961: 43-111. DT301.H45, v. 2

600

———Las luchas del Cid Campeador con los Almorávides y el enigma de su hijo, Giego. Hespéris-Tamuda, t. 6, 1965: 79-114. DT301.H45, v. 6

601

Ibn 'Abd al-Ḥakam. Conquête de l'Afrique du nord et de l'Espagne (Futūḥ Ifrīqiya wa'l-Andalus), texte arabe et traduction française, avec une introduction et des notes, par Albert Gateau. Alger, Editions Carbonel, 1942. 163 p. (Bibliothèque arabe-française [v. 2]) DT173.I23

Arabic and French on opposite pages.

Fifth part of the author's *Futūḥ Miṣr wa-al-Maghrib*.

602

———Futūḥ Ifrīqiya wa-al-Andalus. [The conquest of Ifrīqiya and Andalusia] Edited by 'Abd Allāh Anīs al-Ṭabbā'. Beirut, Maktabat al-madrasah wa-Dār al-kitāb al-Lubnānī lil-ṭibā'ah wa-al-nashr, 1964. 109 p. DT173.I2 1964

603

[Ibn Abī Zar' al-Fāsī, 'Ali ibn 'Abd Allāh] [Roudh el-Kartas. Histoire des souverains du Maghreb (Espagne et Maroc) et annales de la ville de Fès. Traduit de l'arabe par A. Beaumier. Paris, Impr. impériale, 1860] 576 p. DT319.I174

L.C. copy imperfect: p. [i]-xi, including t.p., wanting. Title supplied from *Catalogue général* of the Bibliothèque nationale, Paris.

Translation of *al-Anīs al-mutrib bi-rawḍ al-qirtās fī akhbār mulūk al-Maghrib wa-tārikh madīnat Fās* by 'Ali ibn 'Abd Allāh ibn Abī Zar' al-Fāsī (cf. Bröckelmann, *Geschichte der arabischen Litteratur*, 2. Aufl., v. 2, p. 312). In some manuscripts it is ascribed to an otherwise unknown Ṣāliḥ ibn 'Abd al-Ḥalīm al-Gharnāṭī. See also the Arabic version edited by Muḥammad al-Hāshimī al-Filālī (Rabat, Sharikat al-nashr al-Maghribīyah, 1355/1936. DT319.I168 1936 Orien Arab).

604

Ibn Baṭṭūṭah. Riḥlat Ibn Baṭṭūṭah al-musammāh Tuḥfat al-nuzzār fī gharā'ib al-amṣār wa-'ajā'ib al-asfār. [The voyage of Ibn Baṭṭūṭah called the gem of the viewers on strange metropoleis and wondrous travels] [Verified and corrected according to a number of complete copies with the approval of a committee of scholars] Cairo, al-Maktabah al-tijāriyah al-kubrā, 1964. 2 v. in 1. G370.I2 1964

605

———Textes et documents relatifs à l'histoire de l'Afrique; extraits tirés des *Voyages d'Ibn Baṭṭūṭah*. Traduction annotée [par] R. Mauny [et al.] Dakar, 1966. 86 p. fold. map, plates. (Université de Dakar. Publications de la Faculté des lettres et sciences humaines. Histoire, no 9) DT7.I45 1966

See also his *Voyages d'Ibn Baṭṭūṭah*, translated by C. Dufrémy and B. R. Sanguinetti (G490.I18).

Translation of excerpts of Ibn Baṭṭūṭah's travels to West and East Africa. The merit of this volume stems from the fact that it was produced by a team effort that brought together Arabists and Africanists. The result is a lucid translation with a wealth of annotations explaining the background and origin of terms used and names.

606

———Travels in Asia and Africa, 1325-1354. Translated and selected by H. A. R. Gibb, with an introduction and notes. New York, A. M. Kelley [1969] 398 p. illus., maps. (The Broadway travelers) G490.I2 1969

Reprint of the 1929 ed.

Translation of *Tuḥfat al-nuzzār*.

607

Ibn Faḍl Allāh al-ʿUmarī, Aḥmad ibn Yaḥyā. *Masālik al-abṣār fī mamālik al-amṣār*. [The paths of sight into the kingdoms of the civilized world] Traduit et annoté, avec une introduction, par Gaudefroy-Demombynes. I. L'Afrique moin l'Egypte. Paris, P. Geuthner, 1927. 282 p. maps. (Bibliothèque des géographes arabes, t. 2)

VK800.B5, v. 2

No more published?

Although dealing with North Africa, this is useful for the study of the Mali Empire. The original work, dated 1337, provides invaluable information on the pilgrimage of Kanku Mūsā. Includes some passages from al-Qalqashandī.

608

———*Masālik al-abṣār fī mamālik al-amṣār*. [The paths of sight into the kingdoms of the civilized world] Edited by Aḥmad Zakī. Cairo, Dār al-Kutub al-Miṣrīyah, 1924+ (Iḥyā' al-ādāb al-ʿArabīyah)

G93.I27 Orien Arab

L.C. has v. 1.

609

Ibn Hawqal, Abu al-Qasim Muhammad. Description de l'Afrique. Traduction de Slane. *Journal asiatique*, 3. sér., t. 13, fév. 1842: 153-196; mars 1842: 209-258.

PJ4.J5, 3d ser., v. 13

610

———*Configuration de la terre (Kitab surat al-ard)* [par] Ibn Hauqal. Introduction et traduction, avec index, par J. H. Kramers et G. Wiet. Beyrouth, Commission internationale pour la traduction des chefs-d'oeuvre, 1964 [i.e. 1965.] 2 v. (550 p.) maps (part fold.) (Collection UNESCO d'oeuvres représentatives. Série arabe)

G93.I32214 1965

Translation of *Kitāb Ṣūrat al-ard*, the author's revision of his own work originally entitled *Kitāb al-Masalik wa-al-mamalik* and published by de Goeje in 1873.

Translated from the text as edited by Kramers (Leiden, 1938-39).

611

———*Kitāb al-masālik wa-al-mamālik*. [The book of roads and kingdoms] Leiden, Brill, 1872 [i.e. 1873] 406, xxi p. (Bibliotheca geographorum Arabicorum, pars 2)

G93.I29

Added t.p.: *Viae et regna, descriptio ditionis Moslemicae*, auctore Abu'l-Kāsim ibn Haukal, editit M. J. de Goeje.

Indexes, glossary, addenda, and emendanda to this volume are included in part 4 of the series.

612

Ibn 'Idhārī, *al-Marrākushī*. al-Bayān al-mughrib fī akhbār al-Maghrib wa-al-Andalus. [The utmost elucidation on the news of the Maghreb and Andalusia] Edited by G. S. Colin and E. Lévi-Provençal. Beirut, Dar al-thaqafah [1967] 4 v.

DT173.I262 Orien Arab

613

———*Histoire de l'Afrique du Nord et de l'Espagne musulmane*, intitulée *Kitāb al-bayān al-mughrib*, et fragments de la chronique de 'Arib. Nouv. éd. publiée d'après l'éd. de 1848-1851 de R. Dozy et de nouveaux manuscrits, par G. S. Colin & É. Lévi-Provençal. Leiden, E. J. Brill, 1948-51. 2 v.

DT173.I26

Added t.p.: *Kitāb al-Bayān al-Mughrib fī akhbār al-Andalus wa-al-Maghrib*, li-ibn 'Idhārī al-Marrākushī.

Vol. 3 of this text was published by Lévi-Provençal under title: *al-Bayān al-mughrib: tome troisième, histoire de l'Espagne musulmane au XI^{ème} siècle* (Paris, 1930).

The fragments of 'Arib's history were not included in this edition.

Contents.—t. 1. *Histoire de l'Afrique du Nord de la conquête au xi^e siècle*.—t. 2. *Histoire de l'Espagne musulmane de la conquête au xi^e siècle*.

614

Ibn Khaldūn. *Histoire des Berbères et des dynasties musulmanes de l'Afrique septentrionale*. Traduite de l'arabe par le baron de Slane. Nouv. éd. publiée sous la direction de Paul Casa nova, et suivie d'une bibliographie d'Ibn Khaldoun. Paris, P. Geuthner, 1925-56. 4 v. geneal. tables. DT199.I24

"Tome quatrième, suivi de la table géographique et de l'index général des quatre tomes, publié par Henri Pérès."

A translation of part 4 of the second book and the whole of the third book of *Kitāb al-ibar*.

615

Ibn Khurradādhbih, 'Ubayd Allāh ibn 'Abd Allāh. *Le livre des routes et des provinces*. Edité par C. Barbier de Meynard. *Journal asiatique*, 6. sér., t. 5, janv./fév. 1865: 1-127; 446-527.

PJ4.J5, 6th ser., v. 5.

616

al-Idrisi. *Description de l'Afrique et de l'Espagne* [par] Abou-'Abdallah Moh. Edrisi. Texte arabe,

publié pour la première fois d'après les manuscrits de Paris et d'Oxford, avec une traduction, des notes et un glossaire par Reinhart P. A. Dozy et Michaël J. de Goeje. [Réimpression de l'édition Leiden 1866.] Amsterdam, Oriental Press, 1969. 1 v. (various pagings) DT7.I43 1969

Added t.p.: *Şifat al-Maghrib wa-ard al-Sūdān wa-al-Andalus, ma'khūdhah min kitāb Nuzhat al-mushtāq fi-ikhtirāq al-āfāq, ta'lif al-Sharīf al-Idrīsī.*

617

———Géographie d'Edrisi. Tr. de l'arabe en français d'après deux manuscrits de la Bibliothèque du roi et accompagnée de notes, par P. Amédée Jaubert. Paris, Impr. royale, 1836-40. 2 v. fold. maps. (Société de Géographie, Paris. Recueil de voyages et de mémoires, 5-6) G161.S67 t. 5-6
Title also in Arabic.

618

Ismā'il, 'Abbās Hilmī. *Min Riḥlāt al-Hajj fi al-'Uṣūr al-Wuṣṭā.* [On pilgrimage in the Middle Ages] In Cairo. al-Jāmi' al-Azhar. Majallat al-Azhar, m. 37, Feb. 1966: 508-511.

BP1.C3, v. 37 Orien Arab

Though not directly related to sub-Saharan Africa, this essay on a medieval pilgrimage route during the 12th century describes the itinerary of Ibn Jubayr al-Andalusī and the bureaucratic procedure he encountered on his voyage from Granada to the holy places via Cairo. These procedures were probably also followed by African pilgrims. It is interesting to note that the pilgrimage was used by the Ayyubids as a forum to organize Islamdom against the Crusaders settled in Arab lands.

619

al-Iṣṭakhri. al-Masālik wa-al-mamālik. [Roads and states] By Ishaq Ibrāhīm ibn Muḥammad al-Fārisī al-Iṣṭakhri, known as al-Karkhī. [Edited by Muḥammad Jābir 'Abd al-'Al al-Hīnī. Reviewed by Shafīq Ghurbāl] [Cairo, Dār al-qalam] 1961. 214 p. facsim. (Turāthunā) G93.I8 Orien Arab

620

Jaubert, Amédée. Relation de Ghanat et des coutumes de ses habitants, traduit littéralement de l'arabe. In Société de géographie, Paris. Recueil de voyages et de mémoires, t. 2, 1825: 1-14.

G161.S67, v. 2

621

Kāmil, Muṣṭafā Muḥammad. al-Sharīf al-Idrīsī wa atharuhu fī al-jughrāfiyah. [The Sherif al-Idrisi and his impact on geography] Cairo, al-Majlis al-

a'lā lil-shu'ūn al-Islāmīyah, 1964. 80 p. (Kutub Islāmīyah, no. 40) BP20.K8, no. 40 Orien Arab

al-Idrīsī was one of the great names in medieval geography. Kāmil begins with a general discussion of Arab geography and its main luminaries, then relates the life and works of this Ceutan who lived at the court of Roger, the Norman king of Sicily. The third part of the work is a briefly annotated bibliography of his works, and the last chapter, dealing with his impact on the new science of geography, includes a section on al-Idrīsī's connection with the discovery of America.

622

Kitāb al-istibṣār fī 'ajā'ib al-amṣār; waṣf Makkah wa-al-Madīnah wa-Miṣr wa-bilād al-Maghrib. Li-kātib Marrākushi min kuttāb al-qarn al-sādis al-hijrī (12 A.D.). [Book of reflection on the marvels of countries; description of Mecca and Medina, Egypt and North Africa by a Moroccan writer of the 6th century A.H. (12 A.D.)] Edited and translated by Sa'd Zaghlūl 'Abd al-Ḥamīd. Alexandria, 1958. 252, 90 p. (Jāmi at al-Iskandarīyah, Kuliyat al-ādāb, 'al-matbū' raqm 10) DT163.K5 Orien Arab

Added t.p.: *Kitāb al-istibṣār fī 'ajā'ib al-amṣār; description de la Mekke et de Médine, de l'Egypte et de l'Afrique septentrionale par un écrivain marocain du VIe siècle de l'hégire (XIIe s. J.C.). Texte arabe annoté, publié avec une traduction de la partie relative aux lieux saints et à l'Egypte, par Saad Zaghloul Abdel-Hamid.*

623

Kubbel', Lev Evgen'evich. Histoire de la vallée du Niger Supérieur et Moyen du VIIIe au XVIe siècle: quelques reflexions sur le découpage chronologique. Notes et documents voltaïques, t. 1, juil./sept. 1968: 13-28. ·DLC

In this study of periodization of Ghana, Mali, and Songhay, Kubbel' suggests that "l'application à l'étude de ce problème des principes de périodisation élaborés par la théorie du matérialisme historiques nous permet de considérer ces structures étatiques comme trois étapes successives de l'évolution économique et sociale de la région en question. Pour un chercheur partageant ces principes, le niveau du développement des forces productrices et des rapports de production dans une société donnée est le facteur déterminant de l'évolution de celle-ci."

624

La Roncière, Charles de. De Paris à Tombouctou au temps de Louis XI. Revue des deux mondes, t. 93, 1. fév. 1923: 653-675. AP20.R3, v. 93

625

———Découverte d'une relation de voyage datée du Touat et décrivant en 1447 le bassin du Niger. In France. Comité des travaux historiques et scientifiques. Bulletin, t. 33, 1918: 3-28.

G11.F8, v. 33

626

Levtzion, Nehemia. Ancient Ghana and Mali. London, Methuen, 1973. 283 p. 2 maps. (Studies in African history, 7)

DT532.15.L48 1973

627

———Muslims and chiefs in West Africa: a study of Islam in the Middle Volta Basin in the pre-colonial period. Oxford, Clarendon Press, 1968. 228 p. 2 maps. (Oxford studies in African affairs)

BP64.A4W36

Levtzion spent 11 months (September 1963-July 1964) visiting "over a hundred Muslim communities" in Ghana, Togo, Upper Volta, and Dahomey, gathering traditional evidence for his study on the Islamization of the Middle Volta Basin. He writes, "The present study deals with the history of social groups (the Muslim communities) of different ethnic origins (but mainly Mande and Hausa) in several separate political units (Gonja, Chokossi, Dagomba, Mamprusi, Wa, as well as Mossi, Borgu, Kotokoli, and Ashanti) over a period of more than four centuries (from the fifteenth to the nineteenth centuries)." He analyzes trade patterns including the Mande and Hausa trade as well as the trading town of Salaga; "Islam in the Middle Volta States," namely Gonja, Dagomba, Mamprusi, and Islam in the country of the stateless peoples; and "patterns of Islamization" in Mossi, Borgu, Kotokoli, and Ashanti. An extensive bibliography.

628

———The thirteenth and fourteenth century kings of Mali. JAH, v. 4, no. 3, 1963: 341-353.

DT1.J65, v. 4

629

Lewicki, Tadeusz. L'Afrique Noire dans le *Kitāb al-Masālik wa' l-mamālik* d'Abū 'Ubayd al-Bakrī (XIe s.) Africana bulletin, t. 2, 1965: 9-14.

DT19.9.P6A65, v. 2

al-Bakrī, who never visited the Sahara or West Africa, relied upon previous works and personal contacts with people who visited the area to compile his opus magnum. Lewicki considers al-Bakrī's description of these two regions "la meilleure et la plus complète de toutes celles que nous possédons sur les pays africains au Sud du Sahara."

630

———Un état soudanais médiéval inconnu: le royaume de Zafun(u). CEA, v. 11, 4. cahier, 1971: 501-525.

DT1.C3, v. 11

With the breakup of the Ghana Empire under the Almoravids in 1076, various political units regained their independence. Zafun, according to Lewicki, is one of these entities. Meticulously examining Yāqūt's *Mu'jam al-Buldān* and other Arabic sources, the author reconstructs, locates, and narrates the history of this little-known Sudanic state.

631

Lhote, Henri. Contribution à l'étude des touaregs soudanais. Pt. 1-2. BIFAN, t. 17, juil./oct. 1955: 334-370; t. 18, juil./oct. 1956: 391-407.

DT1.I5123, v. 17-18

Investigation of the role played by the Sudanic Tuareg during the Mali and Songhay empires. Lhote lived among the nomadic tribes of the Sahara for a considerable time and studied Arab writers such as al-Bakrī and al-Idrīsī. He critically analyzes the origins of the Saghmāra and Maghcharen tribes; the expeditions of Askia Muhammad in the Aïr region; the confusion between the two terms *Takedda* and *Tademekka*, referring to the medieval city whose location is disputed by many writers; the limits of the Mali Empire; the route from Gao to Cairo via the Aïr complex; the Tuareg of the Timbuktu region; and the Songhay in the Adrar des Iforas.

632

Maḥmūd, Ḥasan Aḥmad. al-Marḥalah al-Ifriqiyyah min tārikh al-Murābiṭūn. [The African phase in the history of the Almoravids] In Cairo. al-Jam'iyah al-Miṣriyyah lil-dirāsāt al-tārikhiyyah. al-Majallah al-tārikhiyyah al-Miṣriyyah, m. 12, 1964-1965: 111-118.

DT77.J28, v. 12

Orien Arab The nomadic Tuareg—Lemtah, Lamtuna, and Juddālah—moved along the fringes of the southern Sahara, where they came in contact with the black populations of the Savanna such as the Wolof, Songhay, and Mandingo. Maḥmūd suggests that the Islamization of the Tuareg in the 10th century led to the creation of the Almoravid movement and the eventual conversion of the Sudanic belt to Islam. He draws a parallel between the action of the Seljuk in the east and that of the Almoravids to the west of the Muslim world.

633

Małowist, Marian. The social and economic stability of the Western Sudan in the Middle Ages. Past and

present, no. 33, Apr. 1966: 3–15. D1.P37, 1966
Investigation of the Western Sudan during the
14th and 15th centuries and the sources for their
economic and commercial prosperity.

634

———Wielkie państwa Sudanu Zachodniego w
późnym średniowieczu. [The great states of the
Western Sudan during the early Middle Ages]
Warszawa, Państwowe Wydawn. Naukowe, 1964.
460 p. map. DT532.2.M3

Table of contents also in French.

635

al-Maqrīzī, Aḥmad ibn 'Alī. Description des races
noires and Pèlerinage des sultans du Tekroul
(1306–1442). In Aḥmad ibn Yaḥyā Ibn Faḍl
Allāh al-'Umarī. Masālik al-abṣār fī mamālik al-
amṣār. [The paths of sight into the kingdoms of
the civilized world] Traduit et annoté, avec une
introduction, par Gaudefroy-Demombynes.
I. L'Afrique moins l'Égypte. Paris, P. Geuthner,
1927. p. 85–93. VK8000.B5, v. 2

636

Mauny, Raymond. L'Ouest africain chez les
géographes arabes du Moyen Âge. In International
West African Conference. Comptes rendus. v. 2;
1945. Dakar, 1951. p. 502–508. DT471.I58, 1945

Report on Arab knowledge about West Africa
during the medieval period. Starting with Ibn
Munabbih in the seventh century, Mauny cites a
number of Arab geographers who wrote about the
area, concluding with Leo Africanus in the 15th
century.

637

Meillassoux, Claude. L'itinéraire d'Ibn Battuta de
Walata à Mali. JAH, v. 13, no. 3, 1972: 389–395.

DT1.J65, v. 13

638

———Recherche de Tarikhs sur l'histoire du Hodh
et de l'ancien empire de Ghana. no 109, janv.
1966: 30. DT1.I513, 1966

Request for information on two *Tarikh* by
Shaykh Sīdī Mukhtār al-Kuntī, pertaining to the
history of the Hodh region in Mauritania and the
Ghana Empire. The two documents, as reported by
an informant, are "Rissalatt Raoud fi Anassab
Ahaly alhaod" [Risālat al-rawḍ fī ansāb ahālī al-
Ḥawḍ] and "Alkalani" [al-Kalām(?)]. Meillassoux
states that 'Alī ūld Sīdī Yaḥyā, a marabout from
Walātah, is the presumed owner of the manu-
scripts.

639

Monod, Théodore. A propos d'un document con-
cernant la conquête du Soudan par le Pacha
Djouder (1591). In Académie royale des sciences
d'outre-mer. Bulletin des séances. Nouv. sér., v.
10, 1964: 770–791. JV2802.A3, n.s., v. 10

Translation of, and commentaries on, a report
about the Juder expedition, found by the author at
the Hunt Botanical Library in Pittsburgh. Monod
has discovered that the text is extracted from al-
Ifṛānī's *Nuzhat al-Hādī* and provides parallel cita-
tions to show the similarity (see 863).

640

Monteil, Charles V. Les empires du Mali (Etude
d'histoire et de sociologie soudanaises). BCAOF, t.
12, juil./déc. 1929: 291–448. DT521.C6, v. 12

Substantial history of the Mali empires using a
multidisciplinary approach. Called "a revision of
Delafosse's synthesis" by the author, it is based on
oral traditions, early and recent Arab and Euro-
pean writers, ethnography, and linguistics.

Reprint published in 1968 by Maisonneuve and
Larose (DT532.2.M6).

641

———Les "Ghana" des géographes arabes et des
européens. Hespéris, t. 38, 3./4. trimestres, 1951:
441–452. DT181.H4, v. 38

642

———L'oeuvre des étrangers dans l'empire sou-
danais du Mali. Revue des études islamiques, t. 2,
2. cahier, 1929: 227–235. BP1.R53, v. 2

643

Monteil, Vincent. Al Bakrī (Cordoue 1068). Rou-
tier de l'Afrique blanche et noire du nord-ouest.
BIFAN, t. 30, janv. 1968: 39–116.

DT1.I5123, v. 30

New translation of 16 chapters of *Kitāb al-Masālik
wa al-Mamālik* (1068) by Abū 'Ubayd 'Abd Allāh
Ibn 'Abd al-'Azīz Ibn Muḥammad Ibn Ayyūb al-
Bakrī. With the valuable collaboration of two
Mauritanian scholars—Mokhtar ould Hamidoun
and Mūḥammad Ūld Mawlūd Ūld Dāddah—Mon-
teit used the Arabic Manuscript 17 Bd-PSS/902 of
the British Museum pertaining to the various
itineraries, to which he added copious notes and
commentaries based on his vast African experience.

644

———Introduction aux voyages d'Ibn Baṭṭūṭa
(1325–53). BIFAN, t. 30, avril 1968: 444–462.

DT1.I5123, v. 30

A sympathetic study of Ibn Baṭṭūṭah, as seen through his writings and travel descriptions.

645

Moraes Farias, Paulo F. de. The Almoravids: some questions concerning the character of the movement during the periods of closest contact with the Western Sudan. BIFAN, t. 29, juil./oct. 1967: 794-878. illus., maps. DT1.I5123, v. 29

A critical examination of medieval Arabic sources dealing with the Almoravid movement. The study attempts to apply the concepts of warfare as described by Ibn Khaldūn in his *Muqaddimah*, or *Prolegomena*, to the investigation of the movement started by Ibn Yāsīn. Also included are a discussion of the island of Tidra in Mauritania as the site of the Almoravid Ribat and a study of Mauritanian oral traditions and written medieval sources, from Morocco and Andalusia, on the historicity of Imām al-Ḥaḍramī, a companion of the Almoravid leader Abū Bakr Ibn 'Umar.

646

al-Munajjid, Ṣalāḥ al-Dīn, ed. Mamlakat Mālī 'ind al-Jughrafiyīn al-Muslimīn. [The Mali kingdom as seen by Arab geographers] Beirut, Dār al-Kitāb al-jadīd. 1963+ 1 v. fold. map (inserted), port.

NjP

Cover title: L'empire du Mali vu par les géographes musulmans.

647

N'Diaye, Amadou. Assoka; ou, Les derniers jours de Koumbi. Dakar, Nouvelles éditions africaines, c1973. 181 p. PQ3989.2.N43A9

Historical novel.

648

Niane, Djibril Tamsir. Mythes, légendes et sources orales dans l'oeuvre de Mahmoūd Kāti. Recherches africaines; études guinéennes, nouv. sér. no 1/4, janv./déc. 1964: 36-42. DT543.A3R4, n.s., 1964

Relates the attempts of al-Ka'tī to create an Arab or Hebrew ancestry for black leaders and the myth of the genesis of the peoples of the Western Sudan that was used to justify the socio-political organization of the Sudan in the 16th century.

649

———Recherches sur l'empire du Mali au Moyen-Age. Recherches africaines; études guinéennes, nouv. sér., no 1, janv./mars 1960: 17-36.

DT543.A3R4, n.s., 1960

Sundiata Keita expanded the authority of the Mali Empire from the forest to the desert and

from the ocean to east of the Niger River. Consequently, legend has obscured the man and Niane has been endeavoring diligently to separate the wheat from the chaff. He says, "Pour Soundjata, il est nécessaire de faire le départ toutefois entre légendes et récits des traditionalistes; à les comparer on voit la part d'exagération d'un côté et de l'autre par moment, un souci de vérité qui est tout à l'honneur de la caste des griots." Drawing on oral traditions and Arab authors he presents the biography of the victor of Kirina and describes the Malian society during his reign.

650

———Recherches sur l'Empire du Mali au Moyen Age. Diplôme d'études supérieures soutenu à la Faculté des lettres de Bordeaux. [Conakry] République de Guinée, Ministère de l'information et du tourisme, 1962. 70 p. geneal. tables, map. (Mémoire de l'Institut national de recherches et de documentation, no 2) H35.G93 no. 2

"Le présent volume de mémoires réunit une suite d'études sur l'Empire du Mali, publié dans notre revue 'Recherches africaines' no 1-4/59, no 1/60, no 2/60."

"Mise en place des populations de la Haute Guinée (Diplôme complémentaire aux recherches sur l'Empire du Mali)": p. [57]-70.

651

Ol'derogge, Dimitrii A. Zapadniĭ Sudan v XV-XIX vv. [Western Sudan in the 15th-19th centuries] In Akademiĭa nauk SSSR Institut etnografii. Trudy. Novaĭa seriĭa, t. 53. Moskva, 1960. p. 1-266. illus. GN2.A2142, v. 53

652

Palaus, G. Un projet d'hydraulique fluviale soudanaise au XVe siècle: le canal de Soni-Ali. NA, no 78, avril 1958: 47-49. DT1.I513, 1958

In his *Tārīkh al-Sūdān*, al-Sa'dī mentions a canal leaving Ra's al-Mā' (at the western end of Lake Faguibine) and going northwest towards Walātah. Palaus, after studying the terrain, climate, and aerial photographs, concludes that Sonni Ali tried to cut a channel in an area covered by marshes.

653

Palmer, Sir Herbert R. The kingdom of Gaḍga of Leo Africanus. In African Society. Journal, v. 29, Apr. 1930: 280-284; v. 29, July 1930: 350-369.

DT1.R62, v. 29

654

Péhaut, Yves. L'Ouest africain au moyen âge. Les cahiers d'outre-mer, v. 15, oct./déc. 1962: 407-414.

G1.C15, v. 15

Review article on Raymond Mauny's major work on medieval West Africa (*see* 1954).

655

Pérès, Henri. Relations entre le Tafilé et le Soudan à travers le Sahara du XII^e au XIV^e siècle. In *Mélanges de géographie et d'orientalisme offerts à E.-F. Gautier, professeur honoraire à la Faculté des lettres d'Alger*. Tours, Arrault, 1937. p. 410-414.

G62.M4

Excerpts from, and comments on, the *Rihlah* of Ibn Ḥammūyah al-Sarāḥī and other writings about the attempts of the governors of Sijilmāsaḥ and the rulers of Ghana to iron out difficulties and create a favorable climate for the development of trade contacts.

656

Person, Yves. Le Moyen Niger au XV^e siècle d'après les documents européens. NA, no 78, avril 1958: 45-47.

DT1.I513, 1958

The history of the Sudan is reported by a number of Arab writers. There is, however, a dearth of European sources on the Niger during the 15th century. Drawing on Cá da Mosto, Malfante, Diego Gomez, and others, Person attempts to locate the cities mentioned and traces historical developments at the end of the Mande Empire.

657

Quatremère. Notice d'un manuscrit arabe contenant la description de l'Afrique. In *Notices et extraits des manuscrits de la Bibliothèque du roi et autres bibliothèques*, t. 12, 1. partie; Paris. 1831. p. 437-667.

Z6620.F8P2, 1831

Comments on and translation of a manuscript missing its first pages and conclusion. It appears to be an incomplete version of al-Bakrī's *Description de l'Afrique septentrionale* (*see* 584).

658

Semonin, Paul. The Almoravid movement in the Western Sudan; a review of the evidence. In *Historical Society of Ghana. Transactions*. v. 7, pt. 1; Legon, 1964. p. 42-59.

DT510.A1H55, v. 7

Using the words of Ambrosio Huici Miranda on *Kitāb al-Bayān al-Mughrib fī Akhbār al-Maghrib wa-al-Andalus* by Ibn 'Idhārī (1312), Semonin reviews the sources for the history of the Almoravid movement during its Saharan phase.

659

Shelton, Austin S. The problem of griot interpretation and the actual causes of war in Sondjata. *Présence africaine*, nouv. sér., no 66, 2. trimestre 1968: 145-152.

GN645.P74, 1968

The estimation of griot repertoires as valid sources of historical information has fluctuated greatly. Shelton reviews the various authorities and examines the case of the Kouyaté griots of the Keita branch in their reports of Sundiata Keita's reign.

660

Shu'ayrah, Muḥammad 'Abd al-Hādī. al-Murābiṭūn, tārīkhuhum al-siyāsī, 430-539 A.H. [The Almoravids, their political history, 430-539 A.H.] [Cairo] Maktabat al-Qāhirah al-ḥadīthah [1969] 166 p. maps.

DT199.S55

661

Slane, W. MacGukin de. Conquête du Soudan par les Marocains en l'an 999 (1590 de J.-C.) Récits extrait de l'ouvrage d'un historien arabe. *Revue africaine*, t. 1, no 1, 1856: 287-298.

DT271.R4, 1856

Excerpts from a work by Aḥmad Bābā al-Tinbuqī on the conquest of the Sudan by Juder. Of note is the comment on Aḥmad Bābā (p. 296-297), which reveals the contempt of some French scholars of the 1850's for sub-Saharan erudites.

662

Stępniewska, Barbara. Rola pielgrzymzk z Sudanu Zachodniego do Mekki w XIII/XVI w. [Le rôle des pèlerinages du Soudan occidentale à la Mecque au XIII^e et au XVI^e s.] *Przegląd historyczny*, t. 60, zecz. 2, 1969: 257-269.

DK401.P915, v. 60

French summary supplied.

663

———Rozpowszechnianie się islamu w Sudanie Zachodnim od XII do XVI wieku. [The spread of Islam in the western Sudan from the 12th to the 16th century] Wrocław, Zakład Narodowy im. Ossolińskich, 1972. 119 p.

BP64.S8S73

At head of title: Polska Akademia Nauk. Instytut Historii.

Summary in French.

664

Ṭarkhān, Ibrāhīm 'Alī. Dawlat Mālī al-Islāmīyah; Dirāsāt fī al-tārīkh al-qawmī al-Ifriqī. [The Islamic state of Mali; studies in African national history] [Cairo] al-Hay'ah al-Miṣrīyah al-Āmmah lil-kitāb, 1973. 213 p. illus.

DT532.2.T37

665

———Dirāsāt fī al-Tārīkh al-qawmī al-Ifriqī: Qiyām imbirātūrīyat Mālī al-Islāmīyah. [Studies in African national history: The rise of the Islamic empire of Mali] In Khartoum. Jāmi'at al-Qāhirah fī-al-Kharṭūm. Majallat Jāmi'at al-Qāhirah fī-al-Kharṭūm, v. 1, 1970: 1-40 DLC

Before relating the history of the Mali Empire in great detail, Professor Ṭarkhān devotes part of his article to the sources of African history for this period. He lists oral traditions; Greek and Roman sources; Islamic Arabic sources, which he divides into writings of Muslims foreign to the area and indigenous Muslim writers; European sources; and archeological discoveries. The problem of identifying African names cited in Arabic sources is also noted.

666

———Ghānah fī al-'Uṣūr al-Wuṣṭā. [Ghana in the Middle Ages] In Cairo. al-Jam'īyah al-Miṣrīyah lil-dirāsāt al-tārīkhīyah. al-Majallah al-tārīkhīyah al-Miṣrīyah, v. 13, 1965: 25-89.

DT77.J28, v. 13 Orien Arab

Substantial study of the Ghana Empire, including both an historical narrative and a detailed description of the social, political, and commercial structures of the state. In a final section, Ṭarkhān provides his interpretations as to why Nkrumah's Ghana adopted the name of the medieval empire.

667

———Imbirātūrīyat Ghānah al-Islāmīyah. [The Muslim empire of Ghana] [Cairo] al-Hay'ah al-Miṣrīyah al-'Āmmah lil-ta'līf wa-al-nashr, 1970. 106 p. illus., maps (al-Maktabah al-'Arabīyah, 105. al-Ta'līf, 70. al-Tārīkh, 9.) DT532.15.T37

At head of title: al-Jumhūrīyah al-'Arabīyah al-Muttaḥidah. Wizārat al-Thaqāfah.

668

Tarverdova, Ekaterina Astvatsaturovna. Rasprostranenie islama v Zapadnoi Afrike, XI-XVI vv. [The diffusion of Islam in West Africa, 11th-16th century] Moskva, Nauka; Glav. red. bostochnoi lit-ry, 1967. 85, [3] p. BP64.A4W37

At head of title: Akademiiâ nauk SSSR. Institut Afriki E. A. Tarverdova.

669

Triaud, Jean-Louis, Islam et sociétés soudanaises au Moyen âge; étude historique. Paris, Collège de France, Laboratoire d'anthropologie sociale, 1973. 238 p. maps (part fold.) (Recherches voltaïques, 16) DT553.U7A26, no. 16

BP64.A1

670

———Quelques remarques sur l'Islamisation du Mali des origines à 1300. BIFAN, t. 30, oct. 1968: 1329-1352. DT1.I5123, v. 30

A reevaluation of the beginnings of Islam in the Mali Empire. Triaud argues that a thorough reading of Arabic sources and new translations of medieval writings show that the first pilgrimage of a Mali sovereign, between 1260 and 1277, established a solid link between the Muslim world and Mali, based on common interests of religion and trade.

671

Tucci, Raffaele di. Nuovi documenti e notizie sul genovese Antonio Malfante il primo viaggiatore europeo nell'Africa occidentale (1447). In Società geografica italiana, Rome. Bolletino, anno 11, marzo 1934: 179-210. G17.S67, v. 11

672

Vuillet, J. Essai d'interpretation des traditions légendaires sur les origines des vieux empires soudanais. Académie des sciences coloniales. Comptes rendus des séances mensuels, t. 10, avril 1950: 268-287. DLC Micro: 04038

673

el-Wakkad, Mahmoud. Qissatu Salaga Tarikhu Gonja: the story of Salaga and the history of Gonja. Ghana notes and queries, no. 3, Sept./Dec. 1961: 8-31; no. 4, Jan./June 1962: 6-25.

DT510.A1H553, 1961

Text and translation of "a composite work consisting of: an account of the campaigns of Japka (*Tarikhu Gonja*); and a history of Salaga (*Qissatu Salga*)," reporting the history of northern Ghana as reflected in the city of Salaga and the kingdom of Gonja.

674

Wilks, Ivor. A note on the chronology, and origins, of the Gonja kings. Ghana notes and queries, no. 8, Jan. 1966: 26-28. DLC

Mandingo influence in Gonja, northern Ghana, is better known since the location of *Aṣl al-Wanghariyyin*, by 'Abd al-Raḥmān ibn Muḥammad ibn Ibrāhīm ibn Muḥammad Qithimah al-Wanghari, written in Kano in 1650-51. Bringing together available information, Wilks compiled a list of Gonja kings as well as data on the origins of the dynasty.

675

Wingfield, R. J. The story of Old Ghana, Melle & Songhai. Cambridge [Eng.] Cambridge University Press, 1957. 59 p. DT471.W75

676

Zakī, 'Abd al-Raḥmān. Imbirātūrīyah Ifrīqīyah fī al-'aṣr al-wasīt. [An African empire in the Middle Ages] al-Majallah, no. 47, Oct. 1960: 42-48.

AP95.A6M25, 1960 Orien Arab

Description of Ghana drawn from Arabic sources such as al-Idrīsī, Maḥmūd Ka'tī, Ibn Ḥawqal, Ibn Khaldūn, and al-Bakrī. Zakī also outlines the rise of the Almoravid movement, its clash with Ghana, and the Islamization of the Sudanic belt.

677

Ziadeh, Nicola A. Ruwwād al-Sharq al-'Arabī fī al-'Uṣūr al-Wuṣṭā. [Explorers of the Arab East in the Middle Ages] [Cairo?] 1943. 230 p.

DS46.Z5

"Hadīyat al-Muqtataf al-Sanawīyah [Annual Present of the Muqtataf]."

Languages & Linguistics

678

Delafosse, Maurice. Mots soudanais du Moyen-Age. In Société de linguistique de Paris. Mémoire, t. 18, 4. fasc., 1913: 281-288.

P12.S45, v. 18

679

Kaké, Ibrahima Baba. Glossaire critique des expressions géographiques concernant le pays des noirs d'après les sources de langue arabe du milieu du VIIIe à la fin du XIIIe siècle. Paris, Présence africaine, 1965. 165 p. illus. IEN

680

Lewicki, Tadeuz. A propos du nom de l'oasis de Koufra chez les géographes arabes du XIe et du XIIe siècle. JAH, v. 6, no. 3, 1965: 295-306.

DT1.J65, v. 6

681

Mauny, Raymond. Découverte à Gao d'un fragment de poterie émaillée du moyen-âge musulman. Hespéris, t. 39, 3./4. trimestres, 1952: 514-516. illus. DT181.H4, v. 39

Note on the discovery of an enameled pottery fragment found at Sané. Mauny believes that it could be of Spanish origin dating back to the 12th century.

681a

Terrasse, Henri. Sur des tessons de poterie vernissée et peinte trouvés à Teghaza. BCAOF, t. 21, oct./déc. 1938: 520-523. illus. DT521.C6, v. 21

Illustrated article on pottery fragments found at Teghaza, the medieval salt mine near Araouane. The author suggests that these remains might have come from Fès and date from the 16th and 17th centuries, coinciding with the Moroccan Saadian presence at the "coaling station" of the Sahara.

Numismatics

682

Daaku, K. Yeboa. Pre-European currencies of West Africa and Western Sudan. Ghana notes and queries, no. 2, May-Aug. 1961: 12-14. DLC

683

Latruffe, J. Au sujet d'une pièce d'or millenaire trouvée à Gao. NA, no 60, oct. 1953: 102-103.

DT1.I513, 1953

Gao was a major trade center during the medieval period. Latruffe reports on a golden dinar found in Old Gao and probably minted in Si-jilmāsah under the Fatimite al-Mu'izz lidīn-Illāh between 952 and 975.

684

al-Maqrīzī, Aḥmad ibn 'Alī. al-Nuqūd al-Islāmīyah al-musammā bi-shudhūr al-'uqūd fī zikr al-nuqūd. [Islamic coins called fragments of necklaces about monies] Edited with additions by Muḥammad al-Sayyid 'Alī Baḥr al-'ulūm. al-Ṭab'ah 5. al-Najaf, al-maktabah al-Ḥaydarīyah, 1967. 318 p. CJ3421.M3 1967 Orien Arab

685

Mauny, Raymond. Monnaies anciennes d'Afrique Occidentale. NA, no 42, avril 1949: 60-61.

DT1.I513, 1949

Politics

686

Bell, Nawal Marcos. The age of Mansa Musa of Mali: problems in succession and chronology. The International journal of African history, v. 5, no. 2, 1972: 221-234. DLC

686a

Bovill, E. W. Mohammed el Maghili. In African Society. Journal, v. 34, Jan. 1935: 27-31.

DT1.R62, v. 34

Brief note on the discovery and first translation of al-Maghīlī's *Tāj al-dīn fīmā yajib 'alā al-mūlūk*, better known as *The Obligations of Princes*.

687

Cissoko, Sékéné Mody. The century of Kankou Moussa. *Présence africaine*, no 52, oct./déc. 1964: 94-103. GN645.P74, 1964

Description of social, political, and economic structures under the Malian ruler.

688

Diagne, Pathé. Pouvoir politique traditionnel en Afrique occidentale, essai su les institutions politiques précoloniales. Paris, *Présence africaine*, 1965. 295 p. maps. DT471.D5

689

Diop, Cheikh Anta. L'Afrique noire pré-coloniale; étude comparée des systemes politiques et sociaux de l'Europe et de l'Afrique noire, de l'antiquité à la formation des états modernes. Paris, *Présence africaine* [1960] 213 p. illus. (part col.), maps. (Collection *Présence africaine*) DT25.D5

690

Egwuonwu, Alex N. Islamic influences on the ancient Sudanese empires. *The African historian*, v. 1, March 1965: 25-30. DLC

691

Lloyd, P. C. The political development of West African kingdoms: review article. *JAHS*, v. 9, no. 2, 1968: 319-329. DT1.J65, v. 9

691a

M'Baye, Ravane, *al-Hajj*, trans. and ed. Un aperçu de l'Islam songhay ou réponses d'Al-Maghīlī aux questions posées par Askia El-Hadj Muhammad, Empereur de Gao. *BIFAN*, t. 34, avril 1972: 237-267. DT1.I5123, v. 34

When Askiya Muḥammad (1493-1528) usurped, the Songhay throne, he relied upon the ulemas for his support and, consequently, during his reign Islam gained a greater position than under Sonni 'Alī. Muḥammad ibn 'Abd al-Karīm al-Maghīlī, who visited Gao (1497-1502), advised Muḥammad on the proper Muslim way to govern the empire. In this translation of two manuscripts located in the Fonds Brévié (Cahiers no 22-23), he answers seven questions forwarded by the Songhay monarch. These queries range from an opinion on Sonni 'Alī to succession systems according to the Shari'a.

692

Ol'derogge, Dimitrii A. Die Gesellschaftserdnung Songhais in 15. und 16. Jahrhundert. In Lukas, Johannes, ed. *Afrikanische Studien*. Berlin, Akademie-Verlag, 1955. (Deutsche Akademie des Wissenschaften zu Berlin. Institut für Orientforschung veröfentlichung Nr 26) p. 243-251. illus. PL8003.L8

693

Sharevskaia, b. I. O kharaktere vlasti vozhdiei i narodov tropicheskoi Afriki v dokolonial'nyi period. [Characteristics of the authority of the chief among peoples of tropical Africa in the pre-colonial period] *Sovetskafā etnografiā*, 1, 1962: 67-71. GN1.S65, 1962

Tables of contents and summaries also in French.

694

Tymowski, Michał. Les domaines des princes du Songhay (Soudan occidental). Comparaison avec la grande propriété foncière en Europe au début de l'époque féodale. *Annales; économies, sociétés, civilisations*, 25. année, nov./déc. 1970: 1637-1658. AP20.A58, v. 25

Sects

695

Lewicki, Tadeuz. Les commerçants Ibadites nord-africains dans le Soudan au Moyen-Âge. In *International Congress of Anthropological and Ethnological Sciences, 7th, Moscow, 1964*. VII [i.e. Sed'moi] *Mezhdunarodnyi kongress antropologicheskikh i etnograficheskikh nauk*, Moskva (3-10 Avg. 1964) [Trudi] Moscow, Nauk (1968-71), v. 2, 1963: 35-38. GN3.I39 1964r

Professor Lewicki, of the University of Krakow, has studied extensively the Ibadi sect of the Saharan oases. In this investigation based on Arabic documents, he examines in great detail relations between the Berber Ibadi state of Tahert (present-day Tiaret, southeast of Algiers) and the kingdoms of the Western Sudan during the eighth and ninth centuries. He suggests that Ibadi traders started trading with Ghana, under the Rustumite dynasty, as early as the eighth century.

696

—L'état nord africain de Tahert et ses relations avec le Soudan occidental à la fin du VIIIe et au IXe siècle. *CEA*, v. 2, 4. cahier, 1962: 513-535. DT1.C3, v. 2

697

—Quelques extraits inédits relatifs aux voyages des commerçants et des missionnaires ibadites nord-africains au pays du Soudan occidental au Moyen-Âge. *Folia Orientalia*, t. 2, pts. 1–2, 1960: 1–28. PJ9.F6, v. 2

Excerpts of Ibadi literature (11th and 12th centuries) of medieval West Africa. Professor Lewicki examines three works on the relations of Ibadi traders with the Sudanie region: *Kitā al-Sīrah wa-Akhhbār al-a'immah*, by Abū Zakarīya Yaḥya ibn Abī Bakr al-Warjalāni, *Kitāb al-Siyar* by Abū al-Rabi Sulaymān ibn 'Abd al-Salām al-Wisyānī, and the anonymous *Siyar al-Mashāyikh*.

698

—Un royaume ibadite peu connu: l'Etat des Banu Massala (IXe s.). *Rocznik Orientalistyczny*, t. 31, zes. 2, 1968: 7–14. PJ9.R6, v. 31

English summary in *Africana Bulletin*, v. 12, 1970: 98–99 (DT199.P6A65).

699

—Traits d'histoire du commerce transsaharien. Marchands et missionnaires ibadites en [sic] Soudan occidental et central au cours des VIII–XII siècles. *Etnografia polska*, t. 8, no. 2, 1964: 291–311. GN585.P6E8, v. 8

Using Ibadi sources, Lewicki probes into trade relations between members of the sect and Central and Western Sudan. He discusses the following problems: relations between Tahert, capital of the Rustumite imams, with the Western Sudan (end of the eighth to early ninth century); information on North African Ibadi traders' activities in Ghana and Awdaghost (10th–11th century); trade relations with Tadmekka; and trade relations between Ibadis from Tripolitania and the Fezzan with Kanem (ninth–10th century).

700

Mu'ammār, 'Alī Yaḥyā. *al-Ibādīyah fī Mawḳib al-tārīkh*. [The Ibadi movement in the procession of history] Cairo, Maktabat wahbah [1964] 2 v. in 3. BP195.I3M8 Orien Arab

Society & Culture

701

Cherbonneau, M. A. *Essai sur la littérature arabe au Soudan, d'après le Tekmilet ed-dibadj d'Ahmed-Baba le Tombouctien*. Paris, 1866.

Source: Joucla 333.

702

Kamian, Bakari. L'Afrique occidentale précoloniale et le fait urbain. *Présence africaine*, no 22, oct./nov. 1958: 76–80. GN645.P74, 1958

703

Kubbel', Lev Evgen'evich. On the history of social relations in the West Sudan in the 8th to the 16th centuries. In *Africa in Soviet studies*. Moscow, Nauka Pub. House, Central Dept. of Oriental Literature, 1968. p. 109–128. DT19.9.R9A63

704

Lewicki, Tadeuz. Animal husbandry among medieval agricultural people of Western and Middle Sudan (according to Arab sources). *Acta ethnographica*, t. 14, 1965: 165–178. GN1.A25, v. 14

705

—Pożywienie ludności zachodniej Afryki w Sredniowieczu Według źródeł Arabskich. [West African food in the Middle Ages according to Arab sources]. *Etnografia Polska*, t. 7, 1963: 31–191. GN585.P6E8, v. 7

706

—West African food in the Middle Ages: according to Arabic sources. With the assistance of Marion Johnson. London, Cambridge University Press, 1974. xv, 262 p. map. TX360.A3L4913
Translation from the Polish by Marianne Abrahamowicz.

707

Modat, Colonel. La société berbère mauritanienne à la fin du XIe siècle. *BCAOF*, t. 4, oct./déc. 1921: 659–666. DT521.C6, v. 4

708

Stepniewska, Barbara. Portée sociale de l'Islam au Soudan Occidental, aux XIVE–XVIE s. *Africana bulletin*, t. 14, 1971: 35–58. DT19.9.P6A65, v. 14

Studying the impact of Islam on the societies of the 14th and 15th centuries, the author looks at a number of variables such as commerce, handicrafts, agriculture, and religion and attempts to determine how Islam permeated them. With the rise of an indigenous class of marabouts, animistic practices were integrated in a flexible Islam, resulting in a symbiotic relationship between the two faiths.

Trade

709

Brett, Michael. Ifriqiya as a market for Saharan trade from the tenth to the twelfth century A.D. *JAHS*, v. 10, no. 3, 1969: 347-364. DT1.J65, v. 10

Ever since Ibn Khaldūn stated that the Arab tribes of Banū Hilāl and Sulaym had fallen on North Africa "like a swarm of locusts," the common belief has been that Ifriqiyah—eastern Maghreb—succumbed to anarchy and poverty from 1050 onward. In a well-constructed essay, Brett refutes the idea, suggesting that nomadic activity was symptomatic rather than causative of the turmoil.

710

Levtzion, Nehemia. Ibn Ḥawqal, the cheque, and Awdaghost. *JAHS*, v. 9, no. 2, 1968: 223-233.

DT1.J65, v. 9

Ibn Ḥawqal is considered by most scholars as a reliable authority on the Western Sudan, as he is reported to have visited Awdaghost. Levtzion probes into the Arab traveler's writings—including the reference to a check for 42,000 dinars—and "casts some doubts" on Ibn Ḥawqal's visit to the Mauritanian trade center, also questioning the source, whether north or south of the Sahara, of Ibn Ḥawqal's information.

711

Lombard, M. Les bases monétaires d'une suprématie économique. L'or musulman du VIIe au XIe siècle. *Annales; économies, sociétés, civilisations*, 2. année, avril/juin 1947: 143-160.

712

Małowist, Marian. Le commerce d'or et d'esclaves au Soudan occidental. *Africana bulletin*, t. 4, 1966: 49-72.

DT19.9.P6A65, v. 4

Gold and slaves were two of the major "items" of the trans-Saharan trade during the medieval period. Małowist outlines the role played by both in the economies of the Western Sudan, Europe, and the Middle East. This thorough essay is part of chapter 2 of *Wielkie państwa Sudanu Zachodniego w późnym średniowieczu* [The Great States of the Western Sudan During the Early Middle Ages] published in Warsaw in 1964 and, to our knowledge, not yet translated (see 634).

713

—Quelques observations sur le commerce de l'or dans le Soudan occidental au Moyen-Âge. *Annales; économies, sociétés, civilisations*, 25. année, nov./déc. 1970: 1630-1637.

AP20.A58, v. 25

714

Meillassoux, Claude. Le commerce précolonial et le développement de l'esclavage à Gûbu du Sahel (Mali). *L'homme et la société*, no 15, janv. fév. mars 1970: 147-158.

HM3.H6, 1970

See also 2420.

715

—L'économie des échanges précoloniaux en pays gouro. *CEA*, v. 3, 4. cahier, 1963: 551-576.

DT1.C3, v. 3

716

Tymowski, Michał. Le Niger, voie de communication des grands états du Soudan occidental jusqu'à la fin du XVIe siècle. *Africana bulletin*, t. 6, 1967: 73-95.

DT19.9.P6A65, v. 6

The Niger River played a major role in the empires of the Western Sudan. As a link between the various urban centers and a channel for transportation, the Niger was an instrument of economic and political cohesion. Tymowski reviews the social, trade, and military structures which developed along the river and were sustained by it.

1600–1850

CENTRAL REGION

History

717

Carniaux, M. Le mariage chez les nomades du Bahr el-Ghazal (Tchad). *Encyclopédie mensuelle d'outre-mer*, t. 4, fév. 1954: 68–69.

JV1801.E5, v. 4

718

Davidson, Basil. From Kanem to Bornu (Empires of Old Africa, 6). *West African review*, v. 33, Sept. 1962: 20–24, 59.

DT491.W47, v. 33

719

Derendinger, *Colonel*. Traduction d'un texte baghirmien. *JOSAF*, t. 2, fasc. 2, 1932: 147–151.

DT1.S65, v. 2

Transliteration and word-by-word translation of a Baguirmi text on the origins of the Baguirmi Empire, established in the 16th century and subjugated by the Waday in 1808.

720

Ellison, David. A Turk in Bornu. Did Evliya Celebi, the Turkish traveler, ever reach Bornu? *Nigeria magazine*, no. 11, Apr. 1969: 399–400.

DT515.N47, 1969

Detective work concerning the possibility that the author of the *Siyāhat-nāme* could have visited Bornu. Ellison, using the list of “useful words” of Çelebi, offers a tentative answer to the question. *See also* 844.

721

Fölayan, Kōla. Tripoli-Bornu political relations, 1817–1825. *JHSN*, v. 4, June 1971: 463–476.

DT515.A2H5, v. 4

Refuting a statement by A. Adu Boahen that the rulers of Tripoli and Bornu were “on very intimate terms,” Fölayan illustrates the fluctuations of Tripoli-Bornu relations, suggesting that “rather, beneath the facade of a seeming cordiality, there was, between Tripoli and Bornu in this period, the reality of an atmosphere charged with fear, distrust, tension, diplomatic rumpus, secret military preparations, and all the ingredients that would go together to make for a state of belligerency.”

722

Hornemann, Friedrich K. The journal of Frederick Horneman's travels, from Cairo to Mourzouk, the capital of the kingdom of Fezzan, in Africa, in the years 1797–8. London, G. and W. Nicol, 1802. 195 (i.e. 196) p. 3 maps (2 fold.) incl. front.

DT219.H79

723

La Roncière, Charles de. Une histoire de Bornou au XVIIe siècle par un chirurgien français captif à Tripoli. *Revue de l'histoire des colonies françaises*, t. 7, 3. trimestre, 1919: 73–77. JV1801.R4, v. 7

Excerpts of a “relation” about Bornu by a French marine surgeon taken prisoner in 1668. He was assigned to the Pasha ‘Uthmān of Tripoli where he wrote “l’histoire chronologique du royaume de Tripoly” (Bibliothèque nationale, MS Franc. 12220, fol. 87 Ve) and a “discours historique de l’estat du royaume de Borno” (fol. 317) in which he describes what he saw and heard about Bornu in the Pasha's palace. He reports that Muhammad, the pasha of Tripoli, in 1636 had sent a group of young European renegades to the Bornu court “avec des mousquets et des cimenterres incrustés de pierreries.”

724

Lavers, John E. Islam in the Bornu caliphate: a survey [1500–1800] *Odū*, no. 5, Apr. 1971: 27–53.

DT515.A2O32, 1971

725

Martin, Bradford G. Kanem, Bornu and the Fazzan: notes on the political history of a trade route. *JAHS*, v. 10, no. 1, 1969: 15–27.

DT1.J65, v. 10

726

———Maî Idrîs of Bornu and the Ottoman Turks, 1576–78. *International journal of Middle Eastern studies*, v. 3, Oct. 1972: 470–490. DLC

Information on relations between the Ottoman Empire and kingdoms south of the Sahara, such as Kanem and later Bornu, is still sketchy. Having investigated both Turkish and Arabic sources, Martin has based this history of the contacts primarily on sources reproduced here: two versions

of a letter of the Porte to Maī Idrīs of Bornu written in the conservative Mameluke style, and a document in Turkish containing instructions from the Porte addressed to the Beylerbeyi of Tunis, found in the *Defter-i ahkâm-i-mühimme-i-Divân-i-hümâyûn* [Register of Important Decrees of the Imperial Divan].

727

Mohammadou, Eldridge. Introduction historique à l'étude des sociétés du Nord-Cameroun. Abbia, no 12/13, mars/juin 1966: 233–271. AP9.A24, 1966

The colonial phase of African history is only one of the various acculturation periods which the continent experienced. In this study, based on his research in oral traditions, Mohammadou attempts to determine the nature, direction, and magnitude of social change brought about by the Fulbe in northern Cameroon. He then analyzes the history, society, and political entities which developed in the area before the colonial period.

728

Mouchet, J. Note sur la conversion à l'Islamisme, en 1715, de la tribu Wandala. *In* Société d'études camerounaises. Bulletin, no 15–16, Sept./Dec. 1946: 105–108. DT561.S6, 1946

Oral tradition on the conversion of the Wandala tribe in northern Cameroon as related to Mouchet by Liman Umate, Imam of the Sultan. According to that tradition, the Wandala became Muslim about 1715 with the conversion of "May Bukar Haji" at the hand of "Mohaman Guro," the ancestor of Liman Umate.

729

Palmer, Sir Herbert R. Two Sudanese manuscripts of the seventeenth century. BSOAS, v. 5, pt. 3, 1939: 541–560. PJ3.L6, v. 5

Translation of two manuscripts from Bornu. The first is an account of Maī 'Alī ibn al-Hājj 'Umar's court at N'gazaragamu, and the second—of which a facsimile is given—is a mahram by Maī Dunama ibn 'Alī dated 1694.

730

—Sudanese memoirs: being translations of a number of Arabic manuscripts relating to the Central and Western Sudan. London, Cass, 1967. 3 v. in 1 [373 p. various pagings] 7 plates (incl. 2 fold.), illus., geneal. tables, maps. (Cass library of African studies. General studies, no. 47)

DT108.A1P3 1967

First edition originally published in three volumes, Lagos, 1928.

Translation of about 70 manuscripts concerning the history of the Sudanic belt that were brought together early in the 20th century by an administrator and scholar empathically interested in the area he administered.

731

Rodinson, Maxime, and J. P. Lebeuf. L'origine et les souverains du Mandara. BIFAN, t. 18, janv./avril 1956: 227–255. DT1.I5123, v. 18

Text, translation of, and commentaries on two Arabic manuscripts from the Chad region on the origins of the sultans of Mandara. The text appeared originally in H. R. Palmer's *Sudanese Memoirs* under the title "Mandara Chronicle." Appended is a genealogical list of rulers and a substantial bibliography.

EASTERN REGION

Cities

732

Gray, Sir John M. A French account of Kilwa at the end of the 18th century. TNR, no. 63, Sept. 1964: 224–228. DT436.T3, 1964

733

Kirkman, James S. The arab city of Gedi; excavations at the great mosque, architecture and finds. [London] Oxford University Press, 1954. 197 p. illus. DT434.E2K5

At head of title: Royal National Parks of Kenya. Gedi National Park.

734

—Gedi, the palace. The Hague, Mouton, 1963. 80, [20] p. illus., 16 plates. (Studies in African history, 1) DT434.E29G4

735

—The great pillars of Malindi and Manbrui. *Oriental art*, n.s., v. 4, 1958: 55–67.

N8.O75, n.s., v. 4

736

—The history of the coast of East Africa up to 1700. *In* M. Posnansky, ed. *Prelude to East African history*. London, Oxford University Press, 1966. p. 105–124. DT25.E15 1962a

737

Knappert, Jan. The chronicle of Mombasa. Swahili, no. 34, pt. 2, 1964: 21–27. PL8701.E2, 1964

History

738

‘Abd al-Jalīl, al-Shāṭir Busaylī. Tārīkh wa-Ḥaḍārāt al-Sūdān al-Sharqī wa-al-Awsaṭ min al-qarn al-sābi‘ ‘ashar ilā al-qarn al-tāsi‘ ‘ashar lil mīlād. [History and civilizations of Eastern and Central Sudan from the 17th to the 19th century, A.D.] [Cairo] al-Hay‘ah al-Miṣriyah al-‘āmah lil-kitāb, 1972. 515 p. maps. (al-Maktabah al-‘Arabīyah, 120)

DT108.1.A58 Orien Arab

This study analyzes political and social developments in the Central Nile Basin. ‘Abd al-Jalīl draws on Arabic as well as European sources to present an all-encompassing picture of the region under consideration.

739

‘Abd al-Majīd, Amīn ‘Abd al-Majīd. al-Tarbiyah fī al-Sūdān min awwal al-qarn al-sādis ‘ashar ilā nihāyat al-qarn al-thāmin ‘ashar wa al-usus al-nafsiyah wa-al-ijtimā‘īyah al-latī qāmat ‘alayhā. [Education in the Sudan from the beginning of the sixth century to the end of the 18th century and its psychological and social bases] Cairo, al-Maṭba‘ah al-Amīriyah, 1949. 3 v. DLC

740

Abir, Mordechai. Ethiopia: the era of the princes; the challenge of Islam and re-unification of the Christian Empire, 1769–1855. New York, Praeger [1968] 208 p. illus., maps. DT384.A55 1968

History of the confrontation between Islam and Christianity and the consolidation, with the rise of the Shoa Kingdom, of the Christian Empire under Teodros.

741

Abū al-Rūs, Khālīd. Riwāyat kharāb sūbā. [Khartoum, al-Majlis al-qawmī li-ri‘āyat al-ādāb wa-al-funūn, 1971] 76 p. port. DLC

Modern Arabic play in Sudanese dialect verse form, based on historical anecdotes concerning disputes between Arabs and Nubians during the early 16th century.

742

Aḥmad, Ḥasab Allāh Muḥammad. Qiṣṣat al-ḥaḍārah fī al-Sūdān; al-fatrah min 3400 q.m. ilā

1900 mīlādiyah. [The story of civilization in the Sudan; the period from 3400 B.C. to 1900 A.D.] [Cairo, Dār yūlyū lil-tarjamah wa-al-nashr, 1966] 402 p. map, plates. DT108.A498 Orien Arab

Aḥmad, a founding member of the Society for the Renaissance of Sudanese History (1964) while a student at the Azhar University, wrote this general history of the Sudan. Of interest is the part on Islam and its impact on the political and social life of the area.

743

Arkell, Anthony J. A history of the Sudan: from the earliest times to 1821. With a foreword by Harold MacMichael. [2d ed., rev., London] University of London, Athlone Press, 1961. 252 p. illus. DT108.1.A7 1961

744

Basset, René M. J., ed. Histoire de la conquête de l’Abyssinie (XVIe siècle) par Chihab ed-Din Ahmed ben ‘Abd el-Qāder surnommé Arab-Faqih. Paris, E. Leroux, 1897. 504 p. (Publications de l’Ecole des lettres d’Alger. Bulletin de correspondance africaine, v. 20, fasc. 1 and 2) AS651.A6, v. 20

Translation of *The History of the Conquest of Ethiopia* by Shihāb al-Dīn Aḥmad ibn ‘Abd al-Qādir Salīm, also known as ‘Arab Faqīh. See also 766.

745

Berg, Fred J. The Swahili community of Mombasa, 1500–1900. JAH, v. 9, no. 1, 1968: 35–56.

DT1.J65, v. 9

746

Cerulli, Enrico. Gli Emiri di Harar dal secolo XVI alla conquista Egiziana, 1875. Rassegna di studi Etiopici, anno 2., 1942: 3–20. DT371.R3, v. 2

747

———L’Islam di ieri e di oggi. Roma, Istituto per l’Oriente, 1971. 497 p. plates (Pubblicazioni dell’Istituto per l’Oriente, n. 64) BP64.E8C47
In French or Italian.

One section of this general study of Islam is “Islam in Ethiopia” (p. 99–395), including the following articles: Islam in East Africa; Ethiopian Islam; Arabic Documents for the History of Ethiopia; The Sultan of the Shoa in the 13th Century According to a New Historical Document; Amharic Songs of the Muslims of Abyssinia; Medieval Ethiopia in Some Excerpts of Arab Writings; Harar, Muslim Center in Ethiopia; The Sidamo and the Muslim State of Bali; The Emirs of Harar From the 16th Century to the Egyptian Conquest

(1875) (*see also* 746); The End of the Harar Emirate According to New Historical Documents.

Another essay in a section on "Islam in Persia" deals with Persian arts and techniques in East Africa (p. 457-469).

748

Chittick, H. Neville. The early history of Kilwa Kivinja. *Azania*, v. 4, 1969: 153-159.

DT365.3.A94, v. 4

Translation of the "Chronicle of the Coastal City" from C. Velten's *Prosa und Poesie der Suaheli* (p. 253-264).

749

———Two traditions about the early history of Kilwa. *Azania*, v. 3, 1968: 197-200.

DT365.3.A94, v. 3

Report on oral traditions regarding the beginnings of Kilwa.

750

Coupland, Sir Reginald. East Africa and its invaders, from the earliest times to the death of Seyyid Said in 1856. New York, Russell & Russell, 1965. 584 p. maps.

DT365.C58 1965

First published in 1938.

751

Ferry, Robert. Quelques hypothèses sur les origines des conquêtes musulmanes en Abyssinie au XVI^e siècle. *CEA*, v. 2, 1. cahier, 1961: 24-36.

DT1.C3, v. 2

752

Foster, William, *comp.* The Red Sea and adjacent countries at the close of the seventeenth century as described by Joseph Pitts, William Daniel, and Charles J. Poncet. Nendeln, Liechtenstein, Kraus Reprint, 1967. 192 p. 2 facsim., 2 maps (1 fold.), fold. plate. (Work issued by the Hakluyt Society, 2d ser., no. 100

G161.H23, 2d ser., no. 100

Reprint of the 1949 edition.

753

Freeman-Grenville, G. S. P., *comp.* The East African coast; select documents from the first to the earlier nineteenth century. Oxford, Clarendon Press, 1962. 314 p.

DT365.F7

754

Froelich, J. C. Les Arabes en Afrique de l'Est. *Revue française d'études politiques africaines*, no. 27, mars 1968: 26-71.

DT1.R4, 1968

755

Garlake, Peter S. The early Islamic architecture of the East African coast. Nairobi, London, Published for the Institute by Oxford University Press, 1966. 207 p. 12 plates, plans, tables, diagrs. (British Institute of History and Archaeology in East Africa. Memoir no. 1)

NA1597.E2G3

756

Gray, Sir John M. The British in Mombasa, 1824-1826, being the history of Captain Owen's protectorate. London, New York, Macmillan, 1957. 216 p. illus., maps. (Kenya History Society. Transactions, v. 1)

DT421.K43, v. 1

757

———History of Zanzibar, from the Middle Ages to 1856. London, Oxford University Press, 1962. 314 p. illus.

DT435.G7

758

———The recovery of Kilwa by the Arabs in 1785. *TNR*, no. 62, Mar. 1964: 20-26.

DT436.T3, 1964

759

Haight, Mabel V. J. European powers and South-east Africa: a study of international relations on the South-East coast of Africa, 1796-1856. Rev. ed., London, Routledge & K. Paul, 1967. 368 p. front., maps, tables.

DT365.H3 1967

760

al-Ḥamawī, Muḥammad Yāsīn. al-Malāḥ al-'Arabī Aḥmad ibn Mājid, nāḥiyah majīdah min al-thaqāfah al-baḥrīyah al-'Arabīyah. [The Arab sailor Ahmad ibn Majid; glorious facets of Arab maritime culture] [Damascus] Maktab al-nashr al-'Arabī [1947] 39 p. illus.

D198.4.A5H3 Orien Arab

761

History of East Africa; the early period. Edited by Roland Oliver and Gervase Mathew. Nairobi, Oxford University Press, 1967 [c1963] 211 p. illus., maps.

DT365.H552

"A reprint of the first six chapters of *History of East Africa*, volume I . . . published in 1963."

762

Mondain, G. L'histoire des tribus de l'Imoro au XVII^e siècle d'après un manuscrit historique arabo-malgache. Paris, E. Leroux, 1910. 230 p. (Publications de la Faculté des lettres d'Alger. Bulletin de correspondance africaine, v. 43)

AS651.A6, v. 43

763

—Islam in Madagascar. MW, v. 3, July 1913: 257–261. DS36.M7, v. 3

Arabs visited the "Great Isle" as early as the seventh century, followed by a second wave at the beginning of the 18th century. Mondain briefly relates the struggle in the first era between the kingdom of Antalaotra and the Sakalava and the establishment of the kingdom of Boina. He also shows the relative Islamization of the Sakalava.

764

—Note historique sur les manuscrits arabomalgaches. In Académie malgache. Bulletin, v. 30, nouv. sér., 1951–52: 161–166.

DT4H9.M21A35, n.s., v. 30

765

Mus'ad, Muṣṭafā Muḥammad. The downfall of the Christian Nubian kingdoms. SNR, v. 40, 1959: 124–128. DT118.S85, v. 40

The Nubian kingdoms of Nobatia, Maqurra, and Alwa were converted to Christianity A.D. 580. In this short essay, Mus'ad analyzes the downfall of Maqurra and Alwa in the face of Islam's sweep up the Nile during the Mameluke period in Egypt and shows the interaction between Muslim Egypt and the Fung kingdom on one hand and Christian Nubia and Ethiopia on the other.

766

Nerazzini, Cesare, ed. La conquista musulmana dell'Etiopia nel secolo XVI. Traduzione d'un manoscritto arabo. Roma, Forzani e c., 1891. 174 p. fold. map. DT384.N44

Translation of *The History of the Conquest of Ethiopia* by Shihāb al-Dīn Aḥmad ibn 'Abd al-Qādir Salīm, also known as 'Arab Faqīh. See also 744.

767

Riyād, Zāhir. al-Rawābiṭ bayn al-Ḥabashah wa Miṣr. [Relations between Ethiopia and Egypt] al-Majalah, no. 2, Feb. 1957: 105–108.

AP95.A6M25, 1957 Orien Arab

After analyzing the conflict between the two countries and their supporters. Riyad reviews the conversion of Negus Susenyos (1607–32) to Catholicism, the failure of his policy, and his return to the Coptic Church as background to the cordial relations between Egypt and the Coptic Church since the fourth century.

768

Said-Ruete, Rudolph. Said bin Sultan (1791–1856), ruler of Oman and Zanzibar: his place in the

history of Arabia and East Africa. With a foreword by Major-Gen. Sir Percy Cox. London, Alexander-Ouseley [1929] 200 p. front. (port.), plates, facsim., fold. map. DS247.O6S3

First published in 1929.

769

Strandes, Justus. The Portuguese period in East Africa. Translated from the German by Jean F. Wallwork. Edited with topographical notes by J. S. Kirkman. [2d ed.] Nairobi, East African Literature Bureau [1968] 325 p. 4 illus.

DT365.65.S753 1968

Translation of *Die Portugiesenzeit von Deutsch- und Englisch-Ostafrika*.

770

Strelcyn, Stefan. Les chapitres concernant les plantes d'un lexique arabe-éthiopien du XVIe. Rocznik Orientalistyczny, t. 31, zesz. 1, 1968: 7–28. PJ9.R6, v. 31

771

Trimingham, John S. Islam in East Africa. Oxford, Clarendon Press, 1964. 198 p. maps. BP64.A4E27

According to Trimingham, "The history of Islam in East Africa belongs more to the history of the Indian Ocean than to African history. . . . The history of the interior does not become relevant until the nineteenth century when Islamic penetration began." The study is divided into the following chapters: Historical Background; Features of East African Islam; Islamic Organization; Popular Religion; The Cycle of Personal Life; Islamic Society; The Muslim in an Era of Change. In his conclusion, the author looks at "Islam within the context of the changing Africa of today" to "see what has been the effect of the transforming force of secular civilization upon the Swahili of the coastal civilization and Muslims of recent Islamization." Appended is a glossary-index of Swahili and Arabic words. See also his *Islam in East Africa; the Report of a Survey Undertaken in 1961* ([London] published for the World Council of Churches Commission on World Mission and Evangelism by Edinburgh House Press, 1962. 47 p. BP64.A4E28).

Trade

772

Abir, Mordechai. Caravan trade and history in the northern parts of East Africa. Paideuma, v. 14, 1968: 103–120. CB3.3, v. 14

A further exploration of the theory that Islam followed the expansion of trade. Abir traces the development of commercial links with the hinterland of the East Coast, describing the latter's close association with the trade systems of the Indian Ocean and southern Arabia.

773

Chanaiwa, D. Politics and long-distance trade in the Mwene Mutapa Empire during the sixteenth century. *International journal of historical studies*, v. 5, no. 3, 1972: 424–435. DT1.A226, v. 5

774

Nicholls, Christine S. The Swahili coast; politics, diplomacy and trade on the East African littoral, 1798–1856. New York, Africana Publications Corporation [1971] 419 p. illus. DT432.N5 1971b

775

Pankhurst, Richard K. P. An introduction to the economic history of Ethiopia, from early times to 1800. [London] Lalibela House; distributed by Sidgwick and Johnson, 1961. 454 p. illus.

HC591.A3P25

Includes a section on the rise of Islam and other references to trade relations with the Muslim east and north.

SOUTHERN REGION

History

776

Price, T. The "Arabs" of the Zambezi. *MW*, v. 44, Jan. 1954: 31–37. DS36.M7, v. 44

Goncalo da Silveira, a Jesuit missionary, visited Monomatapa in 1560, where he met Muslim traders involved in the gold and ivory trade. The Boers in their northward treks came across these "Islamic Kaffirs." Remnants of these groups are found among the Shona, and the Amwenye have the vaguest recollection of their peregrinations and show remnants of a Muslim origin.

WESTERN REGION

Archival Material

777

Bivar, A. D. H. Arabic documents of Northern Nigeria. *BSOAS*, v. 22, pt. 2, 1959: 324–349. illus.

PJ3.L6, v. 22

Introduction to the wealth of Arabic material located in Northern Nigeria. Bivar, expressing his deep concern for the preservation of manuscripts, describes three classes of documents: "a. correspondence of the Kanemi Shaikhs (Shehus) of Bornu, and tributary states; b. correspondence of the Fulani Sultanate of Sokoto; c. correspondence of foreign, i.e. non-Nigerian, powers, including that relating to the Sudanese Mahdiya."

778

Bivar, A. D. H., and Mervyn Hiskett. The Arabic literature of Nigeria to 1804: a provisional account. *BSOAS*, v. 25, pt. 1, 1962: 104–148. PJ3.L6, v. 25

"The purpose of this essay is to provide a convenient introduction to the Arabic literature composed in Nigeria and the immediate adjoining areas in the period before the commencement of the Fulani *Jihād*." The authors then present a well-footnoted list of authors, closing with al-Hājj Jibrīl ibn 'Umar, the renowned teacher of Shehu Usman dan Fodyo.

The beginnings of the extant literature: Abū 'Abd Allāh Muḥammad ibn 'Abd al-Karīm ibn Muḥammad al-Maghīlī al-Tilimsānī, Muḥammad ibn Aḥmad ibn Abī Muḥammad al-Tāzakhtī, known as Aida-Aḥmad, Makhlūf ibn 'Alī ibn Šālih al-Bilbālī, Al-'Āqib ibn 'Abd Allāh al-Anšamunī al-Massūfī, Al-Imām Aḥmad ibn Fartuwa al-Barnāwī, and Shams al-Dīn al-Najīb ibn Muḥammad al-Takiddāwī al-Anšamunī.

The 17th century: Muḥammad al-Kashināwī, known as Ibn al-Sabbāgh (Hausa: Dan Marina), Abū 'Abd Allāh Muḥammad ibn Masānih ibn Ghumahu ibn Muḥammad ibn 'Abd Allāh ibn Nūḥ al-Barnāwī al-Kashināwī (Hausa: Dan Masanih), Shaykh al-Shuyūkh al-Bakrī, 'Abd Allāh Thīkah (elsewhere Shikatu) al-Fallātī al-Baghāwī, and Abū Bakr al-Bārikum, called Ibn Ājurrum. The 18th century, the forerunners of the Fulani *Jihād*: Al-Imām Muḥammad ibn al-Hājj 'Abd al-Raḥmān al-Barnāwī, Muḥammad ibn Muḥammad al-Fullani al-Kashināwī, al-Ṭāhir ibn Ibrāhīm al-Fallātī, Ramaḍān ibn Aḥmad, and al-Hājj Jibrīl ibn 'Umar.

Also included is the text and translation of the controversial *Shurb al-Zulāl*.

779

Chin, Sheng-pao. Hsi lun yu kuan Ao-ssu-man Tan Fu-ti-ao han Fu-lan-ni sheng chan chih ying wen chi shu. [Note on English literature on Usman Dan Fodio and the Fulani jihad] *Fei-chou yen chiu/African studies*, no. 2, Jan. 1973: 62–70. DLC

780

Deverdun, G. Un nouveau manuscrit des Masālik al-Abṣār d'Ibn Fadl-Allāh al-'Umarī. Hespéris, t. 41, 3/4. trim. 1954: 475-478. DT181.H4, v. 41

A note on the discovery of a new manuscript of al-'Umarī at the Ibn Ghāzī Library of Meknès. Until then, according to the author, the only available copy of *al-Masālik* was the one in the library of the Shaykh al-Islam of Tunis entitled *Wasf Ifriqiyā wa-al-Andalus*.

781

Fisher, Humphrey J. Three further manuscripts of 'Abdallah b. Fudī's Tazyin al-waraqat. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 5, July 1969: 47-56.

DT352.4.I2a, v. 5

782

Ghana. University, Legon. *Institute of African Studies*. Report on Arabic documents, organised by the Institute of African Studies and held at Akuafō Hall, University of Ghana, Feb. 26th and 27th, 1965. Legon, 1965. 25 p. Z3502.G5 1965

783

Gill, J. Withers. Short history of Salaga, translated from Hausa. Accra, Govt. Printer, 1924. 16 p.
Source: I.A.I. Cat., p. 525.

784

Hunwick, J. O. Arabic manuscript material bearing on the history of the Western Sudan. In Historical Society of Nigeria. Bulletin of news, v. 7, 1962: supplement. IEN

785

Jeffreys, M. D. W. Two Arabic documents, Diyyā s-Sultan and Tazyin al-Waraqat. Africa studies, v. 9, June 1950: 77-85. facsim. DT751.A4, v. 9

786

Kendsdale, W. E. N. The Arabic manuscript collection of the library of the University College of Ibadan, Nigeria. WALA news, v. 2, June 1955: 21-22. Z674.W25, v. 2

787

—A catalogue of the Arabic manuscripts preserved in the University Library, Ibadan, Nigeria. [Ibadan] Ibadan University Library, 1955-1958. 3 v. in 1. IEN

788

—Field notes on the Arabic literature of the

Western Sudan. In Royal Asiatic Society. Journal, 1955, pt. 3/4: 162-168; 1956, pt. 1/2: 78-80; 1958, pt. 1/2: 53-57. AS122.L72, 1955, 1956, 1958

789

Last, D. Murray. Arabic manuscripts in the National Archives, Kaduna. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 2, July 1966: 1-10 [In continuation] DT352.4.I2a, v. 2

790

—Arabic source material and historiography in Sokoto to 1864: an outline. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 1, July 1965: 3-19. DT352.4.I2a, v. 1

791

—National Archives Kaduna: manuscripts of West African authorship. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 3, Jan. 1967: 1-15. DT352.I2a, v. 3

792

—Northern Nigeria manuscript books in Ahmadu Bello University: a report. JHSN, v. 8, July 1965: 4-7. DT515.A2H5, v. 8

793

Mahmud, Khalil. The Arabic collection of Ibadan University Library. Libri, v. 14, no. 2, 1964: 97-107. Z671.L74, v. 14

Appended is a list of "recent writing concerning or in part based upon the Arabic manuscripts in the Ibadan University Library."

794

Smith, H. F. C. An old manuscript from Timbuktu. In Historical Society of Nigeria. Bulletin of news, v. 4, Mar. 1960. DLC

795

Waniko, Samuel Sidali. A descriptive catalogue of the early Lugard-Sultan of Sokoto correspondence, including a description of 131 Arabic letters found in Sokoto in 1903. [Kaduna, National Archives] 24 p.

Source: Ita, 55.

796

Whitting, C. E. J. Extracts from an Arabic history of Sokoto. African Affairs, v. 47, July 1948: 160-169. DT1.R62, v. 47

Extracts from a new translation of a history of Sokoto by al-Hājj Saʿīd. The text, printed as an addendum to *Tadhkirat al-Nisyān* published in 1899 by Houdas and Benoist, covers the period of Muḥammad Bello, ʿAtīqu, and ʿAliyyu. “It presents a graphic account of life in these days of sporadic revolt of the old Hausa states against the new Fulani power.” See also 918.

797

—The unprinted indigenous literature of Northern Nigeria. In Royal Asiatic Society. Journal, pt. 1/2, 1943. p. 23–26. — AS122.L72, 1943

List of 99 titles by 37 authors from northern Nigeria including Usuman dan Fodyo and other religious figures.

Biography

798

Ali, Mastafa *Malam*. Umar ibn Abu Bakar Garbai el-Amin el-Kanemi, Shehu of Bornu; the profile of the Shehu of Bornu. [Maiduguri, Military Governor's Office, Public Relations Section, 1968] Zaria, Printed by the Gaskiya Corporation. MBU

799

Batrān, ʿAbd al-ʿAzīz ʿAbd Allāh. A contribution to the biography of Shaikh Muḥammad ibn ʿAbd-al-Karīm ibn Muḥammad (ʿUmar-aʿMar) al-Maghīlī, al-Tilimsānī. JAH, v. 14, no. 3, 1973: 381–394.

DT1.J65, v. 14

Few African scholars have had such an impact on both North and West Africa as al-Maghīlī (d. 1503/4 or 1505/6). This biographical sketch begins by assessing his part in the theological debate preceding the persecution of the Jewish community at Touat (conventionally dated to 1492), which was largely instigated by him, and relates it to his unsuccessful campaign against the Banū-Waṭṭāṣ, whom he opposed because of their incapacity to check the growth of Christian power and Jewish influence in Morocco. After his failure against the Banū-Waṭṭāṣ, al-Maghīlī went to the western Sudan, where in Air, Takidda, Kano, Katsina, and Gao he exerted a more peaceful and scholastic influence as a great renovator of Islam. The death of his son at Touat led him to return there about 1503, and to resume his active campaigning against the Jews and their influence until his death a year or two later.—(Abstract supplied, modified)

800

Callcott, George H. Omar ibn Seid, a slave, who wrote an autobiography in Arabic. Journal of Negro history, v. 39, Jan. 1954: 58–62.

E185.J86, v. 39

Umar ibn Saʿīd was a Fulbe brought to Charleston in 1807. Using excerpts from the biography, Callcott relates the life of “Uncle Moreau” in Fayetteville, N.C., and his conversion to Christianity into the Presbyterian Church.

801

Demaison, André. Le pacha de Tombouctou. Paris, A. Fayard [c1927] 284 p.

PQ2607.E385P3 1927

Fictionalized version of the life of Juder, the renegade who led the Moroccan expedition against the Songhay Empire.

802

Doi, A. R. I. The Shehu ʿUthman Dan Fodio (1754–1817); the great Nigerian African *Mujahid* and *Mujaddid*. The Islamic review and Arab affairs, v. 58, May 1970: 12–15.

BP1.I7, v. 58

In conclusion the biographer states, “The *Jihād* of the Sheḥú ʿUthmān certainly proved a revolutionary movement. It succeeded in breaking down local and ethnic loyalties, substituting a cosmopolitan loyalty which transcended the boundary of kith and kin. As an Islamic empire, the Sharīʿah Law was applied rigorously as the basis of political administration. This undoubtedly ensured a social, legal and religious revolution in Northern Nigeria. By the time of the Shehu's death in 1817 C.E., the *Jihād* had created, out of the disunited Hausa states, perhaps the largest Islamic empire ever known in the history of Nigeria. It had by so doing, accomplished the first step towards the unification of Nigeria.”

803

Duboc, F. Samory le sanglant. Paris, S.F.E.L.T., 1947. 205 p. maps.

Source: Brasseur, 4854.

Un des premiers ouvrage d'ensemble publiés sur Samori. Peu intéressant.—(Abstract supplied)

804

Hiskett, Mervyn. The ‘Song of the Shaihu's Miracles’: A Hausa hagiography from Sokoto. African language studies, v. 12, 1971: 71–107.

PL8003.A34, v. 12

805

—The sword of truth; the life and times of the Shehu Usman dan Fodio. New York, Oxford University Press, 1973. 194 p. illus., maps.

DT515.9.F8H57

"This study is one in a series of short biographies of distinguished Black Americans and Black Africans, prepared under the editorship of Professor Hollis R. Lynch of Columbia University."

Biography of the founder of the Sokoto Fulani Caliphate by a scholar eminently qualified to undertake it because of his knowledge of Hausa and Arabic, historical research, and residence in the area.

806

Hunwick, J. O. Further light on Ahmad Bābā al-Tinbuktī. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 2, July 1966: 19–31.

DT352.4.I2a, v. 2

807

—A new source for the biography of Aḥmad Bābā al-Tinbuktī (1556–1627). BSOAS, v. 27, no. 3, 1964: 568–593.

PJ3.L6, v. 27

Text and translation of an excerpt on the life of the Timbuktu scholar. Hunwick, who has undertaken considerable research on the man, states, "The biography of Aḥmad Bābā presented here is extracted from a work as yet unpublished, the biographical dictionary *Fath al-Shakūr fī ma'rifat a'yān 'ulamā' al-Takrūr* [The Introduction of the Thankful on Knowing the Eminent Learned Men of the Takrur] written in 1214/1799–1800 by . . . al-Ṭālib Muḥammad b. Abī Bakr al-Ṣiddīq, who died on 22 Dhu'l-Hijja 1219/24 March 1805." Appended is a chronology of Ahmad Baba's writings.

808

el-Masri, Fathi Hasan. The life of Shehu Usman Dan Fodio before the Jihad. JHSN, v. 2, Dec. 1963 [Nov. 1964]: 435–448.

DT515.A2H5, v. 2

Biography of the Fulbe reformer before his Jihad. Al-Masrī recounts the origins of the family, his youth and education, the teachers who influenced him, his travels, and the beginnings of the movement leading to the armed revolt.

809

el-Masri, Fathi Hasan, and others. Sifufin Shehu: an autobiography and character study of Uthman B. Fudi in verse. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 2, Jan. 1966: 1–36.

DT352.I2a, v. 2

Text and translation with annotations by F. H. el-Masri, R. A. Adeleye, J. O. Hunwick, and I. A. Mukoshy of a poem written originally in Fulfulde by the Shehu, but of which only a Hausa translation in Ajami script remains. A transliteration of the text is provided with substantial annotations. The work draws parallels between the lives of the Shehu, the Prophet Mohammad, and the expected Mahdi.

810

Milsome, John R. Usman dan Fodio; great leader and reformer. Ibadan, Oxford University Press, 1968. 56 p. illus. (Makers of Nigeria)

DT515.9.F8M54

An introduction for children to the Sokoto leader.

811

—El Kanemi, the saviour of Bornu. Ibadan, Oxford University Press, 1968. 40 p. illus. (Makers of Nigeria) DT515.9.B6M54 1968

Biography of Muḥammad al-Amīn al-Kānimī (1778–1835), the Bornu leader, written for children.

812

Mohammadou Aliou Tyam. La vie d'el Hadj Omar, qacida en poular; transcription, traduction, notes et glossaires par Henri Gaden. Paris, Institut d'ethnologie, 1935. 288 p. facsim. (Université de Paris. Travaux et mémoires de l'Institut d'ethnologie, XXI)

PL8184.M6

813

Mus'ad, Muṣṭafā Muḥammad. al-Ṭā'ifah al-Tijānīyah. [The Tijani Sect] Khartoum. Jāmi'at al-Qāhirah fī-al-Kharṭūm. Majallat Jāmi'at al-Qāhirah fī-al-Kharṭūm, m. 1, 1970: 67–100. DLC

Biography of the founder of the Tijānīyah sect, al-Sayyid Abū al-'Abbās Aḥmad ibn Muḥammad ibn al-Mukhtār ibn Sālim al-Tijānī (1737–1815), and his religious itinerary. The development of the sect is then analyzed in terms of the interaction of its leaders and the political vagaries of the region.

814

Niane, Djibril Tamsir. Koly Tenguella et le Tekrour. Recherches africaines; études guinéennes, nouv. sér., no 1, janv./mars 1969: 58–68.

DT543.A3R4, n.s., 1969

Study of a Tekrur leader of the 16th century whose role and dates are uncertain. Niane, working with written material and especially with oral traditions, has provided better guidelines for further studies on Koly Tenguella.

815

———A propos de Koli Tenguela. *Recherches africaines; études guinéennes*, nouv. sér., no 4, oct./déc. 1960: 33–36. DT543.A3R4, n.s., 1960

Brief clarification on Koli Tenguela. Niane says that “la lumière n’est point complètement faite sur le héros Dénianké.”

816

Norris, H. T. Znāga Islam during the seventeenth and eighteenth centuries. *BSOAS*, v. 32, pt. 3, 1969: 496–526. PJ3.L6, v. 32

History of Zanāghah Islam during the 17th and 18th centuries as reflected in the lives of Nāṣir al-Dīn (d. 1674?), the head of a zāwiyah and leader of the Moors in the Shurbubba war, and his follower, Muḥammad al-Yadīlī (d. 1166). Norris concludes, “Thus the Zwāya hero of Muḥammad al-Yadīlī has become a national hero. His Znāga background, his *jihād*, and war with the ‘Arabs’ are now regarded objectively as part of an historical process. Mauritanian nationalism is seen to be foreshadowed in his shortlived *umma* which embraced all races and which sought to build up a new community in the coastal *sāhil* where some believed centuries earlier the Almoravid ‘Abdullah b. Yāsīn had established his prophetic *ribāt*.” Appended is a list of the major works of Muḥammad al-Yadīlī and a brief note on Walīd al-Muṣṭafā ibn Khālunā al-Daymānī (d. 1797), “the most famous pupil of al-Yadīlī.”

817

Ol’derogge, Dimitrii A. Osman Dan Fodio une seine bedentunge. In *International Congress of Orientalists. 24th, Munich, 1957. Verhandlungen*: 731–735. PJ20.A73, 1957

818

Smith, H. F. C. The death of Shehu Muhammad al-Aminu al-Kanemi. In *Historical Society of Nigeria. Bulletin of news*, v. 6, Sept. 1961. IEN

819

———A seventeenth-century writer of Katsina. In *Historical Society of Nigeria. Bulletin of news*, v. 6, 1961: supplement. IEN

819a

Wesley, Charles H. The life and history of Abou Bakr Sadiki, alias Edward Doulan. *Journal of Negro history*, v. 21, Jan. 1936: 52–55.

E185.J86, v. 21

Dr. Wesley, of Howard University, discovered the manuscript by Abū Bakr al-Ṣiddīq “at the bottom of an old box of slavery and anti-slavery

materials at the office of the Anti-Slavery Society, Dennison House, London.” Abū Bakr, born in Timbuktu and brought up in Jenne, was taken prisoner and sold on the coast at “Dago.” He wrote his autobiography in Kingston, Jamaica, in 1834.

Cities

820

Hervé, H. Niani, ex-capitale de l’empire manding. *NA*, no 82, avril 1959: 50–55. DT1.I513, no. 82

821

Marc-Schrader, Lucien. Tombouctou et le trafic saharien. *La revue de Paris*, t. 19, 15 mars 1912: 369–390. AP20.R268, v. 19

822

Mauny, Raymond. Notes d’archéologie au sujet de Gao. *BIFAN*, t. 13, juil. 1951: 837–852.

Q89.I5, v. 13

Gao, the capital of the Askiya dynasty, witnessed many changes. Mauny presents the historical background of the city as described by various Arab writers from al-Khuwarāzmī (c. 833) to Leo Africanus (16th century) and European travelers from Malfante (1447) to Barth (1854). He also studies the archeological remains of the old city and its various cemeteries and concludes with a request for more digs.

823

Robert, Serge. Fouilles archéologiques sur le site présumé d’Aoudaghost (1961–1968). *Folia Orientalia*, t. 12, 1970: 261–278. illus. PJ9.F6, v. 12

Report on seven archeological missions to Tegdaoust, in the Noudache canyon of the Rkiz Mountains in eastern Mauritania, in search of the elusive Awdaghost of medieval Arab chroniclers. However, the goal of these digs is no longer restricted to locating Awdaghost but encompasses the history of the whole sub-Saharan area.

824

Sadoux. Sur l’emplacement présumé de la casbah marocaine de Koulen (ou Koulani) (1591–1593) *BCAOF*, oct./déc. 1922: 585–589.

DT521.C6, 1922

Investigation of a hill named Borokoulénia, located on the Niger River between Gaya and Niamey. The author, struck by the topography of the site and having read *Tārīkh al Sūdān* (chapter 21), suggests that it is the location of a fort named Kulani which was built by Maḥmūd Zarqūn, successor of Juder.

History

825

'Abd Allāh ibn Muḥammad, *Emir of Gwandu*. Tazyīn al-waraqāt. Edited with a translation and introductory study of the author's life and times by M. Hiskett. [Ibadan, Nigeria] Ibadan University Press, 1963. 144 p. facsims., geneal. table, fold. map. DT515.9.S6A2

Text and translation of the history of Usuman dan Fodyo's Sokoto empire written by his brother Abdullahi. The translation and commentary were undertaken by the former vice principal of the School of Arabic Studies in Kano, Nigeria, a well-known scholar in the field of Islamic studies in sub-Saharan Africa.

825a

Ajayi, J. F. Ade, and Michael Crowder, eds. *History of West Africa*. New York, Columbia University Press, 1972—2 v. illus. DT475.A77

"The aim of the editors of the two volume *History of West Africa* is to provide a lucid, scholarly and authoritative synthesis of West African history that can serve as a basic university textbook, as a work of reference for teachers, and a general background for all those interested in West African studies." The following articles in volume 1 are relevant to Islam in the continent: Nehemia Levtzion, *The Early States of the Western Sudan to 1500*; H. F. C. Smith, *The Early States of the Central Sudan*; John Hunwick, *Songhay, Bornu and Hausaland in the Sixteenth Century*; John R. Willis, *The Western Sudan from the Moroccan Invasion (1591) to the Death of al-Mukhtar al-Kunti (1811)*; R. A. Adeleye, *Hausaland and Bornu 1600–1800*.

826

Arnett, E. J. *Gazetteer of Zaria province*. London, 1920. Cst-H

827

———A Hausa chronicle. In *African Society*. Journal, v. 9, Jan. 1910: 161–167. DT1.R62, v. 9

Translation of the *Daura Makas Sariki*, a short chronicle reporting the origins and rulers of Daura. The record includes a list of kings before and after Islam.

828

———The rise of the Sokoto Fulani. Kano, 1922. IEN

829

Balogun, Ismail A. B. *The penetration of Islam into Nigeria*. [Khartoum] University of Khartoum, Sudan Research Unit [1969] 32 leaves. (University of Khartoum. Sudan Research Unit. African studies seminar paper no. 7). BP64.N49B3

"Islam entered Nigeria from two directions: from the North into Kanem-Bornu . . . and from the West into Hausaland. . . ." Balogun delineates the spread of Islam in Nigeria from the 11th century to the present, using as his sources Muslim historians and geographers who have traveled in the region, Muslims of Western Sudanese origin, Muslims in the Central Sudan itself, Fulbe writers, and Yoruba Muslims.

830

Barry, Boubacar. *La guerre des marabouts dans la région du fleuve Sénégal de 1673 à 1677*. BIFAN, t. 33, juil. 1971: 564–589. DT1.I5123, v. 33

831

———Le royaume du Waalo. *Le Sénégal avant la conquête*. Paris, François Maspéro, 1972. 395 p. DT549.9.W34B37

The history of the Waalo from 1658 to 1859 provides an interesting case of the internal dynamics of an African state closely involved in the Atlantic and trans-Saharan trades. The introduction by Samir Amin includes a periodization scheme based on Marxist concepts of history.

832

Boahen, A. Adu. *Britain, the Sahara, and the Western Sudan, 1788–1861*. Oxford, Clarendon Press, 1964. 268 p. maps (part fold.) (Oxford studies in African affairs) DT356.B57

833

Bocar, Cissé. *L'Origine des Armas vivant en amont de Tombouctou*. NA, no 66, avril 1955: 40–41. DT1.I513, 1955

Oral tradition on the history of the Armas of Gentou, a small village on the Niger near Timbuktu. The Armas are reported to be the descendants of the Moroccan troops of Juder, the Spanish renegade who conquered the Askiya Empire.

834

Boisboissel, Y. de. *Une expédition militaire transsaharienne au XVI^e siècle du Maroc au Niger: la colonne Djouder (1561)*. *Revue internationale d'histoire militaire*, no 17, 1956: 123–134. D25.R4, 1956

835

Bovill, E. W. The Moorish invasion of the Sudan. *In* African Society. Journal, v. 26, Apr. 1927: 245–262; v. 26, July 1927: 380–387; v. 27, Oct. 1927: 47–56. DT1.R62, v. 26–27

Narrative of Juder's invasion and its results based on Delafosse, de Castries, and the two *Tarikh*. Cites also letters from Englishmen in Morocco reporting on the influx of gold from the Sudan.

836

Brigaud, Félix. histoire traditionnelle du Sénégal. *In* Institut français d'Afrique noire. *Centre Sénégal-Mauritanie, Saint Louis, Sénégal*. Connaissance du Sénégal. Saint Louis du Sénégal, 1962. 331 p. fold. map, profiles. (Etudes sénégalaises, fasc. 9, no 9) DT549.I53

The legitimacy of oral tradition as a source of African history was not firmly established when Brigaud wrote his book as his preface shows:

La réticence des chercheurs de parchemins devant une tradition purement orale ne peut empêcher qu'un peuple n'ait son histoire relatant ses origines et ses migrations, ses heurs et ses malheurs. Cette histoire, certes, n'a été ni papyrusisée ni granitisée, si l'on nous permet ces néologismes, mais elle est restée imprimée dans le cerveau humain, archive vivante, dont la défaillance entraînait, il n'y a pas si longtemps, pour certains griots, la mort.

Il faut, comme toujours, manier les documents oraux avec prudence. Il convient de laisser à l'incertain ce qui appartient à l'incertain. Il y aurait plus que de l'outre-cuidance à torturer les données recueillies pour en tirer une chronologie douteuse ou une affirmation hasardeuse. Le prisme de l'historien doit décomposer mais non dévier.

Présenter l'histoire du Sénégal telle qu'elle est vue par ses enfants, avec ses variantes et ses légendes, cela nous a semblé honnête. Nous en avons cherché la trame, et, ce faisant, avons laissé la broderie quand elle était belle.

837

Brue, André. Voyages du Sieur André Brue au long des côtes occidentales d'Afrique. *In* [Prévost, Antoine F., *called* Prévost d'Exiles] *ed.* Histoire générale des voyages. v. 3. La Haye, 1747. p. 267–456. plates, maps. G160.P94, v. 3

838

Brun, J. P. Notes sur le *Tarikh-el-Fettach*. *Anthropos*, t. 9, 1914: 590–596. GN1.A7, v. 9

839

Burdon, J. A. The Fulani Emirates of Northern Nigeria. *The Geographical journal*, v. 24, Dec. 1904: 636–651. G7.R91, v. 24

Description of the emirates by a former Resident of the Sokoto Province.

840

———Sokoto history; tables of dates and genealogy. *In* African Society. Journal, v. 6, July 1907: 367–374. DT1.R62, v. 6

841

Carnochan, J. The coming of the Fulani: a Bachama tradition. *BSOAS*, v. 30, pt. 3, 1967: 622–637. PJ3.L6, v. 30

Text and translation of an oral tradition in Bachama—a language spoken in northeastern Nigeria and adjacent parts of Cameroon—reporting the arrival of the Fulbe to Gobirland, an area covering parts of northern Nigeria and Niger.

842

Chailley, Marcel. Histoire de l'Afrique occidentale, 1638–1959. Paris, Berger-Levrault, 1968. 581 p. maps, plates. (Monde d'outre-mer. Série: Histoire) DT532.C48

843

Chronique d'Agadés. Trans. Yves F. M. A. Urvoy. *JOSAF*, t. 4, fasc. 2, 1934: 145–177. DT1.S65, v. 4

Translation of eight Arabic manuscripts found in the archives of the sultans of Aïr living in Agadez. The documents include a history of the dynasty, the origin of the sultanate, a list of Gobir black sultans, the memoirs of a man named Abū Bakr, born in 1657, and the conflicts of the “Sandals, Kel-Gress and Kel Oui” Tuareg tribes.

844

Ciecierska-Chłopowa, Teresa. Extraits de fragments du *Siyāhat-nāme* d'Evliyā Čelebi concernant l'Afrique noire. *Folia orientalia*, t. 6, 1964: 239–243. PJ9.F6, v. 6

Short excerpts in Turkish and French from Čelebi's *Travel Report*, pertaining to Bornu and the Hausa Bokwai.

845

Cissoko, Sekéné-Mody. Famines et épidémies à Tombouctou et dans la boucle du Niger du XVI^e au XVIII^e siècle. *BIFAN*, t. 30, juil. 1968: 806–821. DT1.I5123, v. 30

Two factors have led to the demographic decline

in West Africa, namely the slave trade on a continental scale and natural disasters such as drought, locusts, floods, and epidemics. In this detailed examination, Cissoko has tried to tackle quantification, one of the most complex problems of West African history. Painstakingly he has gleaned from Arabic and other available sources information on the incidence of diseases and famines in the Niger bend region from the 16th to the 18th century, and their implications concerning social and political developments.

846

Colvin, Lucie. Islam and the state of Kajor: a case of successful resistance to Jihad.

Source: ASA, Program, 15th, 1972.

847

Conton, William F. West Africa in history. Revised new ed. London, Allen & Unwin, 1966. 2 v. maps, table.

DT471.C65

Introductory work. The first volume deals with the pre-European period; the second begins at 1800.

848

Coutouly, François de. Hakoundé Fouta. Au coeur du Fouta. BCAOF [v. 27?] 1918: 563.

MH

849

Crozals, J. de. Peuhls et Foulahs. Revue de géographie, t. 10, janv./juin 1882: 106-124; t. 11, juil./déc. 1882: 321-338.

G1.R43, v. 10, 11

850

Davidson, Basil. A history of West Africa 1000-1800. In collaboration with F. K. Buah and the advice of J. F. Ade Ajayi. New expanded ed. London, Longmans, 1967 [i.e. 1968] 320 p. illus., facsim., maps, plans, ports. (The Growth of African civilisation)

DT476.D33 1968

First published in 1965 under title: *West Africa 1000-1800*.

851

Delafose, Maurice. De l'animisme nègre et sa résistance à l'islamisation en Afrique occidentale. RMM, t. 49, mars 1922: 121-163.

DS36.R4, v. 49

852

—Les relations du Maroc avec le Soudan à travers les âges. Hespéris, v. 4, 2. trimestre, 1924: 153-174.

DT181.H4, v. 4

853

Diallo, Thierno. Origine et migration des Peuls avant le XIXe siècle. In *L'Afrique; philosophie, littérature, histoire*. Paris, Presses universitaires de France. 1972. p. 121-181. (Université de Dakar. Annales de la Faculté des lettres et sciences humaines, 2)

DT4.A36

The origins of the Fulbe have baffled students of Africa for a long time. Some have suggested a Malayan, Jewish, Hyksos, Roman, Gaul, Gypsy, or Vietnamese origin, while others have even hinted that they come from Brittany! Using a multidisciplinary approach, Diallo focuses on two problems, namely their origins and their migrations. He concludes that "la question peule, tant sur le plan de l'origine que sur celui des migrations, demeure encore obscure. . . . En définitive, il apparaît ainsi que le problème peul—malgré toutes les tentatives, et elles ont été nombreuses depuis un siècle et demi,—demeure un de ceux qui attendent encore une solution."

854

Dupuis, Joseph. Journal of a residence in Ashantee. 2d ed. edited with notes and an introduction by W. E. F. Ward. London, Cass, 1966. [520] p. plates (incl. maps)

DT507.D94 1966

First published in 1824.

855

Fernandes, Valentim. Description de la côte d'Afrique de Ceuta au Sénégal, par Valentim Fernandes (1506-1507) Paris, Larose, 1938. 214 p. illus., fold. map. (Publications du Comité d'études historiques et scientifiques de l'Afrique occidentale française, sér. A, no 6)

DT524.F42

Names of editors, P. de Cenival and Th. Monod, at head of title.

Portuguese and French on opposite pages.

From the "Descripçam de Cepta por sua costa de Mauritania e Ethiopia," which occupies folios 45-140 of a manuscript in the Bayerische Staatsbibliothek, Munich, designated Codex monacensis hispanicus 27, and entitled in Peutinger's hand: *De insulis et peregrinatione Lusitanorum*.

See also the 1951 edition, edited by Theodore Monod, A. Taxeira da Mota, and Raymond Mauny (DT526.F45, no. 11).

856

Habraszewski, Tomsz. Kanuri—language—and people in the "Travel-Book" (Siyahetname) of Evliya Çelebi. *Africana bulletin*, t. 6, 1967: 59-66.

DT19.9.P6A65, v. 6

This 17th-century Turkish traveler paid particu-

lar attention to the languages spoken in the areas he visited and provided word lists and “useful phrases.” Habraszewski reviews Kanuri word lists and compares Çelebi’s transliteration system with those of various other European travelers.

857

Haillot, Jean. Sur la géomancie et ses aspects africains. BCAOF, t. 19, janv./mars, 1936: 131–139.

DT521.C6, v. 19

858

al-Hajj, Muhammad. A seventeenth century chronicle on the origins and missionaries activities of the Wangarawa. Kano studies, v. 1, pt. 4, 1968: 7–16.

DLC

Wangara, the land of gold, has intrigued people ever since mentioned by al-Idrisi in the 12th century. The Wangarawa, the Dyula branch of the Mande, carried Islam wherever they traded. Muhammad al-Hajj, who teaches at Abdullahi Bayero College in Kano, presents the text and translation of the chronicle *Waraqah maktūbah fīha aṣl al-Wanqariyyin al-muntasibin lil-Shaykh* [A Leaf Relating the Origin of the Wangara, Followers of the Shaykh], dated 1650/1651 and relating their history, voyages to Kano, and missionary activities in the region.

859

Hernandes-Pachero, F. Panorama historico-geografico de la epoca de Leon el Africano. In Spain. Consejo de Investigaciones Científicas. Instituto de Estudios Africanos. Archivos, año 7, set. 1954: 13–31.

DT1.S75, v. 7

859a

Hopewell, James F. Muslim penetration into French Guinea, Sierra Leone, and Liberia before 1850. Ann Arbor, Mich., University Microfilms [1958] Micro AC-1 no. 58–3231

Microfilm copy (positive) of typescript.

Collation of the original: iii, 180 leaves, maps, tables.

Thesis—Columbia University.

860

Houdas, Oscar V. Protestation des habitants de Kano contre les attaques au sultan Mohammed-Bello, roi du Sokoto. In Homenaje á D. Francisco Codera en su jubilación del profesorado; estudios de erudición oriental con una introducción de D. Eduardo Saavedra. Zaragoza, M. Escar, 1904, p. 121–131.

PJ26.C7

Text and translation of a letter written by the

learned men of Kano to Muḥammad Bello, Sultan of Sokoto, complaining about his treatment of the Muslim community of that city.

861

Hunwick, J. O. Ahmad Baba and the Moroccan invasion of the Sudan, 1591. JHSN, v. 2, Dec. 1962: 311–328.

DT515.A2H5, v. 2

862

Ibn Raḥḥāl, Muḥammad, *trans.* Le Soudan au XVI^e siècle, traduit de l’original arabe par M’hammed ben Rahhal. In Société de géographie et d’archéologie de la Province d’Oran. Bulletin, t. 7, 1887: 320–331.

DT298.O8S622, v. 7

863

al-Ifrānī, Muḥammad al-Saghīr ibn Muḥammad. Nuzhat al-ḥādī bi-akhbār mulūk al-qarn al-ḥādī. [The voyage of the camel driver concerning the news of the 11th century kings]. [Fés, n.d.] 276 p.

DT321.I35 Orien Arab

Lithographed.

History of Morocco and its rulers by a 17th-century author.

863a

Ismāʿīl Ḥāmid, *ed. and tr.* Chroniques de la Mauritanie sénégalaises. Nacer Eddine. Texte arabe, traduction et notice. Paris, E. Leroux, 1911. 2 p. 1., 271 p., 4 l., [104]p. fold. geneal. tables.

DT553.M217

History of Mauritania based on five Arabic manuscripts: *Risālat al-Shaykh Sayyid Muḥammad ibn Sulaymān ilā Ḥākīm al-Tarārizah* [Letter of al-Shaykh Sayyid Muḥammad ibn Sulaymān to the Governor of the Trarza], *Amr al-Wālī Nāṣir al-Dīn* [History of the Holy Nāṣir al-Dīn], *Kitāb Shiyam al-Zawāyā* [Book of the Dispositions of the Zawāyā], *Kitāb al-Ansāb* [Book of Origins, i.e. genealogies], and *Risālat al-Shaykh Saʿd Abīhi ilā Ḥākīm al-Tarārizah* [Letter of Shaykh Saʿd Abīhi to the Governor of the Trarza]. The compilation merges the manuscripts into one narrative describing the geography, history, and social structure of Mauritania from the 17th to the 20th century. Both the Arabic texts and translations of the five documents are appended.

864

Jannequin [Claude] Voyage en Libye, particulièrement au royaume de Sénégal, sur le fleuve Niger. In Walckener, Charles A., *baron*. Collection des relations de voyage par mer et par terre,

en différentes parties de l'Afrique, depuis 1400 jusqu'à nos jours. v. 2. Paris, 1842. p. 328-348.

DT1.W16, v. 2

865

Johnston, Hugh A. S. *The Fulani Empire of Sokoto*. London, Ibadan [etc], Oxford University Press, 1967. 312 p. 18 plates (incl. 6 maps), diags. (West African history series) DT515.9.F8J63

866

Khan, Sarwat. *Islam in West Africa*. Islamic review, July 1952: 12-19. BP1.I7, 1952

867

Kubbel', Lev Evgen'evich. *Origin of statehood in Western Sudan*. Paper presented to the International Congress of Africanists, Second Session, Dec. 11-20, 1967. Dakar, Senegal. 13 p. DLC

868

Kup, A. P. *A history of Sierra Leone, 1400-1787*. Cambridge [Eng.] Cambridge University Press, 1961. 211 p. DT516.K8

869

Labat, Jean-Baptiste. *Nouvelle relation de l'Afrique occidentale: contenant une description exacte du Sénégal & des païs situés entre le Cap-Blanc & la rivière de Sierra Leone, jusqu'à plus de 300 lieues en avant dans les terres. L'histoire naturelle de ces païs, les différentes nations qui y sont répandues, leurs religions & leurs mœurs. Avec l'état ancien et présent des compagnies qui y font le commerce. Ouvrage enrichi de quantité de cartes, de plans, & de figures en taille-douce*. Paris, Chez G. Cavalier, 1728. 4 v. in 2. plates (part fold.), fold. maps, fold. plans. DT471.L12

870

Last, D. Murray. *Aspects of administration and dissent in Hausaland, 1800-1968*. Africa, v. 40, Oct. 1970: 345-357. PL8000.I6, v. 40

871

———A note on the attitudes to the supernatural in the Sokoto Jihad. JHSN, v. 4, Dec. 1967: 3-14. DT515.A2H5, v. 4

"In this paper, I want to move to the irrational aspect of the community's world, not only to emphasize the important part the irrational played in the jihad but also, in passing, to raise the problem of how to treat the supernatural events reported."

872

———*The Sokoto Caliphate*. [New York] Humanities Press [1967] 280 p. illus., 5 geneal. tables (fold. in pocket), maps, ports. (Ibadan history series)

DT515.9.F8L3 1967b

Based on author's thesis, University of Ibadan.

A comprehensive study of the Sokoto Empire during the 19th century and the jihad of Usman dan Fodyo. Making ample use of contemporary Arabic sources, the author describes the Sokoto community and its administration according to the tenets of the Shari'a. He analyzes the establishment of Dār al-Islām from 1754 to 1817 and its maintenance from 1817 to 1903, as well as the organization of the wizarate. A chapter on sources provides a thorough introduction to the material used. Includes also an extensive bibliography on works in Arabic.

873

———A solution to the problems of dynastic chronology in 19th century Zaria and Kano. JHSN, v. 3, Dec. 1966: 461-469. DT515.A2H5, v. 3

874

Last, D. Murray, and M. A. al-Hajj. *Attempts at defining a Muslim in 19th century Hausaland and Bornu*. JHSN, v. 3, Dec. 1965: 231-240.

DT515.A2H5, v. 3

Islam developed in the Hausa and Bornu regions during about five centuries. At the beginning of the 19th century, many animistic practices had infiltrated the orthodoxy of Islam. The jihad movement is seen as a reaction against the dilution of Islamic dogmata and principles and a return to pristine Meccan Islam.

875

Le Châtelier, Alfred. *l'Islam dans l'Afrique occidentale*. Paris, G. Steinheil, 1899. 376 p. illus.

BP64.A4L4

After an extensive introduction on the geography of the area and its peoples, the author looks at the Islamization of the region and investigates the various religious sects, such as the Tijani and Qadiri. Of interest is the last chapter, "The Future of Sudanic Islam," where Le Châtelier advocates a thorough knowledge of sub-Saharan Islam for use in furthering French interests.

876

Légende de la dispersion des Kusa (épopée soninke) par Claude Meillassoux, Lassana Doucouré [et] Diaowé Simagha. Dakar, I.F.A.N., 1967. 133 p. (Initiations et études africaines, 22) PL8686.8.L4

At head of title: Université de Dakar. Institut fondamental d'Afrique noire. Narrated by Diaowé Simagha. Transcribed by Lassana Doucouré.

Text of the legend in French and Soninké.

877

Lévi-Provençal, Evariste. Un document inédit sur l'expédition Sa'dide au Soudan. Arabica; revue d'études arabes, t. 2, janv. 1955: 89-96.

PJ6001.A7, v. 2

Having defeated Askiya Ishāq II at Tondibi (1591), Juder was later accused of laxity and replaced as commander of the Moroccan forces by another renegade, Maḥmūd Zarqūn, who adopted a more militant policy. In examining the legados of the Arabic collections of the Escorial, Lévi-Provençal discovered a letter from Zarqūn to the qadi of Timbuktu, 'Umar ibn Maḥmūd, inquiring about the rebellion and the qadi's role in it. Included are the Arabic text and its French translation.

878

Levtzion, Nehemia. The long march of Islam in the Western Sudan. In Oliver, Roland A. The middle age of African history. London, Oxford University Press, 1967. p. 13-18. maps. DT20.O39

879

———Maḥmūd Ka'ti fut-il l'auteur de Ta'rikh al-Fattāsh. BIFAN, t. 33, oct. 1971: 665-674.

DT1.I5123, v. 33

Final conclusions of a longer study (see 880) on the *Tārīkh al-Fattāsh*. According to Levtzion, the work was written in its present form by Ibn al-Murkhtār, husband of al-Ka'ti's granddaughter. See also Ibadan, Nigeria. University. Centre of Arabic Documentation. Research bulletin, v. 6, Dec. 1970: 1-12. (DT352.4.I2a).

880

———A seventeenth-century chronicle by Ibn al-Mukhtār: a critical study of *Ta'rikh al-fattāsh*. BSOAS, v. 34, pt. 3, 1971: 571-593. PJ3.L6, v. 34

Levtzion suggests, after a close investigation of *Tārīkh al-Fattāsh*, that Maḥmūd Ka'ti did not author the chronicle, including the first part generally attributed to him. He believes the work to be that of Ibn al-Mukhtār, who lived in the second half of the 17th century, and not the joint effort of three generations of writers.

881

Lhote, Henri. Léon l'Africain et le Sahara. Encyclopédie mensuelle d'outre-mer, t. 5, fasc. 56, 1955: 149-152.

JV1801.E5, v. 5

882

Lighton, G. Islam in the Western and Central Sudan. MW, v. 26, July 1936: 253-273.

DS36.M7, v. 26

883

Lintingre, Pierre. Le pachalik du Soudan. Afrique documents, no 84, 1. cahier 1966: 49-53.

DT1.A479, 1966

Lintingre asks the rhetorical question as to the future of Africa had the renegade Pasha "Ammar el-Feta," who ruled in 1598 and returned to the Sudan in 1608 with 400 fusiliers, established a Christian kingdom in the Sudan.

884

Ly, Madina. Quelques remarques sur le Tarikh el-Fettach. BIFAN, t. 34, juil. 1972: 471-493.

DT1.I5123, v. 34

After discussing the questions of chronology regarding the author of the work, Ly concludes, "Nous voyons que le problème du *Tarikh el-Fettach* est loin d'être résolu" He believes that the work was written by three distinct persons, and that its historical value depends on whether the writers were eye witnesses or mere compilers. See also 879, 880.

885

Macintyre, J. L. Islam in Northern Nigeria. MW, v. 2, April 1912: 144-151.

DS36.M7, v. 2

"What effect has Islam had on those tribes in Northern Nigeria which have come under its sway, and how far is it responsible for the degree of civilisation to which they have attained?" In attempting to answer this question, Macintyre concentrates on the Nupe, who were relatively recent converts to Islam. After listing all the "evils" brought about by Islam, he concludes that the impact of Islam on the Nupe was negative. Macintyre also says of the struggle in Northern Nigeria between Islam and Christianity, "Even on purely political grounds one cannot but have grave doubts of the wisdom of thus helping to consolidate and extend the Mohammedan power in this recently conquered protectorate, when it is an open secret that many of the Mohammedan ruling class would be only too glad to be rid of the British altogether."

886

Maḥmūd K't ibn al-Mutawakkil K't. *Tārīkh al-Fattāsh fī akhbār al-buldān wa-al-juyūsh wa-akābir al-nās*. [The history of the searcher on the chronicle of countries, armies and eminent people] by Maḥmūd Ka't ibn al-Hājī al-Mutawakkil Ka't al-

Karmanī al-Tinbuqtī al-Wa'karī. Paris, Adrien-Maisonneuve, 1964. 186 p. (Documents arabes relatifs à l'histoire du Soudan) (Collection U.N.E.S.C.O. d'oeuvres représentatives. Série africaine) (Publications de l'École des langues orientales vivantes, 5. sér., v. 9) DT532.2.M2714 1964

Added t.p.: *Tarikh el-fettach fi akhbâr el-bouldân oua-l-djouyouûch oua-akâbir en-nâs*, par Mahmoûd Kâti ben al-Hadj el-Moutaouakkel Kâti.

With, as issued, the author's *Tarikh el-fettach*, traduction française (Paris, 1964).

Reprint of the 1913 ed. See also his *Tarikh el-fettach, ou la Chronique du chercheur* (DT551.M214).

Tārīkh al-Fattāsh and *Tārīkh al-Sūdān* (see 912a) are considered invaluable guides to medieval West Africa, without which our knowledge of the Sudanic kingdoms would be greatly reduced.

887

Marty, Paul. Relation d'un pèlerinage à la Mecque par un marabout peul en 1794–1795. RMM, t. 43, fév. 1921: 228–235. DS36.R4, v. 43

On November 9, 1794, Birahima, son of Alfa Guidado, a Fulbe marabout, left Oualata for Mecca via the Tuat, Siwah, and Cairo. He reached the Holy City on June 25, 1795, where he acquired the much-sought title of hajj. The logbook of Birahima's journey was found by Marty, who provides this translation.

888

———Tableau historique des Cheikh Sidia. BCAOF, t. 4, janv./mars 1921: 76–95.

DT521.C6, v. 4

Translation of a traditional history of the tribes of Mauritania according to Shaykh Sīdiyā ūld al-Mukhtār ūld al-Haybah and Aḥmadū ūld Aḥmad ūld Sīd Amīn ūld Aḥmad al-Amīn ūld Alfarā Aḥmad. The period covered extends from before the arrival of the Lamtah tribes during the 11th century to the end of the 19th century.

889

Matthews, John, R.N. A voyage to the River Sierra-Leone, containing an account of the trade and productions of the country and of the civil and religious customs and manners of the people, by John Matthews during his residence in that country in the years 1785, 1786 and 1787, with an additional letter on the African slave trade. London, Cass, 1966. 183 p. front. (fold. map), plate.

DT516.2.M3 1966

Originally published in London, 1791.

890

Mauny, Raymond, L'expédition marocaine d'Ouadane (Mauritanie) vers 1543–1544. BIFAN, v. 11, janv./avril 1949: 129–140. Q89.I5, v. 11

Mauny reconstructs the first Moroccan expedition toward Timbuktu, which presaged the disastrous expedition of 1585; the third, which led to the occupation of Toghaza in that same year; and the fourth under Juder in 1591, which ended with the collapse of the Songhay Empire. A useful table of both Moroccan and Songhay dynasties is appended.

891

Mischlich, A. Contributions to the history of the Hausa states. With introduction by J. Lippert. In *African Society. Journal*, v. 4, July 1905: 455–479. DT1.R62, v. 4

The first account reports the conversion to Islam of Bornu and the Hausa states, and the second includes information on Kano, Katsina, Gobir, Kebbi, Zaria, and Bauchi.

892

Monod, Théodore. Rabelais et le Mali. NA, no 82, avril 1959: 37. DT1.I513, 1959

Short note, in a special issue devoted to Mali, on a mention of "Melli" in *Gargantua and Pantagruel* by François Rabelais (1542).

893

Monteil, Charles V. Notes sur le Tarikh es-Soudan. BIFAN, t. 27, juil./oct. 1965: 479–530.

DT1.I5123, v. 27

Edited by Vincent Monteil, these notes are annotations and corrections by the author on his personal copy of *Tārīkh al-Sūdān*. The 778 corrections were made during a residence in Jenne and with the help of its local learned men.

894

Moreira, J. M. Os Fulas de Guiné portuguesa na panorâmica geral do mundo fula. Boletim cultural da Guiné portuguesa, v. 19, jul. 1964: 289–327.

DT613.B6, v. 19

Summary of the views regarding the origins of the Fulbe. Moreira combines the writings of French and German writers with oral traditions to investigate the Fulbe of Guinea-Bissau.

895

Muhammad Bello, *Sultan of Sokoto*. Infaku'l maisuri. Edited from local mss. by C. E. J. Whitting and the staff of the School of Arabic Studies, Kano. London, Luzac, 1951. 212 p.

DT515.65.M8 Orien Arab

Arabic text has title *Infāq al-maysūr fī tārīkh bilād al-Takrūr*, reproduced from handwritten copy.

896

Muḥammad ibn al-Ḥājj Ibrāhīm, *al-Zarhūnī*. La Rihla du marabout de Tasaft. Notes sur l'histoire de l'Atlas, texte arabe du XVIII^e siècle traduit et annoté par le colonel Justinard. Paris, Geuthner, 1940. 212 p. fold. map. (Documents d'histoire et de géographie marocaines, publications de la Section historique du Maroc [5])

DT308.M813

Title also in Arabic.

Translation of *Rihlat al-wāfid fī akhbār hijrat al-wālid* [The Voyage of the Envoy Concerning the Emigration of the Father to the City].

897

Notice sur un Maure de Tombouctou. In Société de géographie, *Paris*, Bulletin, t. 9, 1828: 268–270, 282–283.

G11.S4, v. 9

Note on a Fulbe from Timbo, in present-day Guinea, who was taken as a slave, lived 39 years in the United States, and returned to settle in Liberia.

898

Nwabara, Samuel N. The Fulani conquest and rule of the Hausa kingdom of Northern Nigeria (1804–1900). JOSAFA, t. 33, fasc. 2, 1963: 231–241.

DT1.S65, v. 33

A Fulbe-centered interpretation of the Fulbe conquest of Northern Nigeria by Usman dan Fodio.

899 (not used)

900

Nwosu, B. E. The economic effects of the jihad in West Africa. The African historian, v. 1, Mar. 1963: 17–18.

DLC

901

Ozor, O. N., and Segun Adesina. Reflections on the Fulani Jihad of 1804. The African historian, v. 1, Mar. 1964: 32–39.

DLC

902

Pachero Pereira, Duarte. Esmeraldo de situ orbis. Translated and edited by George H. T. Kimble. Nendeln, Liechtenstein, Kraus Reprint, 1967. 193 p. illus., facsim., maps (part fold.) (Works issued by the Hakluyt Society, 2d ser., no. 79)

G7161.H23 2d ser., no. 79

Reprint of the 1937 ed.

903

Pageard, Robert. La marche orientale du Mali (Ségou-Djenné) en 1644, d'après le Tarikh es-Soudan. JOSAFA, t. 31, fasc. 1, 1961: 73–81.

DT1.S65, v. 31

Critical analysis of the description in *Tārīkh al-Sūdān* of the region between the Niger and the Bani rivers in present-day Mali. Al-Sa'dī, who lived in Jenne from 1629 to 1643, acquired a certain influence as mediator and ambassador between the local chiefs and the Moroccan Pashas of Timbuktu. Pageard retraces a voyage by the Muslim scholar from Sibila, near Sansanding, to Jenne via Bina, not far from San.

904

Palmer, Sir H. Richmond. Western Sudan history; being the Raudhāt'ul afkārī. In African Society. Journal, v. 15, Apr. 1916: 261–273.

DT1.R62, v. 15

Translation of Muhammad Bello's *Rawḍat al-Afkār*.

905

Pianel, Georges. Les préliminaires de la conquête du Soudan par Maulāy Aḥmad al-Manṣūr (d'après trois documents inédits). Hespéris, t. 40, 1./2. trimestres, 1953: 186–194.

DT181.H4, v. 40

Aḥmad al-Manṣūr, king of Morocco known as al-Dhahabī (The Golden One), was determined to conquer the southern sources of gold, and he sent a now-famous letter to Ishaq II, the Songhay ruler, regarding the mine of Teghaza. Included here are two fragments of another letter sent by the Moroccan king to the same ruler.

906

Pilkingtton, Frederick. Islam in Nigeria. The contemporary review, no. 1099, July 1957: 41–46.

AP4.C7, 1957

907

Rainero, R. La bataille de Tondibi (1591) et la conquête marocaine de l'empire songhay. Genève-Afrique, v. 5, no 2, 1966: 217–247.

DLC

One of the latest investigations of the battle of Tondibi and the defeat of the Songhay empire in 1591. Rainero, who teaches history at the University of Genoa, has consulted the majority of sources on the event, a list of which he has appended, and provides a clear picture of this major battle in African history. See also *Africa*, anno 21, marzo 1966: 23–53.

908

Rançon, André. Le Bondon: étude de géographie et d'histoire soudanienne de 1681 à nos jours. *In* Société de géographie commerciale de Bordeaux. Bulletin, t. 17, 1894: 188-210.

DLC-Micro 38304

909

Riad, Mohamed. The Jukun: an example of African migrations in the 16th century. BIFAN, t. 22, juil.-oct. 1960: 476-485. DT1.I5123, v. 22

The 16th century witnessed a series of upheavals and migrations in the savanna belt south of the Sahara. The Jukun, now located in the vicinity of the Benue River, are analyzed as a case in point. Looking at their cultural traits, Riad believes them to have come from Darfur in Eastern Sudan where they were probably pushed west by the Arab tribes of the Sudan.

910

Ritchie, Carson I. A. Deux textes sur le Sénégal. BIFAN, t. 30, janv. 1968: 289-353.

DT1.I5123, v. 30

Study of two manuscripts located at the Bibliothèque municipale of Dieppe (index no. 66), presumably written by Louis Moreau de Chambonneau, an administrator and explorer of Senegal in the 17th century. The first book, "Traité de l'origine des Nègres du Sénégal Coste d'Afrique, de leurs pays, religions, coutumes et moeurs," describes the area, its people, and their religion (Islam) and way of life. The second, "l'Histoire de Toubenau ou changement de souverains, et reformes de religion desdits Nègres, depuis 1673 son origine jusques en la présente année 1677," recounts the story of a Muslim Moorish reformist crusade against the rulers of Djolof, and Cape Verde in 1673 and the French intervention in the conflict.

911

Robert, Serge, and Denise Robert. Douze années de recherches archéologiques en République Islamique de Mauritanie. *In* L'Afrique; philosophie, littérature, histoire. Paris, Presses universitaires de France, 1972: 195-231. illus. (Université de Dakar. Annales de la Faculté des lettres et sciences humaines, 2)

DT4.A36

Substantial report on archeological digging in Mauritania. Serge Robert, who teaches medieval history at the University of Dakar, has undertaken digs in Tegdaoust, Kumbi Šāliḥ, and various Saharan trails.

912

Roger, Jacques-François, *baron*. Résultats des questions adressées au nommé Mbouia, marabou maure, de Tischit, et à un nègre de Walet. *In* Société de géographie, Paris. Recueil de voyages et de mémoires, t. 2, 1825: 51-62.

G161.S67, v. 2

Baron Roger was "Commandant pour le Roi, au Sénégal." He reports on his conversation with a man from Tichit in Mauritania about travel conditions in West Africa.

912a

al-Sa'dī, 'Abd al-Raḥmān ibn 'Abd Allāh. Tarikh es-Soudan. Texte arabe édité et traduit par O. Houdas avec la collaboration de Edm. Benoist. Paris, Adrien-Maisonneuve, 1964. 2 v. in 1 (xix, 540, 333 p.) (Documents arabes relatifs à l'histoire du Soudan) [(Collection U.N.E.S.C.O. d'oeuvres représentatives. Série africaine) (Publications de l'École des langues orientales vivantes. 4. sér., v. 12-13)]

DT532.2.S2142

Reprint of the edition published in 1898-1900.

A major source on the history of the Sudanic Kingdoms of West Africa. *See also* 886.

913

Smith, H. F. C. Arabic manuscript material bearing on the history of the Western Sudan: a list (published in the 1950's) of books written by the Khalifa Muhammad Bello. *In* Historical Society of Nigeria. Bulletin of news, v. 3, Mar. 1959: supplement, 1-4.

IEN

914

—The dynastic chronology of Fulani Zaria. JHSN, v. 2, Dec. 1961: 277-285.

DT515.A2H5, v. 2

915

—The Fulani empire of Sokoto. JHSN, v. 4, June 1969: 615-619.

DT515.A2H5, v. 4

916

—Some considerations relating to the formation of states in Hausaland. JHSN, v. 5, Dec. 1970: 329-346.

DT515.A2H5, v. 5

In his final paragraph Smith states, "Our provisional conclusion in this matter, therefore, is that state-like political organizations emerged in Hausaland as the result of conditions favouring the foundation and development of *Birnin*-type settlements. And it is to these conditions that research must be directed, rather than the pursuit of the phantom of the strange invader, the *héros civilisateur*

from the east with his superior culture. Political institutions, like the other institutions of human culture, are devised and developed because they offer solutions to the problems which arise for mankind out of the conditions in which it has to live; and this is no doubt to be remembered of Nigeria at the present time with all its problems of state-development, just as it is applicable to ancient Hausaland."

917

—Some notes on the history of Zazzau under the Hausa kings. In Mortimer, M. J., ed. *Zaria and its region; a Nigerian savanna city and its environs*. Zaria, Dept. of Geography, Ahmadu Bello University, 1970. p. 82–101. (Ahmadu Bello University. Dept. of Geography. Occasional paper, no. 4) DLC

918

Tadhkirat al-nisyān fī akhbār mulūk al-Sūdān. [The reminder about the rulers of the Sudan] *French and Arabic*. *Tedzkiret en-nisiān fī akhbār molouk es-Soudān*. Suivi de l'Histoire de Sokoto] Traduction française, [texte arabe édité] par O. Houdas. [Avec la collaboration d'Edmond Benoist. Nouv. éd. Paris, Librairie d'Amérique et d'Orient, 1966. 420, 234 p. (Documents arabes relatifs à l'histoire du Soudan) (Publications de l'Ecole des langues orientales vivantes, 4. sér., v. 20)

DT108.05.A2T3

Includes text and translation of a fragment entitled by the translator *Tarikh Sukutu* and attributed to "Hadj-Sa'id."

"Reproduction photographique de l'édition originale datée de 1913–1914."

The *Tadhkitarah* constitutes a complement to the two *Tarikh* as it deals with the vicissitudes of the Moroccan presence in Timbuktu after the defeat of the Songhay Empire.

919

Tapiero, Norbert. Le grand Shaykh Peul Uthmān Ibn Fûdî (Othman Dan Fodio, mort en 1232 H.-1816–17 J.C.) et certaines sources de son Islām doctrinal. *Revue des études islamiques*, t. 31, 1. cahier, 1963: 49–88. BP1.R53, v. 31

Tapiero presents the Fulbe and their golden age under Usuman dan Fodyo and the fall of Sokoto to the troops of Sir J. Lugard in 1904. Then he examines the writings of the Shehu and provides information on nine of Shehu's works in manuscript form located in the Bibliothèque nationale.

920

Tauxier, Louis. *Chronologie des rois Bambaras*. *Outre-mer*, v. 2, 1930: 119–130. NN

921

Teixeira da Mota, Avelino. Un document nouveau pour l'histoire des Peuls au Sénégal pendant le XVe et XVIe siècle. *Boletim cultural da Guiné Portuguesa*, v. 24, out. 1969: 781–860.

DT613.B6, v. 24

922

—Nota sobre a história dos Fulas—Coli Tenguêla e a chegada dos primeiros Fulas ao Futa-Jalom. In *International West African Conference. 2nd, Bissau, 1947*. *Trabalhos*. v. 5; 1947. Lisboa, 1952. p. 53–69. DT471.I58, 1947

At head of title: [Portugal] Ministério das Colónias. Junta de Investigações Colónias.

Proceedings issued without title.

Various languages.

923

Tonkin, T. J. Muhammadanism in the Western Sudan. In *African Society. Journal*, v. 3, Jan. 1904: 123–141. DT1.R62, v. 4

Historical analysis on the Islamization of West Africa. Tonkin concludes that Islam "is destined to remain the active religious factor" there in spite of Christian missionary efforts.

924

Tracy, Joseph. *Colonization and missions*. A historical examination of the state of society in western Africa, as formed by paganism and Muhammedanism, the slave trade, and piracy, and of the remedial influence of colonization and missions. By Joseph Tracy, secretary of the Massachusetts Colonization Society. Published by the Board of Managers. 5th ed., rev. and enl. Boston, Press of T. R. Marvin, 1846. 40 p. E448.T77

925

Trimingham, John S. *A history of Islam in West Africa*. London, New York, Published for the University of Glasgow by the Oxford University Press, 1962. 262 p. maps, tables. (Glasgow University publications) BP64.A4W38

Trimingham writes in his preface: "This book provides the historical background to my study of *Islam in West Africa* (Clarendon Press, 1962; see 2057). The history of the penetration of a religious culture is essential as a means towards understanding its present-day manifestations. . . . The two books are, therefore, complementary to each

other." Divided into the following chapters: The Expansion of Islam in North Africa, Sahara and Sudan; West Sudan States; Central Sudan States; Islamic Stagnation and Pagan Reaction; The Recrudescence of Islam in the Nineteenth Century; Western Sudan; The Central Sudan in the Nineteenth Century; West Africa Under European Rule.

Included also are chronological tables for the dynasties of the region.

926

Waldman, Marylin R. The Fulani *Jihad*: a reassessment. JAH, v. 6, no. 3, 1965: 333-355.

DT1.J65, v. 6

Analysis of the approach of Usuman dan Fodyo to the religious reform movement. When a peaceful reform of the social and religious structures failed, he was reluctantly forced to abandon it for a militant attitude culminating in the jihad.

927

—A note on the ethnic interpretation of the Fulani *jihād*. Africa (London), v. 36, July 1966: 286-291.

PL8000.I6, v. 36

Rejecting the view that the jihad is basically the attempt of one ethnic group to dominate another, Waldman suggests that "the characteristics often attributed to the Fulani before the jihad and thus said to be responsible for it—a sense of ethnic superiority and even hostility to the Hausa, an ethnic consciousness of an alien authority in Hausa society, and an ability to rule superior to that of the Hausa—were not in fact significant traits of the Fulani before the jihad and therefore cannot be said to have caused it." As Hausa and Fulbe became more mixed through intermarriage, the "pseudo-ethnic" distinctions acquired greater significance in the distinction between rulers and ruled.

928

Wilks, Ivor. A note on the early spread of Islam in Dagomba. In Historical Society of Ghana. Transactions. v. 8; 1965. Legon, 1965. 87-98.

DT510.A1H55, v. 8

929

Zakī, 'Abd al-Rahmān. Ḥaḍārāt wa imbirātūrīyat fi gharbī Ifrīqiyah. [Civilizations and empires in West Africa] al-Majallah, no. 11, Sept. 1957: 70-78.

AP95.A6M25, 1957

After a brief introduction describing the populations, languages, major cities, and political status of West Africa, the author reviews the empires of Ghana, Mali, Songhay, and Bornu.

930

—Harakat al-Islāh al-dīnī fī Gharb Ifrīqiyā. [The religious reform movement in West Africa] In Madrid. Ma'had al-dirāsāt al-Islāmīyah. Ṣaḥīfah, v. 13, 1965-1966: 139-160.

DP103.M32, v. 13

Zakī outlines the reform movement that began in the 15th century with 'Abd al-Karīm al-Maghīlī and Jalāl al-Dīn al-Suyūṭī. He gives three reasons for the Islamic awakening that swept West Africa, namely, the religious revival among the Berbers and the Kuntah Arabs, the development of religious fraternities, especially the Qadiri and Tijani sects, and, more important, the wave of political reformers and the numerous jihad, from Karamoko Alfa in the Fouta Djallon to the Shehu of Sokoto. Zakī suggests that the establishment of these Islamic states brought about an era of stability and good government in which democratic institutions were developing, only to be ended by the colonial onslaught. He closes with an appeal to Muslim scholars to work on the Arabic manuscripts awaiting editing, translating, and publishing.

931

—Tārīkh al-Duwal al-Islāmīyah al-Sūdānīyah bi-Ifrīqiyā al-Gharbīyah. [History of the Sudanic Islamic States of West Africa] Cairo, al-Mu'assassah al-'Arabīyah al-Ḥadīthah, 1961. 246 p. maps. (al-Alf Kitāb, 384)

DT471.Z3

Languages & Linguistics

932

Brunton, Henry. A grammar and vocabulary of the Susoo language. 2d ed. London, Frank Cass, 1969. 136 p.

DLC

Reprint of the 1802 ed.

933

Hunwick, J. O. Studies in the Tārīkh al-Fattāsh (I): Its authors and textual history. In Ibadan, Nigeria. University. Centre of Arabic Documentation. Research bulletin, v. 5, Dec. 1969: 57-65. DT352.4.I2a, v. 5

934

—The term 'Zanj' and its derivatives in a West African chronicle. In Language and history in Africa: a volume of collected papers presented to the London Seminar on Language and History in Africa (held at the School of Oriental and African Studies, 1967-69); edited by David Dalby. London, Cass, 1970. p. 102-108.

PL8003.L3

Investigation of the term *zanj* cited in *Tārīkh al-Fattāsh*. The Zanj were one of 24 servile castes of the rulers of Mali.

935

Monod, Théodore. Sur les inscriptions arabes peintes de Tim-m-Missao, Sahara Central. JOSAF, t. 8, fasc. 1, 1938: 83–95. DT1.S65, v. 8

Reproduction and translation of Arabic rock inscriptions located at Tim-m-Missao in the Tassili-n-Adrar. The Kufic characters, as well as oral traditions referring to the *Ṣahābah* [Companions of the Prophet], led some scholars to date them to the seventh and eighth centuries. This early date is contested by Monod, who believes that they are of “relative antiquity.”

936

Roger, Jacques-François, *baron*. Recherches philosophiques sur la langue ouolofe, suivies d'un vocabulaire abrégé français-ouolof. Paris, Dondey-Dupré père et fils, 1829. 175 p. PL8785.R6

937

Skinner, A. Neil. The origin of the name “Hausa.” Africa, v. 38, July 1968: 253–257.

PL8000.I6, v. 38

Hausa has appeared in written sources since the 16th century. Skinner suggests a close relationship with Songhay from whom the Hausaphone peoples wrested their independence in the 16th century—a period of stress for the Hausa and one during which they might have developed a separate identity in opposition to the Songhay. Through analysis of loan words, Skinner suggests a Songhay origin of the word *Hausa*.

Literature

938

Dubié, Paul, *ed.* ‘El- Omda,’ poème sur la médecine maure par Aoufa Ould Abou Bekrin (1780–1850). BIFAN, t. 5, no. 1/4, 1943: 38–66. Q89.I5, v. 5

939

Mombéyâ, Tierno Mouhammadou-Samba. Le filon du bonheur éternel. Edité par Alfâ Ibrâhîm Sow. Paris, A. Colin [1971] 200 p. (Classiques africains, 10) PL8184.M63M3

Added cover title: Ma’dîn al-sa’adah. Ghūfird Malāl [Oogirde Malal].

Includes text in Fulah [sic], reproduced from ms. in Arabic script and in romanized form as well as translation into French.

Religious poem in Fouta Djallon Fulfulde by a Tierno of the Diallo clan (ca. 1765–ca. 1850). Sow considers this work on fiqh as “le plus remarquable produit que les lettrés du XIXe siècle mirent à la portée des masses populaires pour diffuser, en leur sein, la connaissance exacte de la religion musulmane que l’enseignement traditionnel en langue arabe ne pouvait leur dispenser.”

940

Muḥammad al-Mukhtâr Ould Bah. Introduction à la poésie mauritanienne (1650–1900). Arabica, t. 18, fév. 1971: 1–48. PJ6001.A7, v. 18

Introduction to Mauritanian poetry and its various genres from the time poetry was composed according to set norms and Moorish social structures were consolidated, to the beginning of the colonial era that deeply altered these structures and hence their artistic manifestations.

Politics

941

Aschwanden, Irene. Organisation und strategie der Fulbe Armee von Macina im 19. Jahrhundert. Bern, Herbert Lang; Frankfurt/M., Peter Lang, 1972. 152 p. illus. (Europäische Hochschulschriften. Reihe 19: Ethnologie/Kulturanthropologie. Abteilung B: Völk-erkunde, Nr 1)

DT551.42.A8 1972

Originally presented as the author’s thesis.

942

Bivar, A. D. H. The *Wathîqat ahl al-Sūdān*: a manifesto of the Fulani *jihād*. JAH, v. 2, no. 2, 1961: 235–243. DT1.J65, v. 2

Text, translation of, and commentary on an important Sokoto manuscript written by Shaykh Usuman dan Fodyo. The document under study is a copy of the original text.

943

Cissoko, Sékéné-Mody. Les princes exclus du pouvoir royal (Mansaya) dans les royaumes du Khasso (XVIII–XIXe s.). BIFAN, t. 35, janv. 1973: 46–56. DT1.I5123, v. 35

944

—La royauté (Mansaya) chez les Mandingues occidentaux, d’après leurs traditions orales. BIFAN, t. 31, avril 1969: 325–338. DT1.I5123, v. 31

Study of the Mandingo monarchy structure as reported by oral traditions gathered in Kangaba.

945

Coifman, Victoria B. Wolof political and social organization until the 19th century. Paper presented at the 8th annual meeting of the African Studies Association, Philadelphia, 1965.

DLC-Micro 03782

Collation of the original: 11 p.

946

Doi, A. R. I. Political role of Islam in West Africa (with special reference to 'Uthman Dan Fodio's Jihad). The Islamic review and Arab affairs, v. 58, Feb. 1970: 37-40.

BP1.I7, v. 58

"The purpose of the present study is to consider the role of religion in political resurgences, and some of the ways by which religion contributed to the development of various reformists movements in Islam in West Africa." After investigating the history of the Sokoto Jihad, Doi concludes, "The *Jihād* of Shehú 'Uthman certainly proved a revolutionary movement. It succeeded in breaking down local and ethnic loyalties, substituting a cosmopolitan loyalty, which transcended the boundary of kith and kin. As an Islamic empire the *Sharī'ah* law was applied rigorously as the basis of political administration. This undoubtedly ensured a social, legal and religious revolution in Northern Nigeria. By the time of Shehú's death in 1817 C.E., the *Jihād* had created, out of the disunited Hausa states, perhaps the largest Islamic empire ever known in the history of Nigeria. It had, by so doing, accomplished the first step towards the Unification of Nigeria." See also Africa Quarterly (New Delhi), v. 7, Jan./Mar. 1968: 335-342.

947

al-Hajj, Muhammad. The Fulani concept of Jihād; Shehu Uthmnān dān Fodio. Odu, no. 1, July 1964: 45-58.

DT515.A2U32, v. 1

Many causes have been suggested for the jihad of Usumam dan Fodyo. After comparing the classical concept of jihad with that of the Fulbe, al-Hajj proposes that the jihad of Shaykh Usuman was "primarily a religious conflict between the Fulani who had a long-standing tradition of Islam, and the indigenous Hausa who were only 'nominal Muslims' or half-Islamized."

948

Hiskett, Mervyn. An Islamic tradition of reform in the Western Sudan from the sixteenth to the eighteenth century. BSAOS, v. 25, pt. 3, 1962: 577-596.

PJ3.L6, v. 25

Drawing on three works by Shehu Usuman dan Fodyo—*Sirāj al-Ikhwān* [The Torch of the Brothers], *Bayān al-Bida' al-Shayṭāniyah* [The Devil's Inno-

uations], and *Naṣā'ih al-Ummah al-Islāmiyah* [Advice of the Islamic Community]—Hiskett traces "the development of a tradition of reform, which, having remote origins in the Almoravid movement of the eleventh century A.D. achieved literary expression in the Muslim empire of Songhay, at the beginning of the sixteenth century, and which continued in the Habe kingdoms almost three centuries later. They also illustrate the continuity of social custom in the Sudan over this period."

949

———*Kitāb al-farq*: a work on the Habe kingdoms attributed to Uṭṭman dan Fodio. BSOAS, v. 23, pt. 3, 1960: 558-579.

PJ3.L6, v. 23

Text, translation of, and commentaries on *Kitāb al-Farq bayn wilāyāt ahl al-Islām wa bayn wilāyāt ahl al-kufr* [Book on the Differences Between the States of Islam and the States of the Unbelievers]. Hiskett concludes that "the Shehu's theory of government was based on late Abbasid sources for the *Sharī'a*, and much of it is clearly apologetic . . . It is clear that the Shehu conceived the Fulani empire as a microcosm of the idéal Islamic polity of the Abbasid jurists, evolved retrospectively to justify the political realities of their day."

950

Mas-Latrie, Louis de, *comte*, ed. Traités de paix et de commerce et documents divers concernant les relations des chrétiens avec les Arabes de l'Afrique septentrionale au Moyen âge, recueillis par l'ordre de l'Empereur et publiés avec une introduction historique. New York, B. Franklin [1964] 2 v. (Burt Franklin research and source works series, 63)

JX122.M3 1964

Reprint of the edition originally published in Paris, 1865-68.

Provides valuable information on trade relations between Europe and North Africa, the gateway for most of the goods coming from the Sudanic belt.

951

Mémoire adressé à M. le Ministre de la Marine et des Colonies par les négociants, marchands, détaillants et habitants indigènes de Saint-Louis. Bordeaux, 1842.

Source: Joucla, 7098.

952

Ol'derogge, Dimitriï A. Fiodalizm v Zapodnom Sudane v. 16-19 vv. [Feudalism in the Western Sudan during the 16th-19th century] Sovetskaia etnografiia, 4, 1957: 91-102.

GN1.S65, 1957

Tables of contents also in French; summaries in French.

953

Zey, E. Esclavage et guerre sainte. Consultation adressée aux gens du Touat par un érudit nègre, cadi de Timboctou au XVII^e siècle. In Réunion d'études algériennes. Bulletin, v. 2, 1900: 125–151; 166–189.

Source: Brasseur, 3019.

Résumé de la conquête marocaine. Ahmed Baba, chef moral de la résistance aux Marocains. Interné à Marrakech jusqu'à la mort d'El Mansour (1603), il retourne alors à Tombouctou. Exposé de la controverse au sujet de l'esclavage entre les habitants du Touat et Ahmed Baba. L'auteur justifie la position de l'Islam et conclut à la nécessité de son implantation dans le continent noir.—[Abstract supplied]

Society & Culture

954

Boulnois, Jean, and Boubou Hama. L'empire de Gao; histoire, coutumes et magie des Sonraï. Paris, Librairie d'Amérique et d'Orient, 1954. 182 p. illus.

DT551.B6

Recalling the contributions of Heinrich Barth, Félix Dubois, Maurice Delafosse, and the various *Tarikh*, to the history of Songhay, the authors note that they will look at the empire from an ethnographic viewpoint, using local documents to present the beliefs and customs of the Middle Niger Songhay.

955

Cissoko, Sékéné Mody. L'humanisme sur les bords du Niger au XVI^e siècle. Présence africaine, nouv. sér., t. 21, no 1, 1964: 81–89. GN645.P74, v. 21

The 16th century witnessed the culmination of Sudanic civilization on the Niger Bend. Cissoko describes the religious and academic life in Timbuktu and the other centers of learning.

956

———. L'intelligentsia de Tombouctou aux XVe et XVI^e siècles. BIFAN, t. 31, oct. 1969: 927–952.

DT1.I5123, v. 31

957

Féral, G. A propos de cottonnades. NA, no 57, janv. 1953: 16. DT1.I513, 1953

Short comment on the term "Chiquet" reported by Charles Monteil (see 962). The word is an Arabic one, *Shiqqah*, referring originally to a piece of woven cloth used as currency and later to cambric cotton.

958

Hess, Andrew. Social change on the Northwestern African frontiers and Islam in the 16th century.

Source: ASA, Program, 15th, 1972.

959

Hiskett, Mervyn. Materials relating to the state of learning among the Fulani before their Jihad. BSOAS, v. 19, pt. 3, 1957: 551–578. PJ3.L3, v. 19

960

Kourouma, K. En glanant dans La Courbe. NA, no 62, avril 1954: 63. DT1.I513, 1954

Comment on an excerpt about the fast of Ramadan in Gorée from *Premier voyage fait à la Coste d'Afrique en 1685* by La Courbe.

961

Last, D. Murray. Aspects of the Caliph Bello's social policy. Kano studies, no 2, July 1966: 56–59.

DLC

Muhammad Bello had the difficult task of implementing the principles of religious reform and the jihad into practical socio-political structures. Last shows that "for the first time Islam became the undisputed established faith of the state, and a uniform and elaborate code of law was enforced throughout; peace was maintained over areas which had never known unity before, and with peace came increasing prosperity through trade and agriculture. Lastly, the integration on a large scale of Fulani and Hausa into one Muslim society was begun."

962

Monteil, Charles V. Le coton chez les noirs. BCAOF, t. 9, oct./déc. 1926: 585–684.

DT521.C6, v. 9

Part of this paper studies the historical diffusion of cotton cultivation. Monteil traces its various phases, using Arab, Portuguese, and French sources.

963

Ogunbiyi, I. A. The position of Muslim women as stated by 'Uthmān b. Fūdī. Odù, no. 2, Oct. 1969: 43–60. DT515.A2O32, 1969

964

Palmer, Sir Herbert R. An early Fulani conception of Islam. In African Society. Journal, v. 13, July 1914: 407–414; v. 14, Oct. 1914: 53–59; v. 14, Jan. 1915: 185–192. DT1.R62, v. 13–14

This is apparently the first translation of Usman dan Fodyo's *Tanbih al-Ikhwan*. Palmer points

out that "perhaps the chief interest of the work is that it shows most clearly the conception the Fulanis themselves had of their State."

965

Prouteaux, Maurice. Une éclipse de Lune chez les Dioulas de Bondoukou. *L'Anthropologie*, t. 29, no 3/4, 1918-1919: 337-340. GN1.A68, v. 29

966

Suret-Canale, Jean. Essai sur la signification sociale et historique des hégémonies peules (XVIIe-XIXe siècles). *Recherches africaines; études guinéennes*, nouv. sér., no 1, janv./mars 1969: 5-29.

DT543.A3R4, 1969

At the beginning of the 17th century, the trans-Saharan trade, cornerstone of the Sudanic empires, was being replaced by the coastal slave trade. In this Marxist interpretation, Suret-Canale sees the rise of Fulbe hegemonies as an attempt to forge political entities based on Islamic reform, yet not strong enough to withstand European expansion and too early to rely upon a national resistance. He concludes: "C'est la colonisation elle-même qui devait créer par un retour vengeur de l'histoire . . . les conditions de leur unité et de leur émancipation."

967

Tarverdova, Ekaterina Astvatsaturovna. Rasprostranenie islama v Zapodnoi Afrike. [Diffusion of Islam in West Africa, 11th-16th century] Moscow, Nauka, Glav. red. Bostochnoi lit-ry, 1967. 85 p.

BP64.A4W37

At head of title: Akademiia Nauk SSSR. Institut Afriki. E. A. Tarverdova.

968

Villemur, J. Découverte d'un sabre droit marocain ancien près de Taoudeni. *NA*, no 68, oct. 1955: 98.

DT1.I513, 1955

Report on the discovery of a 17th-century sword in the region of Taoudenni (Ksar Smeïdi) in northern Mali. The sword probably belonged to the pashas of Timbuktu, who still maintained tenuous relations with Morocco.

Theology

969

Balogun, Ismail A. B. *Features of the Ihya' al-Sunnah wa-ikhmād al-Bid'a* of 'Uthma, b. Fodiye. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 6, Dec. 1970: 13-41.

DT352.4.I2a, v. 6

Content analysis of what is considered one of the major works of the Sultan of Sokoto.

970

Fūdī, 'Abd Allāh ibn Muḥammad. *Kifāyat al-Ḍu'afā' al-Sūdān*, tafsīr al-Qur'ān al-Karīm. [That which suffice the irresolute blacks [in], the exegesis of the Holy Koran] Beirut, Dār al-nashr al-'Arabīyah [196 ?] 2 v. in 1. BP130.4.F8

Vol. 2 has title: *Kifāyat Ḍu'afā' al-Sūdān fī bayān tafsīr al-Qur'ān* [That Which Suffice the Irresolute Ones Among the Blacks in Explaining the Exegesis of the Koran].

Known also under title: *Kifāyat ahl al-Imān fī bayān tafsīr al-Qur'ān*. [That Which Suffice the Believers in Explaining the Exegesis of the Koran].

Abridgment of the author's *Ḍiyyā' al-ta'wīl fī ma'ānī al-tanzīl*. [Lights on Interpreting the Meaning of the Given Word].

971

al-Hajj, Muhammad A. The thirteenth century in Muslim eschatology: Mahdist expectations in the Sokoto caliphate. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 3, July 1967: 100-115.

DT352.4.I2a, v. 3

972

Martin, Bradford G. Unbelief in the Western Sudan: Uthman dan Fodio's *Ta'lim al-ikhwān*. *Middle Eastern studies*, v. 4, Oct. 1967: 50-97.

DS41.M535, v. 4

Text and translation of a work by Usuman dan Fodyo called *Ta'lim al-ikhwān bi-al-umūr al-latī kaffarnā bihā mulūk al-Sūdān al-ladhīn kānū min ahl hadhihi al-buldān* [Instruction to the Brethrens in Those Matters in Which We Have Designated the Kings of the Sudan as Unbelievers, Who Were From Among the People of This Land] completed in December 1813. According to Martin, it is "chiefly concerned with the double question of unbelief (*Kufr*), and the practice of branding others as unbelievers (*Takfir*)."

973

Tapiéro, Norbert. A propos d'un manuscrit arabe, d'origine soudanaise, déposé à la Bibliothèque Nationale, Paris. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 4, Dec. 1968: 26-40.

DT352.4.I2a, v. 4

Comments on *Shams al-ikhwān yastadi'ūna bihi fī uṣūl al-adyān* [The Sun of the Brothers From Which to Seek Enlightenment on the Bases of Religions] of Usuman dan Fodyo.

Trade

974

Bovill, E. W. The golden trade of the Moors. 2d ed. revised and with additional material by Robin Hallett. London, New York, Oxford University Press, 1968. 293 p. 11 plates, illus., maps.

DT356.B6 1968

New edition of the classic *Caravans of the Old Sahara* published in 1933. Bovill examines the sub-Saharan trade from antiquity to the modern era in this thoroughly researched, well-written book.

975

Curtin, Philip D. The lure of Bambuk gold. JAH, v. 14, no. 4, 1973: 623-631. DT1.J65, v. 14

976

Emerit, M. Les liaisons terrestres entre le Soudan

et l'Afrique du Nord au XVIIIe et au début du XIXe siècle. In Algiers (city). Université. *Institut de recherches sahariennes*. Travaux, t. 2, 1. semestre, 1954: 29-47. DT331.A4, v. 2

977

Jobson, Richard. The golden trade; or, A discovery of the River Gambia, and the golden trade of the Aethiopians, with a new introduction by Walter Rodney. London, Dawsons of Pall Mall, 1968. 209 p. (Colonial history series) DT509.J63 1968
First published in 1623.

978

Nicolas, François-J. Le Bouracan ou Bougran, tissu soudanais du Moyen Age. *Anthropos*, t. 53, fasc. 1/2, 1958: 265-268 GN1.A7, v. 53

1850–1960

CENTRAL REGION

Biography

979

Bivar, A. D. H. Rabāḥ ibn Faḍlullāh—The autograph of a despot. *Nigeria magazine*, no. 68, Mar. 1961: 83–88. DT515.N47, 1961

Rabāḥ, called the “African Napoleon” by his biographer Max von Oppenheim, was reported by the French administrator Gentil to be illiterate. Bivar believes that this claim can now be refuted by the discovery of Rabāḥ’s autograph on an Arabic manuscript, *Kitāb al-Shifā’ fī Ta’rīf al-Muṣṭafā* by Abū al-Faḍl ‘Iyyād ibn Mūsā (A.D. 1083–1149, 476–544 A.H.). The manuscript once belonged to Shehu Hashimi, ruler of Bornu.

980

Dujarric, Gaston. La vie du Sultan Rabah; les français au Tchad. Paris, J. André, 1902. 146 p.

DT551.D87

981

Hallam, W. K. R. The itinerary of Rabih Fadl Allah, 1879–1893. *BIFAN*, t. 30, janv. 1968: 165–181. DT1.I5123, v. 30

A report on the peregrinations of Rabāḥ ibn Faḍl Allāh, the slave trader who built an empire between Lake Chad and Jabal Marra in the Sudan. Hallam has methodically reconstructed the itinerary from the time of Sulaymān Wād Zubayr’s arrest in July 1879 to Rabāḥ’s defeat and death at Kousseri (later called Fort Foureau) by the combined forces of the Lamy, Gentil, and Loalland missions.

982

——— Rabeh: The tyrant of Bornu. *Nigeria magazine*, no. 86, Sept. 1965: 164–175. illus.

DT515.N47, 1965

983

Paré, Isaac. Un artiste camerounais peu connu: Ibrahim Njoya. *Abbia*, no 6, août 1964: 173–185. illus. AP9.A24, 1964

Ibrahim Njoya (1896–1962) was a Muslim painter, sculptor, and decorator who expressed the

artistic traditions of his Bamun ancestors. Paré presents the artist’s life and works, with reproductions of a selection of his paintings inspired by oral traditions.

984

Verbeken, Auguste. Msiri, roi du Garenganze; l’homme rouge du Katanga. Bruxelles, L. Cuy-pers, 1956. 262 p. DT665.K3V38

Cities

985

Bakari [Yaya], *Modibbo*. Histoire des sultans de Maroua. *Abbia*, no 3, sept. 1963: 77–92.

AP9.A24, 1963

A translation and annotation by J. C. Zeltner of a chronicle of the sultans of Maroua, covering the period 1740–1943. The text relates the arrival of the Fulbe and their conquest of the original Giziga in the Maroua Plain and closes with the election of Muḥammad al-Ṭāhir as sultan on May 23, 1943. A genealogy and a tentative chronology are included.

986

Bassoro, Mal Hammadou. Un manuscrit peul sur l’histoire de Garoua. *Abbia*, no 8, 1965: 45–75.

AP9.A24, 1965

Transliteration and translation by Eldridge Mammadou of an oral tradition of the Fulbe of Garoua in northern Cameroon. Written down in 1964, it tells the genealogy of the laamibe and the major events since 1801, when the first laamido reached the Benue River.

987

Lebeuf, Annie M.-D. Boum Massénia, capitale de l’ancien royaume du Baguirmi. *JOSAF*, t. 37, fasc. 2, 1967: 215–244. DT1.S65, v. 37

Boum Massénia, the capital of the Bagirmi kingdom, was established during the 15th or 16th century. It was abandoned and burned in 1898 by Sultan Gaorang when Rabāḥ threatened the city. Lebeuf, who has been working in Chad for a number of years, describes the old and the new city according to both archeological research and the description of the area by Heinrich Barth. She also

reports the traditional origins of the capital and closes with an interpretative essay reflecting the Barma cosmology and its conception of space as evidenced in the ruins of Boum Massénia.

988

Lebeuf, Jean-Pierre, and Maxime Rodinson. *Les mosquées de Fort-Lamy (A.O.F.)*. BIFAN, t. 14, juil. 1952: 970-974. Q89.I5, v. 14

Text and translation of an Arabic language list of "places of worship" in Fort-Lamy. According to this list, compiled by a Kanuri learned man named al-Hajj Umar, there are 38 "mosques" in Fort-Lamy.

989

Thier, Franz M. de. *Singhitini, la Stanleyville musulmane*. Bruxelles, Centre pour l'étude des problèmes du monde musulman contemporain [1963] 107 p. illus., map. (Correspondance d'Orient, no 6) HC498.C6, no. 6

Historical narrative of the city of Kisangani, formerly Stanleyville, then Singhitini. The city, built about 1877 by Arab traders, soon became a major Arab center for trade. The author traces the symbiotic relationship which developed between the Belgians and the Arabs, best illustrated by Stanley and Tippu Tip, and ended with the defeat of the Arabs' troops in 1894. The second part of the study is about the Muslim community in what became Stanleyville: its religious life, its legal system, and the political implications of Islam which the Belgian authorities were determined to curtail.

History

990

Abbo [Mo]Hamadou, Jean-Pierre Lebeuf, and Maxime Rodinson. *Coutumes du Mandara*. BIFAN, t. 11, juil./oct. 1949: 471-490. Q89.I5, v. 11

Arabic text with French translation, describing the titles and functions of the high officials of the court of Mandara, located in northern Cameroon. A list of Arabic terms given special meanings and words foreign to the Arabic language is appended.

991

Abbo, Mohammadou, and Eldridge Mohammadou. *Un nouveau manuscrit arabe sur l'histoire du Mandara*. *Revue camerounaise d'histoire*; Cameroon historical review, no 1, oct. 1971: 130-169. charts. DLC

Text, translation, and commentary on an Arabic manuscript on the Mandara kingdom in northern Cameroon. This document is the sixth published manuscript on the history of the state and was lent to Mohammadou by Sultan Ḥamīdū 'Umar. Included are two dynastic chronologies and a comparative list of nine dynastic tables drawn from available documents.

992

Abel, Armand. *Les musulmans noirs du Maniema*. Avec des contributions du chef Salumu (Rumonge) [et al.] Bruxelles, Publications du Centre pour l'étude des problèmes du monde musulman contemporain [1960] 160 p. illus. (Correspondance d'Orient, no 2) HC498.C6 no. 2

993

—Traduction de documents arabes concernant le Bahr-el-Ghazal (1893-1894); note présentée par M. Georges Smets. *In Académie royale des sciences coloniales. Bulletin des séances*, t. 25, no 5, 1954: 1385-1409. JV2802.A3, v. 25

Texts and translations of 11 letters written by various political leaders of the Bahr-el-Ghazal region during the period 1893-94. Includes commentaries by Abel.

994

Abemba, Bulaimu. *Pouvoir politique traditionnel et Islam au Congo oriental*. *In Centre d'étude et de documentation africaines. Cahiers*, sér. 4, 2, 1971: 1-43. DT1.C45, 1971

Analysis of the influence of Islam on the traditional political life and social structure of the eastern part of present-day Zaïre from the 1840's to the 1950's.

995

Abubakar, E. *The establishment of Fulbe authority in the Upper Benue basin, 1809-47*. *Savanna*, v. 1, June 1972: 67-80. DLC

Investigates how the Fulbe in the region south of the Chad basin waged a jihad against their non-Fulbe overlords and founded the emirate of Fombina, also known as Adamawa, with its capital at Yola.

996

Alexandre, Pierre. *Le facteur islamique dans l'histoire d'un état du Moyen-Congo [Togo]* A&A, no 65, 1964: 26-30. DT1.A85, 1964

The kingdom of Kotokoli is located in Central Togo near Sokode. Alexandre divides the Islamization of this group into six phases covering preco-

lonial as well as colonial periods. He concludes with a question regarding the role of Islam as a factor of national cohesion after the introduction, in 1945, of Western political structures.

997

Arbaumont, J. d'. Organisation politique au Tibesti; une convention entre Arna et Tonagra. BIFAN, t. 18, janv./avril 1956: 148-155.

DT1.I5123, v. 18

Translation of a convention between the Arna and Tonagra groups in the Tibesti providing information on customary law and the political structure of the area.

998

Braukämper, Ulrich. Der Einfluss des Islam auf die Geschichte und Kulturentwicklung Adamauas. Abriss e. afrikan. Kulturwandels. Mit 4 Ktn. Wiesbaden, F. Steiner, 1970. 223 p. map. (Studien zur Kulturkunde, Bd. 26) BP64.N5A63

"Veröffentlichungen des Frobenius-Instituts an der Johann Wolfgang Goethe-Universität zu Frankfurt/Main."

Originally presented as the author's thesis, Cologne.

Summary in English.

999

Ceulemans, P. La question arabe et le Congo, 1883-1892. [Bruxelles, 1959] 296 p. maps. (Académie royale des sciences coloniales. Classe des sciences morales et politiques. Mémoires in 8°. Nouv. sér., t. 22, fasc. 1) DT641.A27, n.s., v. 22

A detailed study of the Arab role in the Congo (1883-92) by a Belgian missionary of the De Scheut Order. Concentrating his analysis on the humanitarian, political, and economic aspects, he outlines the first contacts with the Arabs at Stanley Falls, the role of Tippu Tip in the Emin Pasha Relief Expedition, the Congress of Berlin, the attempt and failure of collaborating with Arab leaders on the political and economic levels, and the conflict leading to the collapse of the Arab presence in the Congo. Includes an extensive bibliography.

1000

Comhaire, Jean. Notes sur les musulmans de Léopoldville. Zaïre, v. 2, mars 1948: 303-304.

DT641.Z3, v. 2

Brief note on the approximately 100 Muslims of Leopoldville in 1948, who consisted mainly of "Senegalese" and "Hausa." Included is a list of occupations.

1001

Cookey, S. J. S. Tippu Tib and the decline of the Congo Arabs. Tarikh, v. 1, Nov. 1965: 58-69.

DLC

1002

Duisberg, Adolf von. Zur geschichte der Sultanate Bornu und Wándala (Mandara). Anthropos, v. 22, janv./avr. 1927: 187-196. GN1.A7, v. 22

1003

East, Rupert M. Stories of old Adamawa: a collection of historical texts in the Adamawa dialect of Fulani, with a translation and notes. Farnborough (Hants.), Gregg, 1967. 143 p. plate, map.

PL8184.A2E3

Parallel Fulfulde and English text.

Facsimile reprint of first edition, Lagos, London, West African Publicity Ltd., for the Translation Bureau, Zaria, 1934.

1004

Hagenbucher, Frank. Notes sur les Bilala du Fitri. France. O.R.S.T.O.M. Cahiers. Sér. sciences humaines, v. 5, no 4, 1968: 39-76. illus., map.

DT521.C3, v. 5

1005

Hinde, Sidney L. The fall of the Congo Arabs. New York, Negro Universities Press [1969] 308 p. map (1 fold.), ports. DT655.H5 1969

Reprint of the 1897 ed.

1006

Hirschberg, W. Die stammtafel der Bamum-könige. Archiv für völkerkunde, Bd. 17/18, 1962/1963: 48-58. fig., plate. GR1.A59, v. 17/18

1007

Horowitz, Michael M. Ba Karim: an account of Rabeh's wars. African historical studies, v. 3, no. 2, 1970: 391-402. DT1.A226, v. 3

1008

Huard, Paul, and P. Bacquie. Un établissement islamique dans le désert tchadien: Ouogayi. BIFAN, t. 26, janv./avril 1964: 1-20.

DT1.I5123, v. 26

1009

Hugot, Pierre. Entre l'Afrique blanche et l'Afrique noire: le Tchad. Le mois en afrique; revue française d'études politiques africaines, no 1, janv. 1966: 43-53. DT1.R4, 1966

- 1010
———Le Tchad. Paris, Nouvelles Editions latines [1965] 155 p. illus., map, port. (Survol du monde) DT546.H8
- 1011
Jeffreys, M. D. W. Some notes on the Fulani of Bamenda in West Cameroon. *Abbia*, no 14/15, juil./déc. 1966: 127-134. AP9.A24, 1966
- 1012
Kelinguen, Y. Renaissance d'un sultanat dans l'Afrique centrale française: Le Ouaddai. *A&A*, no 13, 1. trimestre, 1951: 36-40. DT1.A85, 1951
- 1013
Kirk-Greene, Anthony H. M. Adamawa past and present: an historical approach to the development of a northern Cameroons province. London, Reprinted for the International African Institute by Dawsons, 1969. 230 p. fold. plate, geneal. table, maps. DT515.A3K5 1969
- 1014
Labouret, Henri. Les sultans peuls de l'Adamawa. Togo-Cameroun, avril/juil. 1935: 88-109. HC557.T6T6, 1935
- 1015
Lacroix, Pierre-Francis. Matériaux pour servir à l'histoire des Peul de l'Adamawa. (A suivre). In Institut français d'Afrique noire. *Centre du Cameroun*. Etudes camerounaises, t. 5, sept./déc. 1952: 3-61. DT561.I5, v. 5
History of the Adamawa Fulbe from their legendary origins to the period of the French administration. Lacroix investigates political developments in the Adamawa and the Fulbe contacts with the European powers until just before World War II. The article apparently was never completed.
- 1016
Lebeuf, Jean-Paul, and Maxime Rodinson. Généalogie royales des villes Kotoko (Goulfeil, Kousseri, Makari). In Institut français d'Afrique noire. *Centre du Cameroun*. Etudes camerounaises, t. 1, sept./déc. 1948: 31-46. DT561.I5, v. 1
Text, translation, and analysis of three dynastic lists from cities in northern Cameroon on the origins of the Kotoko.
- 1017
Lecoste, Baudoin. La religion des arabisés. *Bulletin de jurisprudence des tribunaux indigènes du Ruanda-Urundi*, v. 18, juil./août 1950: 310-317. DLC-LL
- 1018
Le Rouvreur, Albert. Sahéliens et sahariens du Tchad. Paris, Berger-Levrault, 1962. 467 p. illus. (L'Homme d'outre-mer, nouv. sér., no 5) DT546.442.L4
On cover: Sahariens et sahéliens.
- 1019
Macleod, Olive. Chiefs and cities of Central Africa, across Lake Chad by way of British, French, and German territories. Edinburgh and London, W. Blackwood and Sons, 1912. 322 p. front., illus., plates, 3 maps (1 fold. in pocket), ports., facsim. DT356.M16
- 1020
Malcolm, L. W. G. Islam in the Cameroons, West Africa. *African Society. Journal*, v. 21, Oct. 1921: 35-46. map. DT1.R62, v. 21
Investigation of the factors related to the spread of Islam in the Cameroons.
- 1021
Martin, Henri. Le pays Bamum et le sultan Njoya. In Institut français d'Afrique noire. *Centre du Cameroun*. Etudes camerounaises, t. 4, sept./déc. 1951: 5-40. DT561.I5, v. 4
General introduction to the history of the Bamum of Cameroun with emphasis on the reign of Sultan Njoya (1888-1923) and his achievements.
- 1022
Migeod, Frederick, W. H. Arab origins at Garun Gabbas. *Man*, v. 23, June 1923: 92-93. GN1.M25, v. 23
Investigation of the claim by peoples located west of Lake Chad to an Arabian, and chiefly Yemenite, origin.
- 1023
Mohammadou, Eldridge. L'Histoire de Tibati, chefferie Foulbé du Cameroun. Yaoundé [Cameroon], Editions Abbia, 1965. 72 p. illus., maps, ports. DT570.M6
A history of Tibati, a Fulbe chieftaincy of the Adamawa region in the Cameroon, based essentially on oral traditions patiently put together by a senior researcher of the Centre fédéral linguistique et culturel of Yaounde. Mohammadou, a Fulbe himself, has drawn on the traditions held by the elders of the region and reconstructed from a mosaic of sources the history of one region.
- 1024
———L'histoire des Lamidats Foulbé de Tchamba et Tibati. *Abbia*, no 6, août 1964: 15-158. AP9.A24, 1964

Exhaustive study of the Fulbe "lamidats" of Tchamba and Tibati in northern Cameroon. Mohammadou, who has studied the northern region in depth through archival materials as well as recorded oral traditions, presents an inside view of these emirates from the end of the 18th century to the present. Included are three major texts in Fulfulde—chronologies of the Tchamba and Tibati laamibe and their genealogies.

1025

Mveng, Engelbert. *Histoire du Cameroun*. Paris, Présence africaine [1963] 533 p. illus., maps.

DT572.M9

Includes a section on the Muslim north.

1026

Njeuma, Martin Z. Adamawa and Mahdism: The career of Hayatu ibn Saï'd in Adamawa, 1878–1898. *JAH*, v. 12, no. 1, 1971: 61–77.

DT1.J65, v. 12

Njeuma, head of the history department at the University of Yaounde, wrote his doctoral dissertation on "The Rise and Fall of Fulani Rule in Adamawa, 1809–1901." In this article he proposes to "examine the efforts of Hayatu ibn Saï'd, great grandson of Uthman dan Fodio, to transform latent feelings of expectations of the Mahdi in the Sokoto empire into a positive movement linked to the Sudanese Mahdiyya in the late nineteenth century."

1027

Njoya, *Sultan of the Bamun*. *Histoire et coutumes des Bamum*, rédigées sous la direction du Sultan Njoya. Traduction du pasteur Henri Martin. [Dakar] 1952. 271 p. 5 facsim. (*Mémoires de l'Institut français d'Afrique noire*, Centre du Cameroun. Série: Populations, no 5) DT570.N574

1028

Njoya, Idrissou Mborou. Le sultanat du pays Bamoun, et son origine. *Société d'études camerounaises*. Bulletin, v. 1, déc. 1935: 63–64.

DT561.S6, 1935

The present ruler, one of the sons of Sultan Njoya, writing on the origins of the dynasty and its early political structure.

1029

Palmer, Sir Herbert H. A Bornu Mahram and the pre-Tunjur rulers of Wadai. *SNR*, v. 5, Dec. 1922: 197–199.

DT118.S85, v. 5

"A mahram in Bornu was a charter of privilege and exemption from taxation and other obligations

to the *mês* (kings) of Kanem and Bornu." Palmer presents the contents of a Mahram from the 12th century and puts it in historical context.

1030

Paré, Isaac. Les allemands à Fouban. *Abbia*, no 12/13, mars/juin 1966: 211–231. AP9.A24, 1966

1031

Pety de Thozée, Charles T. *L'Islamisme au Congo*. Bruxelles, 1910. IUC

1032

Poux-Cransac, Germaine. Tage Rabebe, chanson de Rabah, recueillie et commentée par l'auteur. *JOSAF*, t. 7, fasc. 2, 1937: 173–188.

DT1.S65, v. 7

Text, translation, and music of a poem praising Rabāḥ and relating his struggle against Gentil and Lamy.

1033

Prins, P. L'Islam et les musulmans étrangers dans les sultanats de Haut Oubangui. In *L'Afrique française*; bulletin du Comité de l'Afrique française et du Comité du Maroc. *Renseignements coloniaux et documents*, 1907: 136–142, 162–173.

DLC-Micro 03878

1034

Rodinson, Maxime. Généalogie royale de Logone-Birni (Cameroun). In *Institut français d'Afrique noire*. *Centre du Cameroun*. *Etudes camerounaises*, t. 3, mars/juin 1950: 75–82. DT561.I5, v. 3

Text, translation, and commentaries on a manuscript list of the sultans of Logone-Birni in northern Cameroon. The manuscript was provided by sultan Ma'rūf III, and the script shows Maghrebi influences. A well-known Arabist, Rodinson confesses that the translation is only tentative as "la syntaxe en est d'une incorrection extrême." Annexed is a genealogical chart. See also 1050.

1035

Roome, W. J. W. Islam on the Congo. *MW*, v. 6, July 1916: 282–290. DS36.M7, v. 6

Short essay on Islam in the Congo and the problems encountered by Christian missionaries.

1036

Ṣaqr, 'Atūyah. al-Islām fī al-Kūnghū. [Islam in the Congo] Cairo. al-Jāmi' al-Azhar. *Majallat al-Azhar*, m. 32, Nov. 1960: 596–600. BP1.C3, v. 32

Citing a lecture delivered in Cairo by Stanley on January 20, 1890, in which he admits prior Arab knowledge of the Congo region, Ṣaqr describes the

introduction of Islam in the area and how Islam played a major role in the wars of resistance against European encroachments. He notes three Muslim leaders: Zubayr Pasha in the Upper Nile region (1856-75), Rabāḥ ibn Faḍl Allāh in the Chad basin (1877-1900), and "Hajj 'Umar Tall, who organized an army of Muslims from Gabon . . . in the Congo region, and fought the Animists and spread the call of Islam until his death in 1865." He also mentions Tippu Tip who helped a number of explorers, including Livingstone and Stanley. The Muslims of the Congo, according to Ṣaqr, are concentrated around "Kazunghu" [Kasongo?], speak Swahili, and "are in dire need of guidance towards the true religion." Ṣaqr urges the government to provide religious education to Congolese students who would then be sent back to proselytize among their own people rather than send foreign Muslim missionaries.

1037

Tarverdova, Eraterina Astvatsaturovna. Role of Senussites on monitoring caravan trade of peoples of Chad Basin with the countries of North Africa in the second half of the 19th century. Paper presented to the International Congress of Africanists, second session, Dec. 11-20, 1967. Dakar, Senegal. 10 p. DLC

1038

Thomas, Frederick C., Jr. The Juhaina Arabs of Chad. *The Middle East journal*, v. 13, spring 1959: 143-155. DS1.M5, v. 13

1039

Tubiana, Marie-José. Un document inédit sur les sultans de Wadday. CEA, v. 2, 2. cahier, 1960: 49-112. maps. DT1.C3, v. 2

Investigation of two versions of a history of the Wadāy ruling dynasty during the last 300 years. The texts are critically studied with ample annotations. From these a "probable succession list of Waddāy" is drawn up and compared with those of the author of the manuscript and of Muhammad ibn 'Umar al-Tūnīsī (who visited Waday 1810-11), Heinrich Barth, Gustav Nachtigal, Charles-André Julien, and Henri Carbou. Included are a genealogy of the sultans, maps, an annotated bibliography, and an index of names.

1040

Urvoy, Yves F. M. A. Essai de bibliographie des populations du Soudan central (Niger français, Nord de la Nigeria anglaise). BCAOF, v. 19, avril/sept. 1936: 243-333. DT521.C6, v. 19

Extensive bibliography on Central Sudan, essentially Niger, northern Cameroon, and parts of Chad. The work is arranged by periods and ethnic and linguistic groups. The periods include antiquity, the Middle Ages, the modern period (1500-1800), the 19th century, European occupation (1885-1900), and the contemporary period (from 1936). These divisions are subdivided into regional sections: Songhay-Djerma, Bariba, Hausa, Fulbe, Bornu, Tuareg, and Tubu. The major languages covered are Hausa, Fulfulde, Kanuri, and Songhay.

1041

——— *Histoire des populations du Soudan central (Colonie du Niger)*. Paris, Larose, 1936. 350 p. maps, plates. (Publications du Comité d'études historiques et scientifiques de l'Afrique occidentale française, sér. A, no 5) DT547.U7

A study of the Central Sudan, a region encompassing Bilma, Maiduguri, Zaria, Yelwa, and Gao, and including the Aïr complex, from the 15th century to the French occupation. The historical narrative, by a French administrator who traveled extensively in the area, is based on oral traditions, local Arabic manuscripts, and general writings by Arab travelers and geographers, as well as Heinrich Barth's *Travels*.

1042

Vischer, Sir Hanns. Across the Sahara from Tripoli to Bornu. London, E. Arnold, 1910. 308 p. front., illus., plates, fold. map. DT333.V6

1043

Vivien, A. Essai de concordance de cinq tables généalogiques du Baguirmi (Tchad). JOSAFA, t. 37, fasc. 1, 1967: 25-33. DT1.S65, v. 37

Preliminary comparison of five chronological lists on the history of Bagirmi in present-day Chad. The lists are by Escayrace de Lauture (1855), based on a tradition reported by a relative of the Sultan of Bagirmi, and by Barth, Nachtigal, Lanier, and Devallée. Appended are six genealogies.

1044

Vossart, J. Histoire du Sultanat du Mandara. In *Institut français d'Afrique noire. Centre du Cameroun. Etudes camerounaises*, t. 4, 1953: 19-52. DT561.I5, v. 5

A thorough investigation of the history of the Mandara sultanate of northern Cameroon. The study is divided into three major sections: description of the area, its early history, and the dynasties before and after Islam.

1045

Westermann, Diedrich. Die verbreitung des Islams, in Togo und Kamerun, bearbeitet von Diedrich Westermann; mit beiträgen von Eugen Mittwoch. Berlin, D. Reimer (E. Vohsen) 1914. 90 p.

BP65.T6W4

"Sonderabdruck aus 'Die Welt des Islams.'"

1046

Young, Crawford. L'Islam au Congo. Etudes congolaise, v. 10, sept./oct. 1967: 14-31.

DT658.E8, v. 10

Islam penetrated the Congo via the east in the 19th century. Young reports that the Islamic community centered initially around the Lualaba valley. Isolated from the rest of the country and discriminated against by the colonial authorities, the Muslims lived a secluded life, developing a particular form of Shi'ite Islam. He suggests that they did not participate in the nationalist movement.

1047

———Materials for the study of Islam in the Congo. Cahiers économiques et sociaux, v. 4, déc. 1966: 461-464.

JQ3601.A2C3, v. 4

1048

Zeltner, J.-C. Histoire des sultans de Maroua, par le Modibbo Bakari. Traduit de l'arabe et annoté par J.-C. Zeltner. Abbia, no 3, sept. 1963: 77-92.

AP9.A24, 1963

Translation of and commentary on a history of the Fulbe dynasties that ruled Maroua, in northern Cameroon, starting with the arrival of the Fulbe nomads, who settled among the Giziga populations and ending with the reign of Muḥammad al-Ṭāhir, who ascended the throne in 1943. Modibbo Bakari Yaya, a scholar from Maroua, was still active and a fount of knowledge for researchers in 1971.

1049

———L'installation des Arabes au sud du lac Tchad. Abbia, no 16, mars 1967: 129-153.

AP9.A24, 1967

Excerpts on the settlement of Arabs south of Lake Chad from the author's forthcoming book, *Histoire des Arabes sur les rives du lac Tchad*. Zeltner divides the settlers into two major groups. One group, the Ghawalme, "came by way of the steppes and the desert using camels; the other group, consisting of the Salamat, Hemmadiyet, and Bari Sayd," followed a more southerly route and were essentially pastoral, having exchanged the camel for cattle. In addition to written sources, the author

has relied upon oral traditions which he collected between 1949 and 1964.

1050

———Notes relatives à l'histoire du Nord-Cameroun. In Institut français d'Afrique noire. Centre du Cameroun. Etudes camerounaises, t. 4, 1953.

DT561.I5, v. 4

Report on two documents on the history of Cameroon, "le premier, A, a été recueilli à Logone-Birni, de la bouche des anciens que le Sultan MAROUF s'est aimablement prêté à réunir en 1949. Il est précédé d'un manuscrit A donnant la liste des sultans de Logone. Ce manuscrit arabe à l'origine, a été mis en français par le Sultan MAROUF. L'original arabe n'a pu être retrouvé. Le second B, est un manuscrit arabe dû à l'obligeance du Lamido de Maroua, MUHAMMAD AT TAHER. Le texte en a été établi en 1944, lorsqu'à son accession au Lamidat, MUHAMMAD AT TAHER voulut rédiger les traditions fulbé dont un incendie venait de faire disparaître les témoignages écrits." Includes a number of genealogies. See also 1034.

Languages & Linguistics

1051

Delafosse, Maurice. Naissance et évolution d'un système d'écriture de création contemporaine. Revue d'ethnographie et des traditions populaires, v. 3, 1. trimestre, 1922: 11-36. illus. GN1.R53, v. 3

One of the first studies on the writing system developed by Sultan Njoya, ruler of the Bamun of western Cameroon.

1052

Dugast, I. La langue secrète du Sultan Njoya. In Institut français d'Afrique noire. Centre du Cameroun. Etudes camerounaises, t. 3, sept./déc. 1950: 231-260.

DT561.I5, v. 3

Analysis of the secret palace language developed by the eclectic Sultan Njoya (1888-1923).

1053

Hosten, Ph. Origine du nom "Maniema." Académie des sciences d'outre-mer. Bulletin des séances, v. 11, no 6, 1965: 1387-1392. illus.

JV2802.A3, v. 11

1054

Jeffreys, M. D. W. L'Origine du nom "Fulani". Société d'études camerounaises. Bulletin, v. 5, nov. 1944: 5-24.

DT561.S6, v. 5

Elaborate essay on the origins of the term "Fulani."

1055

Lacroix, Pierre-Francis. Remarques sur les emprunts lexicaux étrangers dans le peul de l'Adamawa. In International Congress of Anthropological and Ethnological Sciences, 7th, Moscow, 1964. VII [i.e. Sed'moi] Mezhdunarodnyi kongress antropologicheskikh i etnograficheskikh nauk, Moskva [3-10 Avg. 1964 [Trudi] v. 9, 1970. Moskva, Nauk [1968-71] p. 146-151.

GN3.I39 1964r

1056

Lebeuf, Jean-Pierre. Dessin et écriture chez les Fali. Abbia, no 16, mars 1967: 25-40. AP9.A24, 1967

Literature

1057

Amadu, *Malum*. Amadu's bundle: Fulani tales of love and djinns. Collected by Gulla Kell and translated into English by Ronald Moody. London, Heinemann Educational, 1972. 88 p. (African writers series, 118) (An H.E.B. paperback)

PZ4.A4813 Am

Collection of stories, fairy tales, riddles, and songs dictated by Malum Amadu, a Fulbe from Yola.

1058

Clair, Andrée. Eau ficelée et ficelle de fumée; contes recueillis au Tchad et au Cameroun par l'auteur. Dessins de Ragataya. Paris, Editions La Farandole [1957] 22 p.

4PZ840

1059

Lacroix, Pierre-Francis, *ed. and tr.* Poésie peule de l'Adamawa. [Paris] Julliard [1965] 2 v. (645 p.) (Classiques africains 3-4)

PL8184.A2L3

Poems in Fulfulde with French translations on facing pages.

1060

Mayssal, Henriette. Aspects de la poésie Guider. Abbia, no 17/18, juin/sept., 1967: 69-91.

AP9.A24, 1967

Transliteration and translation of two Guider (northern Cameroon) poems illustrating the themes of love and war.

1061

Mohamadou, Eldridge. Contes et poèmes foubé de la Bénoué, Nord-Cameroun, présentés par Eldridge Mohamadou et Henriette Mayssal. Yaoundé, Editions Abbia, 1965. 84 p. illus. PL8184.A2M6
French and Fulfulde.

1062

———Contes Foubé de la Bénoué. Abbia, no 9/10, juil./août 1965: 11-46.

AP9.A24, 1965

Six translated and annotated tales in Fulfulde.

1063

———Introduction à la littérature peule du Nord-Cameroun. Abbia, no 3, sept. 1963: 66-72.

AP9.A24, 1963

The author makes the distinction between the Mallum'en (from *Mu'allim* in Arabic) or Koranic teachers and the modibbo (from *Mu'abbib* in Arabic) or court scribe and learned man, and he divides poetry and prose into its various component parts. Included is a hymn to Usuman dan Fodyo in Fulfulde with English and French translations.

1064

Patterson, John R. Kanuri songs. With a translation and introductory note by J. R. Patterson . . . and a preface by His Honour H. R. Palmer . . . [Lagos] Printed by the Government Printer, 1926] 31 p.

PL8361.Z77 1926

GB8.N4

1065

Seid, Joseph Brahim. Un enfant du Tchad, récit. Paris, Sagerep, l'Afrique actuelle, 1967. 112 p.

PQ3989.2.S4E5

1066

———Au Tchad sous les étoiles. [Paris] Présence africaine [1962] 101 p.

GR360.C45S4

Collections of legends and chronicles from the lake region, including a short tradition on the Wadai sultanate and another on its ruler, Sultan Sabun.

1067

Tubiana, Marie-José, *ed.* Contes Zaghawa; trente-sept contes et deux légendes recueillis au Tchad. Paris, Les Quatre Jeudis [1962, c1961] 206 p. illus.

GR360.Z27T8

Politics

1068

Anciaux, L. Le problème musulman dans l'Afrique belge. [Bruxelles, G. van Camenhout, 1949] 81 p. (Institut royal colonial belge. Section des sciences morales et politiques. Mémoires. t. 18, fasc. 2) NN

1069

Boyle, C. Vicars. Historical notes on the Yola Fulani. *African Society. Journal*, v. 10, Oct. 1910: 73–92. DT1.R62, v. 10

Yola, located near the northeastern Nigerian border, was the capital of the Adamawa outpost of the Sokoto empire. Boyle, who was Assistant Resident in Northern Nigeria, reports on the origins and political development of the Yola Fulbe.

1070

Forget, D. A. L'Islam et le christianisme dans l'Afrique centrale. Paris, Librairie Fischbacher, 1900. 103 p. fold. map. DLC-Micro 13803 BP

1071

Hafkins, Nancy J. Sheikhs, slaves and sovereignty: Politics in 19th century Northern Mozambique. Paper presented at the 14th annual meeting of the African Studies Association, Denver, Colo., 1971. DLC-Micro 03782

Collation of the original: 21 p.

1072

Kirk-Greene, Anthony H. M. The British consulate at Lake Chad: A forgotten treaty with the Sheikh of Bornu. *African affairs*, v. 58, Oct. 1959: 334–339. DT1.R62, v. 58

1073

Le Cornec, Jacques. Histoire politique du Tchad, de 1900 à 1962. Préf. de Léo Hamon. Paris, Librairie générale de droit et de jurisprudence, 1963. 374 p. illus., maps. (Bibliothèque constitutionnelle et de science politique, t. 4) DT546.48.L4

Society & Culture

1074

Abel, Armand. Ein fund aus der Kongolesischen Ostprovinz: eine zeitgenössische Ernennungsurkunde für einen quadritischen khalifa. *Internationales Afrika forum*, Jahr 3, 7/8, 1967: 387–392. DLC

1075

Dubié, Paul. Christianisme, Islam, et Animisme chez les Bamoun (Cameroun). *BIFAN*, t. 19, juil./oct. 1957: 337–381. DT1.I5123, v. 19

In the Bamoun region, located in the southwestern part of the United Republic of Cameroon, the Animist substratum was subjected to Fulbe and Hausa Islam, while the colonial period ushered in the Christian faith. Dubié traces the history of both

religious penetrations and the balance they have achieved to the detriment of a fading Animism. Appended is a translation from Bamoun of *Nouot Nkweté* [Pursue and Reach], a 21-precept doctrine of Sultan Ibrahima Njoya (1888–1923).

1076

Hugot, P. Tchad et Soudan. *A&A*, no 37, 1. trimestre, 1957: 3–10. DT1.A85, 1957

1077

Ismā'il Hāmid. La civilisation arabe en Afrique Centrale. *RMM*, t. 14, janv.? 1911: 1–35. DS36.R4, v. 14

1078

Jest, C. Décoration desalebasses foubées. *NA*, no 72, oct. 1956: 113–116. DT1.I513, 1956

1079

Noye, D. Les coutumes du mariage chez les Foulbé du Nord-Cameroun. *Camelang*, v. 3, 1971: 59–70. DLC

EASTERN REGION

Archival Material

1080

Abū Salīm, Muḥammad Ibrāhīm. al-Murshid ilā wathā'iq al-Mahdī. [Guide to the Mahdi's archives] [Khartoum] Dār al-Wathā'iq al-Markazīyah, 1969. 575 p. DT108.3.A64

"ṣudira al-murshid fī awwal marrah ma'a risālah qaddamtuha li-jāmi'at al-Kharṭūm li-nayl al-dukturah . . . wa qad ra'aytu an udkhila fihi ta'dīlāt. [The guide was published initially as part of a dissertation I presented to the University of Khartoum as a requirement for the Ph.D. . . . I also saw fit to introduce certain modifications]"

Abū Salīm, director of the Sudan National Archives, was faced, when cataloging the Mahdist epistolary material, with the problem of classification. He tried to arrange it by subject, then by author, but finally decided to organize it according to the initial sentence. Each entry includes the recipient of the letter, its initial sentence, a note on content, and source. Some entries also include a short commentary.

1081

Allen, J. W. T. The Swahili and Arabic manuscripts and tapes in the library of the University

College Dar-es-Salaam; a catalogue. Leiden, Brill, 1970. 116 p. Z6605.S85A4

1082

Cerulli, Enrico. Iscrizioni e documenti arabi per la storia della Somalia. *Rivista degli studi orientali*, v. 11, 1926: 1-25. PJ6.R4, v. 11

1083

Dāghir, Yūsūf As'ad. al-'Uṣūl al-'Arabīyah lil-dirāsāt al-Sūdānīyah, Jam' wa i'dād wa tansīq Yūsūf As'ad Dāghir. [Beirut, Librairie orientale] 1968. 262 p.

Z3665.D34

Cover title: *Sudanese Bibliography, Arabic Sources (1875-1967)* by Joseph Assaad Dagher.

Includes a section on religion; p. 20-32.

1084

East African Swahili Committee. List of manuscripts in the East African Swahili Committee Collection, University College Library, Dar es Salaam, compiled and edited by Jan Knappert and H. Ball [of the] East African Swahili Committee. [Dar es Salaam] 1964. 25 p. (Dar es Salaam. University College. Library. Library bulletin and accessions list, no. 24). CST-H

1085

Faublée, Jacques. Les manuscrits arabico-malgaches du Sud-Est, leur importance historique. *Revue française d'histoire d'outre-mer*, v. 57, no 208, 1970: 268-287. N1801.R4, v. 57

From the earliest European records on, members of a *Zafīramīnia* lineage are shown writing in an Arabic script and treasuring their ancestral manuscripts. Notwithstanding such a respect towards these old books, copies, by native hands, are known to be kept in several Western libraries. Also, tradition concerning them is getting somewhat blurred.

The study of Arabico-Malagasy manuscripts can be of some profit for students of the history of Madagascar: their hand-made paper was circulating from the Xth century A.C. onwards; the mode of writing used shows that the ancestors of the *Temuru* copyists did not come by way of East Africa or the Comoro Islands. The oldest manuscripts were not written by Arabs but by Malagasy who had learnt the Arabic script. They put Islamic or Arabic features on the traditions brought by Indo-Javanese immigrants. While a few Malagasy month names are Indo-Javanese, the Antemuru astrologers maintain a lunar and astral calendar.

A few of these manuscript records do have some historical significance, as far as a certain period is

concerned; they throw light upon these family ties which made up the social structure, before the war between noble clans and commoners brought an end to the traditional society.—(Abstract supplied)

1086

Ferrand, Gabriel. Un chapitre d'astrologie arabico-malgache, d'après le manuscrit 8 du fonds arabico-malgache de la Bibliothèque Nationale de Paris. *Journal asiatique*, 10. série, v. 5, sept./oct. 1905: 193-273. PJ4.J5, 10th ser., v. 5

1087

———Un texte arabico-malgache du seizième siècle, transcrit, traduit et annoté d'après les manuscrits 7 et 8 du Fonds Malgache de la Bibliothèque Nationale. Paris. Bibliothèque nationale. Notices et extraits des manuscrits de la Bibliothèque nationale et autres bibliothèques, v. 38, 1906: 449-576. Z6620.F8P2, v. 38

1088

Grandidier, Alfred. Collection des ouvrages anciens concernant Madagascar, publiée sous la direction de MM. A. Grandidier ... Charles Roux, Cl. Delhorbe, H. Froidevaux et G. Grandidier. Paris, Comité de Madagascar, 1903-20. 9 v. illus., ports., maps (part fold.), plans. DT469.M22G7

Subtitle varies.

1089

Holt, Peter M. The archives of the Mahdia. *SNR*, v. 36, June 1955: 71-80. DT118.S85, v. 36

The archives of the Mahdist movement fell into British hands after the battle of Omdurman in 1898. These archives "which are now in the possession of the Ministry of the Interior form a collection of thousands of documents, written almost entirely in Arabic, illustrating every aspect of the political and administrative history of the Sudan between 1885-1898."

1090

———Mahdist archives and related documents. In *British Records Association. Archives*, v. 5, Sept. 1962: 193-200. CD1.B7, v. 5

1090a

———The source materials of the Sudanese Mahdia. *Middle Eastern affairs*, no. 1, 1958: 107-118. (Saint Anthony's papers, no. 4) DS42.4.M5 1958

1091

Mirghani Ḥamzah, Maymūnah. *Bīblyūghrāfiyā al-Mahdīyah bi-al-'Arabīyah*. [Bibliography of the

Mahdist movement in Arabic] Khartoum. University. Sudan Research Unit. Bulletin of Sudanese studies, v. 1, July 1968: 121-130. DLC

Included are 100 books, periodical articles and manuscripts related to this period of Sudan's history. The compiler is a research assistant in the Sudan Research Unit.

1092

Molet, Louis. Les manuscrits arabico-malgaches. *Revue de Madagascar*, no. 30, 1. trimestre, 1957: 53-61. DT469.M21R43, 1957

1093

Mondain, G. Note historique sur les manuscrits arabico-malgaches. In *Académie malgache. Bulletin*, v. 30, nouv. sér., 1951-52: 162-170.

DT469.M21A35, n.s., v. 30

1094

Mu'nis, Husayn. Wathā'iq 'an Mahdī al-Sūdān. [Documents on the Sudanese Mahdi] In Cairo. Jāmi'at 'Ayn Shams. Kulliyat al-Ādāb. Hawliyyāt Kulliyat al-Ādāb, m. 2, May 1953: 139-197.

AS693.C36, v. 2 Orien Arab

Translation of a manuscript in the collection of the American Oriental Society at Yale (Landberg 543) containing 19 letters of the Mahdi to his followers. The translator suggests that these letters "are of great importance in elucidating the personality of the Mahdi and the nature of his relationship with his entourage."

1095

Qāsim, Jamāl Zakarīyā. al-Maṣādir al-'Arabīyah li-Tārīkh Sharq Ifrīqiya. [Arabic sources for the study of East Africa] In Cairo. al-Jām'iyah al-Miṣrīyah lil-dirāsāt al-tārīkhīyah. al-Majallah al-tārīkhīyah al-Miṣrīyah, m. 14, 1968: 169-230.

DT77.J28, v. 14 Orien Arab

Detailed study of Arabic sources on East Africa, defined as the region from the gulf of Delgado to Cape Guardafu. Qāsim divides the material into general and local Arabic sources. The periods covered include the ancient, Islamic, Portuguese, and Omani eras. The final section encompasses the era of European colonization. Some less known sources are included, such as the Urjūzah Sufālīyah [Sofala Iambic poem], a 700-verse poem mentioning the arrival of the Portuguese in East Africa.

1096

Ramaḍān, Muḥammad Rif'at. Maḥfūdhāt al-Khartūm. [The Khartoum Public Record Office.] In Cairo. Jāmi'at 'Ayn Shams. Kulliyat al-Ādāb. Majallat Kulliyat al-Ādāb, m. 8, 1963: 286-

313.

AS693.C36, v. 8 Orien Arab

After an introduction on the historical development of the Khartoum Public Record Office, the author—who teaches in Khartoum—describes the organization of the agency, analyzes its collections, and suggests possible topics of research.

1097

Rehfish, F. A note on the contemporary source materials on the Sudanese Mahdia. SNR, v. 44, 1963: 143. DT118.S85, v. 44

Comment on Holt's article on Mahdist primary sources (see 1090a).

1098

Sudan Government Archives. A calendar of the correspondence of the Khalifa Abdallahi and Mahmud Ahmad, A.H. 1315/1897-8 A.D. Edited by P. M. Holt. Khartoum, Printed for the Sudan Govt. Ministry of the Interior, by the Publications Bureau, 1950. 141 p. DT108.5.A43

"The originals of the letters are in the archives of the Sudan Government at Khartoum."

Biography

1099

'Abbas Bey. The Diary of 'Abbas Bey. SNR, v. 32, Dec. 1951: 179-196. DT118.S85, v. 32

Diary of 'Abbās Bey, secretary of 'Alā' al-Dīn Pasha, the Governor-General of the Sudan who was killed with Hicks Pasha's army in Kordofan in 1883. The diary begins on September 10, 1883, and ends on November 1, 1883, four days after the army was annihilated by Mahdist forces.

1100

Abdallah, Hemed. Utenzi wa Seyyidna Huseni bin Ali. The history of Prince Hussein son of Ali. Dar es Salaam, East African Literature Bureau, 1965. 131 p. (Johari za Kiswahili no. 6) DLC

Swahili text in Arabic script, with English translation, of the history of Husayn ibn 'Alī.

1101

'Āmir, al-Tijānī. al-Sulālāt al-'Arabīyah al-Sūdānīyah fī al-Nīl al-Abyaḍ. [Families of Arab Sudanese stock in the White Nile region] [Khartoum] Dāar al-Fikr [1970] 150 p. col. map. DT132.A67 Orien Arab

1102

Badrī, Bābakr. Tārīkh Ḥayātī. [My Life's history] [Khartoum 1959-61] 3 v.

LA2389.B3A3 Orien Arab

Memoirs of a distinguished Sudanese educator (1864-1954) intimately involved in the history of modern Sudan. See also the English version of the memoirs (LA2389.B3A313).

1103

al-Bakrī, Tawfīq Aḥmad. Muḥammad Aḥmad al-Mahdī. [Cairo] Lajnat tarjamat dā'irat al-Ma'ārif al-Islāmīyah [1944] 128 p. (A'lām al-Islām, 7)

DT108.05.M8B3 Orien Arab

Biography of the Sudanese Mahdi (1848-1885).

1104

Barclay, Harold B. Muslim "Prophets" in the modern Sudan. MW, v. 54, Oct. 1964: 250-255.

DS36.M7, v. 54

Biographies of two self-proclaimed prophets who maintained that they were good Orthodox Muslims.

1105

Bell, G. W. Suleiman Hariga. SNR, v. 20, pt. 2 1937: 296-299.

DT118.S85, v. 20

Short note on Alexander Inger, an Austrian officer who served in the armies of the Mahdi. Inger was "governor" of an Ethiopian province during the period of Mahdist hegemony in Ethiopia. See also 1137.

1106

Bennett, Norman R., ed. Leadership in Eastern Africa; six political biographies. [Boston, Mass.] Boston University Press, 1968. 260 p. geneal. table, maps, ports. (Boston University. African research studies, no. 9)

DT365.A1B4

Biographies of Menelik II, Muḥammad A'bd Allāh Ḥasan, Shaykh Mabruk bin Rashid bin Salim el Mazrui, Mweni Kheri, Gungunhana, and Lobengula.

1107

Bermann, Richard A. The Mahdi of Allah; the story of the dervish, Mohammad Ahmed; with an introduction by the Rt. Hon. Winston S. Churchill. New York, Macmillan, 1932. 317 p. front., maps, plates, ports.

DT108.3.B43 1932

"Translated from the German by Robin John."—p. [iv]

A paternalistic biography of the Mahdi as seen through European eyes. Bermann says, "I resolve to tell this tale once more, with every detail, without inventing anything. And, if I can, I want to be fair to the Mahdi."

1108

Bredin, G. F. R. The life of Yuzbashi 'Abdullah Adlan. SNR, v. 42, 1961: 37-52.

DT118.S85, v. 42

Bredin, who was Deputy Governor at El Obeid in 1933, met on an inspection tour a much decorated Yūzbāshī [captain] named 'Adlān who intrigued him. Here he presents the man's biography. 'Adlān was the son of a Fung leader. He enrolled in the Khedive's army and was among Gordon's troops at the siege of Khartoum. Drafted into the Mahdist troops, he deserted to join in the "reconquest" of the Sudan.

1109

Crummey, Donald. Shaikh Zākaryas: an Ethiopian prophet. Journal of Ethiopian studies, v. 10, Jan. 1972: 55-66.

DT371.J67, v. 10

Shaykh Zakariyyā (1845-1912) was born of Amhara Muslim parents. After a solid koranic education, he had a "series of visions which first nearly drove him mad, and then led him to be the most powerful agent of voluntary Muslim conversion in recent Ethiopian history. Until 1895 he preached Muslim reform and often clashed with Muslim religious leaders. After 1895 his teaching was increasingly influenced by Christian ideas culminating in his baptism in 1910." Crummey investigates the man and his ideas and closes with a host of still unanswered questions requiring further research.

1110

Dekmejian, R. H., and M. J. Wiszomirski. Charismatic leadership in Islam: the Mahdi of the Sudan. Comparative studies in society and history, v. 14, Mar. 1972: 193-214. illus.

H1.C73, v. 14

1111

Dunbar, A. R. Kabarega, king of the Bunyoro-Kitara. Baessler-Archiv, Bd. 15, Jun. 1967: 153-168.

GN1.B3, v. 15

1112

Ekemode, G. O. Kimweri the great: Kilindi king of Vuga. Tarikh, v. 2, no. 2, 1968: 41-51.

DLC

1113

Fouquer, Roger. Mirambo, un chef de guerre dans l'Est Africain vers 1830-1884. Paris, Nouvelles éditions latines, 1967. 191 p. maps, plates.

DT445.F6

1114

Gavin, R. J. Sayyid Sa'id. Tarikh, v. 1, Nov. 1965: 16-29.

DLC

1115

Ghulam Mustafa, M. Muḥammad Aḥmad Maḥdī Sūdānī; najāt dihandah-i Sūdān, bai tīgh laṛne vālā mujāhid jis ne Angrezon ko Sūdān se nikāldiyā. [Muhammad Ahmad, Mahdi of Sudan; the liberation of the Sudan by the fighter and mujahid who threw the British out of the Sudan] Peshawar, Yūnīvarsitī Buk Ejansī [1965?] 72 p. (Bi-silsilah-yi tavārikhī Kutab, 2) DT108.M8G5 In Urdu.

Text partially vocalized.

1116

Hamid ibn Muhammad, called *Tipoo Tib*. Maisha ya Hamed bin Muhammad el Murjebi, yaani Tippu Tip, kwa maneno yake mwenyewe. [The life of Hamed bin Muhammed el-Murjebi, also known as Tippu Tip, as told in his own words] Kimefasiriwa na W. H. Whiteley. [Translated by W. H. Whiteley] Nairobi, East African Literature Bureau [1966] 141 p. maps. (Johari za Kiswahili 8) DT361.H33

"First published as a supplement to the East African Swahili Committee *Journals* no. 28/2, July 1958, and no. 29/1, January 1959."

"The text . . . is that originally collected by Brode and published by him in the *Mitteilungen des Seminars für Orientalische Sprache* 1902-3."

1117

Hess, R. L. The "Mad Mullah" and northern Somalia. JAH, v. 5, no. 3, 1964: 415-433.

DT1.J65, v. 5

1118

Hill, Richard L. A biographical dictionary of the Sudan. 2d ed. London, Cass, 1967. 409 p.

DT108.05.A2H5 1967

Previous edition published as *A Biographical Dictionary of the Anglo-Egyptian Sudan* (Oxford, Clarendon Press, 1951).

1119

———Rulers of Sudan, 1820-1885. SNR, v. 32, June 1951: 85-95. DT118.S85, v. 32

List of governors-general and provincial governors of the Sudan during the Egyptian regime.

1120

Hillelson, Sigmar. Tabaqāt Wad Dayf Allah; studies in the lives of the scholars and saints. SNR, v. 6, Dec. 1923: 191-230. DT118.S85, v. 6

The biographical dictionary or collection of biographies has, since early times, been one of the recognized literary forms of Islam. The *Ṭabaqāt* by Muhammad al Nūr Ibn Dayf Allāh, of Halfāyat al-Mulūk near Khartoum, contains notices on about

260 men, roughly arranged in alphabetical order. The period covered extends from 1500 to 1800, from the founding of the Fung Kingdom to the author's own time. The men cited are theologians, lawyers, mystics, and saints (ṣālīḥ or wālī).

1121

Holt, Peter M. Holy families and Islam in the Sudan. In *his* Studies in the history of the Near East. London, Cass, 1973. p. 121-134.

DT108.1.H6 1973

1122

———The sons of Jabir and their kin: a clan of Sudanese religious notables. BSOAS, v. 30, pt. 1, 1967: 142-157. PJ3.L6, v. 30

1123

Jackson, Henry C. Osman Digna . . . with an introduction by General Sir Reginald Wingate, bt. . . . London, Methuen [1926] 232 p. front. (port.), fold. map. DT108.15.J3

1124

Jardine, Douglas J. The Mad Mullah of Somaliland. With a foreword by the Right Honourable the Viscount Milner. New York, Negro Universities Press [1969] 336 p. illus., maps.

DT406.J3 1969

Reprint of the 1923 ed.

1125

Kindy, Hyder. Life and politics in Mombasa. Nairobi, East African Pub. House, 1972. 236 p.

DLC

Autobiography of a local political leader in Mombasa, Kenya. Offers glimpses of Muslim life there.

1126

Martin, Bradford G. Notes on some members of the learned classes of Zanzibar and East Africa in the nineteenth century. African historical studies, v. 4, no. 3, 1971: 525-545. DT1.A226, v. 4

By probing into the lives of seven prominent members of the ulema class, Martin has focused effectively on a major sector of the intellectual dominant minority of East Africa.

1127

Mutahaba, G. R. Portrait of a nationalist: the life of Ali Migeyo, as told to G. R. Mutahaba. [Nairobi] East African Pub. House [c1969] 27 p. map. (Historical Association of Tanzania. Paper no. 6)

DT446.M5M8

1128

Nūr al-Dīn, 'Abd al-Maḥmūd. *Azāhīr al-riyāḍ fī manāqib qutb al-zamān wa-shams al-irfān wa-tāj al-'arīfīn wa-'umdat al-muqarrabīn al-ustādh al-Shaykh Aḥmad al-Ṭayyib ibn al-Bashīr raḍiya Allāh 'anhu*. [The flowers of the gardens on the virtues of the pole of his time, the sun of knowledge, the crown of those knowledgeable, the chief of those close [to God], Professor Shaykh Aḥmad al-Ṭayyib ibn Bashīr may God be pleased with him] [al-ṭab'ah 3.] Cairo, Marba'at al-Qāhirah [1973] 284 p. DLC

A biography of a Sudanese Sufi.

1129

Reid, J. A. R. The death of Gordon; an eye-witness account. SNR, v. 20, pt. 2, 1937: 172-173.

DT118.S85, v. 20

Short description of the last moments of Gordon in Khartoum by Ibrāhīm Ṣābir, an eye-witness.

1130

———The Mahdī's Emirs. SNR, v. 20, pt 2, 1937: 308-312. DT118.S85, v. 20

The administration of the Mahdist state in the Sudan relied heavily on the emirs who were both commanders of the army as well as governors and executive officers. The emirs were grouped under three Khalīfah, each with his own army and special flag. Reid describes the various emirs and their fates.

1131

———Reminiscences of the Sudan Mahdī, Sheikh Mohammed Ahmed by his personal servant Mohammed el-Mekki Ghuleib, who is still living in the Sudan. *In* Royal African society. Journal, v. 35, Jan. 1936: 71-75. DT1.R62, v. 35

1132

———Some notes on the Khalifa Abdullahi from contemporary Sudanese sources. SNR, v. 21, pt 2, 1938: 207-211. DT118.S85, v. 21

Biographical notes on the successor of the Mahdī and the administrative organization of the state devised by the Khalīfah.

1133

Roberts, Andrew. The history of Abdullah ibn Suliman. *Africa social research*, v. 4, Dec. 1967: 241-270. DLC

Comment on a probable Swahili text relating the life of a trader who was the leader of the Swahili community in the Kingdom of Tabwa at the end of the 19th century. It shows the social dynamics of

contacts between foreigners and the Tabwa, Bemba, and Lunda of Kazemba.

1134

Robinson, Arthur E. Nimr, the last king of Shendi. SNR, v. 8, 1925: 105-118. DT118.S85, v. 8

History of the Nimrab dynasty of the Ja'li of Shendi, founded in the 16th century and surviving until the arrival of Kitchener after the Mahdist movement. The sources used by Robinson are oral traditions and some written documents.

1135

Rondot, Pierre. Quelques remarques sur le personnage et le rôle historique de Mohammed Abdillé Hassan. *Pount*, no 8, 1969: 7-14. DLC

1136

Salmon, R. The story of Sheikh Abdullahi Ahmed ben Gelaha, a Sudanese Vicar of Bray. SNR, v. 21, 1938: 79-103. DT118.S85, v. 21

Autobiography of a former 'ālim (scholar) who participated in the Mahdist movement, as told to an official of the Sudan government. Shaykh 'Abdullahi was present at the major battles of the period.

1137

Sanderson, G. N. "Emir Suleyman Ibn Inger Abdullah." An episode in the Anglo-French conflict on the Upper Nile, 1896-1898. SNR, v. 34, June 1954: 22-74. DT118.S85, v. 34

Alexander Inger is one of those obscure characters suddenly thrown into the limelight of the political scene, who then disappears as suddenly, to the puzzlement of historians trying to piece together the history of the period. Sanderson sifts all the information available on the Austrian former "general" of the Sudanese Mahdi, showing his utopian efforts to bring about a rapprochement between the Mahdi and the Sublime Porte and his involvement with the French during the Marchand episode. *See also* 1105.

1138

Sayyid, Muḥammad al-Mu'taṣim. *Mahdī al-Ṣūmāl, baṭal al-thawrah ḥud al-isti'mār*. [The Somali Mahdi, hero of the revolt against imperialism] [Cairo, al-Dār al-qawmīyah lil-ṭibā'ah wa-al-nashr, 1963?] 71 p. (Madhāhib wa-shakhsīyat, 63) DT416.S37

1139

Shaked, Haim. A manuscript biography of the Sudanese Mahdi. BSOAS, v. 32, pt. 3, 1969: 527-

540.

PJ3.L6, v. 32

Ismā'īl ibn 'Abd al-Qādir (ca. 1820's-1897) was a chronicler of the Mahdist movement. After a biographical introduction showing the vicissitudes of the man's personal life, Shaked presents a critical analysis of 'Abd al-Qādir's work, *Kitāb Sa'ādat al-mustahdī bi-sīrat al-Imām al-Mahdī* [The Book of the Bliss of Him Who Seeks Guidance by the Life of the Imam the Mahdi] See also 1320, 1391.

1140

Theobald, Alan B. The Khalifa Abdallahi. SNR, v. 31, Dec. 1950: 254-273. DT118.S85, v. 31

The Khalifah Abdullahi succeeded the Mahdi in June 1885 and ruled the Sudan until his death in 1898. Theobald presents the history of the Mahdist movement from June 1885 to the beginning of the "reconquest" in March 1896.

Christian Missions

1141

Allen, Roland. Islam and Christianity in the Sudan. The International review of missions, v. 9, Oct. 1920: 531-543 BV2351.I6, v. 9

Alarmist description of the expansion of Islam and the apparent failure of Christianity to win animist Africans to Christ. Allen cites Blyden's work on Islam in which he shows the advance of the faith (see 586).

1142

Anderson, William B. The role of religion in the Sudan's search for unity. In Workshop in Religious Research, University College, Nairobi, 1967-1968. African initiatives in religion. Edited by David B. Barrett. Nairobi, East African Pub. House, 1971. p. 73-87. BL2464.W67

Analysis of the religious aspect of the Southern Sudan question. A missionary there from 1952 until he was expelled in 1959, Anderson provides the background of the problem, explains the policy of Arabization and Islamization under Ali Baldo which led to the expulsion of the missionaries in 1964, points out the dilemma of the Church within the context of the Anyanya movement, and suggests a more militant position: "Perhaps Southern Sudanese Church leaders could render far better service by saying openly 'We are all Anyanya.'"

1143

André, Marie. La véridique histoire des martyrs de l'Ouganda. [Paris] Spes [1965] 188 p. map. BR1608.U45A7

Story of the Uganda martyrs and the religious conflicts during the last quarter of the 19th century as seen through Catholic missionary eyes.

1144

Anglars, H. P. Wana wa Ibrahimu. [The children of Abraham] Tabora [Tanzania] T. M. P. Book Dept. [1971] 200 p. illus. BP172.A53

Sympathetic presentation of the similarities between Islam and Christianity.

1145

Bernander, Gustav A. The rising tide; Christianity challenged in East Africa. Translated by H. Daniel Friberg. Rock Island, Ill., Augustana Press [1957] 70 p. BV3530.B452

Study of East African Islam published by the Institute of Missionary Research, Uppsala, Sweden. The author sees Islam as both a danger and a challenge to missionary efforts.

1146

Bruen, S. Tristram. The Arab and the African; experiences in eastern equatorial Africa during a residence of three years. London, Seely, 1891. 338 p. illus., plates. DT365.P97

During his three years of missionary work in the region, Bruen came in contact with a number of Muslim traders. His approach to Islam and its adherents reflects the attitudes of the period.

1147

Cederquist, K. Islam and Christianity in Abyssinia. MW, v. 2, Apr. 1912: 152-159. DS36.M7, v. 2

After a historical account of the conflict between the two faiths, Cederquist concludes, "If the Abyssinian Church is not awakened, and if liberty is not given to the Word of God, the doom of Abyssinia is sealed and the whole country will fall to Islam."

1148

Courtois, V. The progress of Islam in Central Africa. Notes on Islam, v. 10, Mar. 15, 1957: 2-12. BP1.N6, v. 10

Progress report on the advance of Islam in Central Africa by the Jesuit editor of the periodical. He urges that missionary work and competition be kept apolitical and includes with the article a page of statistics from the 1954 *Annuaire du Monde Musulman* on the Muslim population of Africa.

1149

Holway, James D. C.M.S. contact with Islam in East Africa before 1914. Journal of religion in Africa/Religion en Afrique, v. 4, fasc. 3, 1972: 200-212.

BL2400.J68, v. 4

After surveying the missionary activities of the Anglican Church Missionary Society since 1844, when Johann Ludwig Krapf arrived in Mombasa, and its relationship with Islam, Holway concludes on a note of amazement as to the lack of coordination between the C.M.S. in East Africa and in both India and Egypt and its failure to seek the help of the Christian communities in the Arab world.

1150

———Islam and Christianity in East Africa. In *Workshop in Religious Research*, University College, Nairobi, 1967-1968. African initiatives in religion. Edited by David B. Barrett. [Nairobi] East African Pub. House [1971] p. 262-273.

BL2464.W67

Results of an investigation into the degree of interconversion between the Muslim and Christian communities in East Africa.

1151

Ja'far, 'Alī al-Sayyid. *Hawla mu'amarāt al-mubash-shirīn bi-janūb al-Sūdān*. [On the plots of missionaries in the Southern Sudan]. Cairo. al-Jāmi' al-Azhar. *Majallat al-Azhar*, m. 29, Apr. 1958: 936-939.

BP1.C3, v. 29 *Orien Arab*

Brief note on the problem of the missionaries in the Southern Sudan as seen from an Azhari point of view. Ja'far, who visited the region and observed missionary activities, suggests the creation of Muslim institutions of learning to counter the influence of the missions he equates with colonial power.

1152

Kesby, John D. Warangi: Muslim traditionalists, Catholic progressives. In *Kampala, Uganda*. Makerere University College. *East African Institute of Social Research*. Conference papers, pt. C, no. 359, 1966: 1-8.

HN792.K3, 1966

1153

Kumm, H. K. W. The Sudan United Mission in Islam. MW, v. 8, Oct. 1918: 294-298.

DS36.M7, v. 8

Short essay in which the mission is seen as a dam against Muslim infiltration into Africa south of the Sahara.

1154

Massaja, Cardinal Guglielmo. Note sur l'Abyssinie. *Nouvelles annales des voyages*, v. 134, 1852: 109-111.

G161.A6, v. 134

Pessimistic report on the decline of Christianity and the great advance of Islam in Ethiopia.

1155

Soseleje, M. D. The Church's encounter with Islam in East Africa. *Ministry* (Moriya, Lesotho), v. 8, Oct. 1968: 177-184.

BR1.M46, v. 8

1156

Trimingham, J. Spencer. The Christian approach to Islam in the Sudan. London, New York, Oxford University Press, 1948. 73 p.

BV3625.S8T7

By analyzing missionary activities in the Sudan, the author hopes to stimulate what he terms "creative thought in missionary thinking," in an effort to encourage the development of a Christian community in the Sudan that will be truly indigenous.

1157

Trowbridge, Stephen. Beyond Khartum. MW, v. 7, Oct. 1917: 372-389.

DS36.M7, v. 7

Trowbridge saw Islam rapidly progressing in the southern Sudan. Analyzing the routes and extent of Muslim inroads, he concludes, "What then is able to block the advance of Islam? Nothing short of Christianization. And in order that that great experience may be accomplished the sooner, every branch and brotherhood of the Christian Church must put forth a united and undaunted effort."

1158

Uganda Museum, *Kampala, Uganda*. Islam and the early Christian missions in Uganda, 1844-1910. Compiled by Merrick Posnansky, Valerie Vowles [and] C. M. Sekintu, as a guide to the Islam and the Early Christian Missions in Uganda Exhibition held at the Uganda Museum in August, 1960. 2d ed. [Kampala] 1966. 15 leaves. (Uganda Museum, Kampala, Uganda. Occasional paper no. 9) DLC

Cities

1159

Berg, Fred J., and B. J. Walter. Mosques, population and urban development in Mombasa. *Hadith*, v. 1, 1968: 47-100. illus., maps.

DT434.E2A25, v. 1

No. 1 issued as the proceedings of the annual conference of the Historical Association of Kenya.

1160

Caulk, Richard A. Harrar town in the 19th century and its neighbours. Paper presented to the Interna-

tional Congress of Africanists, third session, Dec. 9–19, 1973. Addis Ababa. 19 p. DLC

1161

Chittick, H. Neville. Kilwa: a preliminary report. *Azania*, v. 1, 1966: 1–36. DT365.3.A94, v. 1

1162

———Kilwa and the Arab settlement of the East African coast. *JAH*, v. 4, no. 2, 1963: 170–190.

DT1.J65, v. 4

1163

———Kisimani Mafia; excavation at an Islamic settlement on the East African coast. [Dar es Salaam, Printed by the Govt. Printer, 1961] 33 p. illus. (Tanganyika. Ministry of Education. Antiquities Division. Occasional papers, no. 1) IEN

1164

———The Mosque at Mbuamaji and the Nabahani. *Azania*, v. 4, 1969: 159–160. DT365.3.A94, v. 4

Mbuamaji is a village situated on the coast some 15 kilometers southeast of Dar es Salaam.

1165

———A new look at the history of Pate. *JAH*, v. 10, no. 3, 1969: 375–391. illus., map.

DT1.J65, v. 10

Based on a critical examination of the Pate Chronicle in the light of new archeological and external historical evidence, this article presents a case for the revision of the early history of the town. It maintains that Pate was the latest of the settlements to rise to importance in the region, being of little importance before the 16th century—(Abstract supplied, modified)

1166

———Notes on Kilwa. *TNR*, no. 53, Oct. 1959: 179–203. DT436.T3, 1959

1167

Craster, John E. E. Pemba, the spice island of Zanzibar. London, T. Fisher Unwin [1913] 358 p. front. (port. group) fold. maps, plates.

DT469.P4C7

Report on the survey of Pemba at the request of the Zanzibar government. Includes a number of references to Islam on the island.

1168

Dafalla, Hassan. Notes on the history of Wadi Halfa Town. *SNR*, v. 46, 1965: 8–26. illus.

DT118.S85, v. 46

Wadi Halfa, a frontier town between Egypt and the Sudan, was built in the second half of the 19th century. Dafallah describes the city's vicissitudes during the Mahdist period.

1169

Engeström, Tor. Notes sur les modes de construction au Soudan. [La traduction en français en a été affectuée avec le concours de Marguerite Borch] Stockholm, 1957. 41 p. illus., map. (Statens etnografiska museum. Smärre meddelanden, nr. 26)

GN4.S7, no. 26

1170

Gray, Sir John Milner. Dar es Salaam under the sultans of Zanzibar. *TNR*, no. 33, July 1952: 1–21.

DT436.T3, no. 33

1171

Harries, Lyndon. Swahili traditions of Mombasa. *Afrika und Übersee*, Bd. 43, Jul. 1959: 81–105.

PL8000.Z4, v. 43

1172

Heepe, M., tr. and ed. Suaheli-chronik von Pate. In Berlin. Universität. Seminar für orientalische sprachen. Mitteilungen, Bd. 31, 3, 1928: 145–192.

PJ25.B5, v. 31

1173

Hichens, William. Khabar al-Lamu—A chronicle of Lamu by Shaibu Faraji bin Hamed al-Bakariy al-Lamuy. *Bantu studies*, v. 12, Mar. 1938: 1–33.

DT764.B2B3, v. 12

Lamu was a trade center and point of contact between the inhabitants of the East African coast and the Arabs for many centuries.

1174

Ibn Salīm, Prof. Jazīrat Lāmū (Markaz al-thaqāfah al-Islāmīyah fī Sharq Ifrīqīyah). [The Island of Lamu (Center of Islamic culture in East Africa)] Cairo. al-Jāmi' al-Azhar. Majallat al-Azhar, m. 32, June 1960: 87–89. BP1.C3, v. 32 *Orien Arab*

Focusing on the religious life of the island, Ibn Salīm describes its activities and sanctuaries. Among the prominent families of the city are "the Ommayads who were sent by the Caliph 'Abd al-Malik ibn Marwān, and it is said that his own son, Hamzah, propagated Islam [in the region]." The descendants of these families are the religious leaders of the town, where they are the custodians of the mosque and officiate at the public prayers and sacrifices related to the rain ceremonies. One

of them, Ḥabīb Ṣāliḥ, established a religious school in 1885 which at his death came under the direction of his son Ḥabīb Aḥmad Badawī.

1175

Kirkman, James S. Kinuni—an Arab manor on the coast of Kenya. *In* Royal Asiatic Society. Journal, 1957, pt. 2: 145-150. AS122.L72, 1957

1176

——Mnarari of Kilifi: the mosques and tombs. *Ars orientalis*, v. 3, 1959: 95-111. N7260.A7, v. 3

1177

——Takwa—the mosque of the Pillar. *Ars orientalis*, v. 2, 1957: 175-182. N7260.A7, v. 2

1178

Lienhardt, Peter. The Mosque College of Lamu and its social background. TNR, no. 53, 1959: 228-242. MBU

1179

Martin, Chryssee M. P., and Bradley B. Martin. Quest for the past; an historical guide to Lamu. Nairobi, Woolworths, 1970. 40 p. illus., maps. DT434.E29L27

1180

Martin, Esmond B. The history of Malindi: a geographical analysis of an East African coastal town from the Portuguese period to the present. Nairobi, East African Literature Bureau [1973] 301 p. illus. DLC

1181

——Malindi, past and present. Nairobi, National Museum of Kenya, 1970. 28 p. maps. DT434.E29M34

1182

Paul, H. G. Balfour. Islam at Uri. SNR, v. 35, June 1954: 139-140. DT118.S85, v. 35

Brief description of a mosque at Uri, northwest of Kutum in the Sudan.

1183

Rehfishch, F. A sketch of the early history of Omdurman. SNR, v. 45, 1964: 35-47. illus. DT118.S85, v. 45

History of the city of Omdurman from its beginnings to the end of the Mahdist era in 1898, covering the prehistoric, Christian, Fung, Egyptian, and Mahdist periods.

1184

Schneider, Karl-Günther. Dar es Salaam. Stadtenwicklung unter dem Einfluss der Araber und Inder. Mit 8 Karten, 6 Abbildungen, 20 Bildern, 11 Tabellen und English summary. Wiesbaden, Steiner, 1965. 87 p. (Beiträge zur Länderkunde Afrikas, Heft 2) DT449.D3S3

1185

Strong, S. Arthur. The history of Kilwa. Edited from an Arabic manuscript. *In* Royal Asiatic Society. Journal, Apr. 1895: 385-430. AS122.L72, 1895

1186

Werner, A., tr. A Swahili history of Pate. *In* African Society. Journal, v. 14, Jan. 1915: 148-161; v. 14, Apr. 1915: 278-297; v. 14, July 1915: 392-413. DT1.R62, v. 14

This history of the island was given in manuscript to Werner by A. C. Hollis, then secretary for native affairs in the East African Protectorate. It was said "to have been copied out in 1903 by order of the then Wali of Lamu, Abed bin Hamad, from a MS. written by Muhammad bin Fumo Omar en-Nabhani, commonly called Bwana Kitini." Includes lists of the sultans of Pate and the imams and Sayyids of Oman.

1186a

el-Zein, Abdul Hamid M. The sacred meadows: a structural analysis of religious symbolism in an east African town. [Evanston, Ill.] Northwestern University Press, 1974. xxiii, 365 p. illus. BP64.K462L358

Education

1187

al-Amīn, 'Abd Allāh 'Abd al-Raḥmān. Kitāb al-'Arabīyah fī al-Sūdān. [Book on the Arabic language in the Sudan] [al-ṭab'ah 2.] Beirut, Dār al-kitāb al-Lubnānī [1967] 2 v. in 1. port. PJ8302.A4 Orien Arab

1188

al-'Ammārī, 'Alī. al-Ta'lim al-dīnī fī al-Sūdān. Cairo. al-Jāmi' al-Azhar. Majallat al-Azhar, m. 30, March 1959: 727-731; v. 30, Apr. 1959: 894-899. BP1.C3, m. 30

Two-part essay on the Islamization of the Sudan and its religious educational system. The author shows the Sudanese to be a very religious people centered around Islam and its multitudinous mani-

festations. He also notes the efforts of the colonial powers to undermine both Islam and the Arabic language and describes the Koranic schools, jurisprudence centers, and exalted position of the religious learned men in the society.

1189

al-Biyālī, Aḥmad Muḥammad Ismā'īl. *al-Ta'līm fī al-Khalwah*. [Education in the Koranic School] Khartoum [al-Maṭba'ah al-Ḥukūmīyah] 1974. 14 p. DLC

At head of title: *al-Amānah al-'āmmah lil-shu'ūn al-dīnīyah wa-al-'awqāf*. *Maṣlaḥat al-dirāsāt al-dīnīyah*.

1190

Carter, Felice. The education of African Muslims in Uganda. *Uganda journal*, v. 29, pt. 2, 1965: 193–199. DT434.U2U3, v. 29

Analysis of the Muslim educational system in Uganda where education was mainly in the hands of Protestant and Catholic missionaries. *See also* 2454.

1191

Conference on Muslim Education, *Dar es Salaam*, 1958. Proceedings of the Conference . . . on 20th–22nd November, 1958. [Nairobi, Printed by the Govt. Printer, 1959] 40 p. DLC

At head of title: East Africa High Commission.

1192

Fahmī, Muṣṭafā, and 'Abd al-Laṭīf Fu'ād Ibrāhīm. *Dirāsāt Ijtīmā'iyah nafsīyah tarbawīyah fī janūb al-Sūdān*. [Social, psychological, and educational studies in Southern Sudan] [Cairo] Dār Miṣr lil-Ṭibā'ah [195–?] 180 p. map, plates. HN831.S82F3

Study of the Shilluk and suggestions to improve their educational system.

1193

Gt. Brit. *Fact-Finding Mission to Study Muslim Education in East Africa*. Report by the fact-finding mission to study Muslim education in East Africa. Nairobi, Govt. Printer, 1958. 23 p. MBU

At head of title: East Africa High Commission.

Signed by: V. L. Griffiths and R. B. Serjeant.

1194

Harlow, Frederick J. Observations on the Mombasa Institute of Muslim Education (visited November 8, 9 and 10, 1950). [n.p., 1951] 8 p.

Source: Col. Off. Lib. Cat.

1195

Jahadmy, Ali Ahmed. A note on Arab schooling and the Arab role in East Africa. *African affairs*, v. 51, Apr. 1952: 150–152. DT1.R62, v. 51

1196

Kenya. Mombasa's Institute of Muslim Education. Nairobi, 1949.

Source: London. Univ. Inst. of Educ. Cat.

1197

Mombasa. Institute of Muslim Education. Prospectus. [Mombasa, 1952] 17, [5] p.

Source: Col. Off. Lib. Cat.

History

1198

'Abd al-Jalīl, al-Shāṭir al-Buṣaylī. *al-Salṭanah al-Fūnjīyah al-Islāmīyah fī Sūdān wādī al-Nīl*. [The Muslim Funj sultanate in the Nile Valley Sudan]. In Cairo. *al-Jam'iyah al-Miṣrīyah lil-dirāsāt al-tārīkhīyah*. *al-Majallah al-tārīkhīyah al-Miṣrīyah*, m. 18, 1971: 179–192. DT77.J28, v. 18 *Orien Arab*

"What is the origin of the Funj? What were the beginnings of the Sultanate? Was the dynasty really founded by escaping Ummayids?" Such are the questions asked by the author in his attempt to elucidate the origins of the sultanate and to devise a chronology of the reigning dynasty.

1199

—Sūdān wādī al-Nīl wa-al-Islām. [The Nile valley Sudan and Islam] In Cairo. *al-Jam'iyah al-Miṣrīyah lil-dirāsāt al-tārīkhīyah*. *al-Majallah al-tārīkhīyah al-Miṣrīyah*, 2, Oct. 1949: 39–53. DT77.J28, v. 2 *Orien Arab*

An investigation of the many views, opinions, and theories regarding the origins of the Fung Sultanate.

1200

Abdel-Rahim, Muddathir. The development of British policy in the southern Sudan, 1899–1947. [Khartoum, Published for] the School of Extra-Mural Studies, University of Khartoum [Khartoum University Press, 1968] 58 p. DT108.6.A63

Compilation of and commentaries on six documents providing background information on the problem of the Southern Sudan. These are: Civil Secretary's circular letter to Governors of Southern Provinces (Main features of Southern Policy Restated); Governor Bahr El Ghazal Province to District Commissioner, Raja (Administration of Districts);

Governor Bahr El Ghazal to District Commissioners, circular letter (Pay of Locally Recruited Staff); Governor Bahr El Ghazal to District Commissioners, circular letter (Rate of Pay of Locally Recruited Staff); Civil Secretary's Circular Letter to Governors of Southern Provinces and Directors of Departments (Revision of Southern Policy); Inaugural Address Delivered by Prime Minister Sayed Sir El Khatim El Khalifa at the Round Table Conference on the Southern Sudan (Nature and Development of Southern Problem—Africanism, Arabism, the October Revolution and the New Policy).

1201

Abel, Armand. Un drapeau magique musulman provenant de la campagne contre Rimaliza (note présentée par G. Smets). In Académie royale des sciences coloniales. Bulletin des séances. Nouv. ser., t. 3, no 3; 1957. Bruxelles, 1957. p. 578-587. JV2802.A3, n.s., v. 3

1202

Abū Salīm, Muḥammad Ibrāhīm. al-Ḥarakah al-fikrīyah fī al-Mahdiyyah. [The intellectual life in the Mahdist movement] Khartoum, Jāmi'at al-Kharṭūm, qism al-ta'lif wa-al-nashr [1970]. 209 p.

DT108.3.M84A63 Orien Arab

Based on part I of the author's doctoral dissertation (University of Khartoum, 1966), this study investigates the intellectual foundations of the Mahdist movement and the writings of the Mahdi. It also provides an analysis of the manuscripts pertaining to this period of Sudanese history.

1203

Abū Sinn, 'Alī 'Abd Allāh. Mudhakkirāt Abī Sinn 'an Mudīrīyat Dārfūr. [Memorandum of Abū Sinn on the Darfur Province] [Khartoum] Ṭubī'a bi-Dār al-Wathā'iq. [Printed at the National Archives] 1968. 208 p. DT135.D2A64 Orien Arab

First Sudanese governor of Darfur Province (1955-59), Abū Sinn presents a general introduction to Darfur and its multitudinous tribal groups.

1204

Adeleye, R. Aderemi. Rābiḥ b. Faḍlallāh and the diplomacy of European imperial invasion in the Central Sudan, 1893-1902. JHSN, v. 5, Dec. 1970: 399-418. DT515.A2H5, v. 5

Rabāḥ's misfortune as an empire builder was "that the imperial expansion which he led directly impinged on vital European imperialist interests, most notably the conflicting interests of the British and French." The clash of views on the very area he tried to secure for himself led to European

"arrangements" culminating in his defeat and death at Kousseri (April 21, 1900) and that of his son Faḍl Allāh at Gujba (August 23, 1901). Adeleye, who has concentrated his research on this period, untangles the politico-military web of this episode of colonial history.

1205

Afawarq Gabra 'Iyasus. Ṭobiya [Tobiya] leb walad tārik ka'Afawarq Gabra 'Iyasus ya Temehertenā šena tebab ministēr bašer'āta temehertenā mašāheft zegejet wānā diréksiyon 'Adis 'Ababā banegd mātamīyā bēt tātama. [Reprinted 1964, i.e. 1971-72, c 1919-27] 80 p. DLC

Text in Amharic.

Love story with a background of the slave trade and the war between Muslims and Christians.

1206

Aglen, E. F. Sheikan battlefield. SNR, v. 20, 1937: 138-145. illus., maps. DT118.S85, v. 20

An Egyptian army was sent under Hicks Pasha in 1883 to recapture El-Obeid from Mahdist troops. The whole army of about 10,000 men, except for two or three hundred who escaped, was ambushed and annihilated at Sheikhan (November 5, 1883). Piecing various sources together, Aglen reconstructs the event.

1207

Aḥmad, Yūsūf. al-Islām fī al-Ḥabashah, wathā'iq ṣaḥīḥah qayyimah 'an aḥwāl al-Muslimīn fī mam-lakat Athyūbyā, min shuruq shams al-Islām ilā hadhihi al-ayyām. [Islam in Ethiopia; true and valuable documents on the conditions of Muslims in the Kingdom of Ethiopia, from the dawn of the sun of Islam to the present] Cairo, Maṭba'at Ḥijāzī, 1935. 111 p. BP64.E8A7 Orien Arab

This critical study recounts the fate of Islam in Ethiopia since the migration of the Prophet's followers before the Islamic era. The author describes the plight of Muslims and calls upon emperor Haile Selassie to do them justice.

1208

Akinjola, G. A. The Mazrui of Mombasa. Tarikh, v. 2, no. 3, 1968: 26-40. DLC

1209

—Slavery and slave revolts in the Sultanate of Zanzibar in the nineteenth century. JHSN, v. 6, June 1972: 215-228. DT515.A2H5, v. 6

"This article is . . . an attempt to describe the institution of slavery in the sultanate and to assess the role of the servile class in the social, economic, and political life of that state."

1210

Ali, Abbas Ibrahim Muhammad. *The British, the slave trade and slavery in the Sudan, 1820–1881*. Khartoum, Khartoum University Press, 1972. 137 p. HT1162.A75

"Nineteenth century British writers associated the slave trade and slavery in the Sudan with Islam and the Muslims," concludes Professor Ali after describing the ambivalent position of such men as Charles G. Gordon and Samuel W. Baker. His well-documented book corrects many commonly accepted views regarding the Anti-Slavery Society.

1211

Alpers, Edward A. *The East African slave trade*. Nairobi, Published for the Historical Association of Tanzania by the East African Pub. House, 1967. 27 p. (Historical Association of Tanzania. Paper no. 3) HT1326.A64

Alpers, writing in 1967, refutes the older interpretations regarding the Arab role in the slave trade. He states, "It should be clear by now that the old stereotyped idea that most slaves were seized by marauding bands of Arab and Swahili traders is just another one of the myths which have grown up around the East African slave trade. But we must not make a mistake by underestimating the role which these individuals played in this business."

1212

———Towards a history of the expansion of Islam in East Africa: the matrilineal peoples of the southern interior. In *The Historical study of African religion*. Edited by T. O. Ranger and I. N. Kimambo. Berkeley, University of California Press, 1972. p. 172–201. BL2400.H153 1972

The Islamization of the southern interior area of East Africa (Southern Tanzania, Northern Mozambique, and Southern Malawi) is examined from the viewpoint of Islamic expansion rather than the nature of Islamic practice. Alpers looks at the pre-colonial and colonial stages of Muslim development then presents the external agents of proselytization, such as Arab traders and resident Muslim Waa-limu. He also examines the vehicles of expansion, such as ceremonies for the installation of chiefs and magical practices. One thread that runs through the whole process of Islamization is the "historical relationship between the long islamized Swahili coast and those parts of the interior with which it had become intimately involved through either long-distance international or regional trade."

1213

———Trade, state, and society among the Yao in the nineteenth century. *JAH*, v. 10, no. 3, 1969: 405–420. DT1J65, v. 10

Through their deep involvement in the long-distance trade of eastern central Africa, the Yao were increasingly exposed to the impact of Swahili traders and their culture. During the nineteenth century the increased volume of trade, and the ever growing importance of slaves in that trade, combined to produce a marked growth in the scale of Yao political units. This paper begins by outlining the growth of Yao trade before the nineteenth century. It then considers the nature of Yao political organization and the way in which the slave trade, in particular, facilitated the rise of large territorial chiefdoms. The last section deals with related social and cultural changes, including the growth of towns and the introduction of Islam.— (Abstract supplied)

1214

'Arab faqīh. Shihāb al-Dīn Aḥmad ibn 'Abd al-Qādir. *Futūḥ al-Ḥabashah* [The Conquest of Ethiopia] 1898. MH

See also 1226.

1215

Arkell, Anthony J. Fung origins. *SNR*, v. 15, pt. 2, 1932: 201–250. plates. DT118.S85, v. 15

Arkell, who studied the Sudan extensively, suggests that the Fung represent the northernmost expansion of the Shilluk wave that reached the Blue Nile at the time the Arabs were beginning to overrun the Kingdom of Aloa. He describes their Islamization and Arabization and their claim to be descendants of the Prophet, suggesting that their ancestors came from the Hejaz via Ethiopia. *See also* 1217, 1245, 1289, 1371.

1216

———The history of Darfur. pts. 1–4. *SNR*, v. 32, June/Dec. 1951: 37–70, 207–238; v. 33, June/Dec. 1952: 129–155, 244–275. DT118.S85, v. 32, 33

Thorough, comprehensive investigation of the Darfur region and its historical development from the 12th century to the 18th. The major periods discussed are the Daju, Tungur, Darfur as part of the Bornu Empire, and the Fur (Keira) Dynasty.

1217

———More about Fung origins. *SNR*, v. 27, 1946: 87–98. DT118.S85, v. 27

A reevaluation of the origins of the Fung as presented by the author in an article in 1932.

Arkell's subsequent research for a thesis on medieval Darfur provided him with added information for this latest presentation on the subject. He concludes "a Bornu origin for the Fung dynasty is not unreasonable as it seems to some people today."

1218

Atiya, Samuel. *Senin and 'Alī Dīnār*. SNR, v. 7, Dec. 1924: 63–70. DT118.S85, v. 7.

Sanīn Wād Ḥusayn of Kebkabiya in western Darfur was a strong supporter of the Mahdist movement. With the collapse of the Mahdist resistance, 'Alī Dīnār was recognized as a tributary sultan of Darfur by the Sudan Government. After many unsuccessful attempts, he defeated and killed Sanīn in 1907. Included is a letter from Sanīn to the Sudan Government affirming his allegiance to the government and complaining about 'Alī Dīnār.

1219

Aujas, L. Notes historiques et ethnographiques sur les Comores. *In* Académie malgache. Bulletin, v. 9, 1911: 125–141; v. 10, 1912: 183–200. MiU

1220

al-'Awwām, Aḥmad. Naṣīḥat Aḥmad al-'Awwām; wa-al-'ilāqah bayn al-'Urābiyah wa-al-Mahdiyyah. [The advice of Aḥmad al-'Awwām; and the relationship between the Urabi and Mahdist movements] Edited by Muḥammad Rushdī Ḥasan. [Khartoum] al-Dār al-Sūdāniyah [1971] 80 p.

DT108.2.A9 Orien Arab

al-'Awwām was an Egyptian nationalist deported by the British to Khartoum in 1882 after the suppression of the Urabi revolt in Egypt. His book about the Mahdist movement described both the Urabi and Mahdist movements as revolts against imperialism and Western influences. He called for Muslim unity and a return to the true caliphate.

1221

al-'Aydarūs ibn 'Alī. Hādhā kitāb bughyat al-āmāl fī tārikh al-Ṣūmāl. [This is the book: the aim of hopes on the history of Somalia] [Mogadishu, Maṭba'at al-idārah al-Itālīyah al-qā'imah. cover 1955] 1954. 291 p. illus., map, ports.

DT410.A9 Orien Arab

Cover title: Bughyat al-āmāl fī tārikh al-Ṣūmāl li-ba'd mulūkiḥā wa-sukkāniḥā wa-'umrāniḥā wa-al-dīn al-ladhī ya'taniqūnahu qabl al-Islām bi-thamāniyat qurūn ilā al-ān. [The aim of hopes on the history of Somalia; of some of its kings, inhabitants, cities, and the religion they hold to eight century before Islam to the present] Trattato di storia somala; notizie di alcuni re della Somalia,

delle sue popolazioni, della sua civiltà e della religione professata otto secoli prima dell'Islam ad oggi.

History of Somalia by the head of the Islamic community presented in a traditional format, beginning with the Prophet Muhammad and concluding with the Italian administration under U.N. auspices in 1950.

1222

al-Badrī, 'Abd al-Saṭṭār. Janūb al-Sūdān al-Wathānī bayn al-Islām wa-l-Masīḥīyah. [Pagan Southern Sudan between Islam and Christianity] *In* Cairo. al-Jāmi' al-Azhar. Majallat al-Azhar, m. 41, Apr. 1969: 128–132. BP1.C3, m. 41 Orien Arab

With its "southern policy" (1902–1948), Britain tried to uproot and prevent the diffusion of Arab-Islamic influence in the Southern Sudan. Christian missions were given a free hand and every support to convert the southern Animists, thus damming the flood of Islam from the heart of black Africa. The policy of Christianization failed, according to al-Badrī, because only six percent of three million southerners converted to Christianity. Discussing the causes for the success of Islam in Africa, he adds, "It is known that the disturbances which took place in Southern Sudan were apparently political while they are essentially religious," offering practical suggestions for the propagation of Islam. He advocates such methods as providing religious teachers to the refugee camps in neighboring African countries where southerners are located, spreading the teaching of Arabic in the south, linking the two regions of the Sudan by a transportation network, answering the various accusations against Islam in simple studies to be spread by print or audio-visual means. The author concludes that "it is possible to state that the future of civilization in the Southern Sudan and the political stability of the Sudan as a whole—North and South—hinge upon the efforts made to spread the teachings of Islam in the Southern Sudan."

1223

Baker, E. C. *tr.* An early history of Mombasa and Tanga (by Sheikh Omari bin Stanboul). TNR, v. 31, July 1951: 32–36. DT436.T3, v. 31

1224

—A history of Africa, recorded by Sheikh Hemedi bin Abdullah of Dargube, Tangata. TNR, v. 32, Jan. 1952: 65–82. DT436.T3, v. 32

1225

Bardey, Alfred. Notes sur le Harar. *In* France. Comité des travaux historiques et scientifiques. Section de

géographie. Bulletin, 1897: 130–180. G11.F8, 1897

Bardey, a merchant from Aden, had commercial agents and intricate trade relations in Harar. He describes his route from Zeila to the walled city and provides a detailed analysis of the Galla stronghold and its people during the Egyptian interlude. Included are letters and political reports from his commercial agents.

1226

Basset, René. Histoire de la conquête de l'Abyssinie [XVI^e siècle] par Chihab el-din Ahmed Ben Abd el-Qadr surnommé Arab-Faqih. Paris, 1897–99. 2 v.

Source: Marcus 233.

1227

Becker, Carl H. Materials for the understanding of Islam in German East Africa. Edited and translated by B. G. Martin. TNR, no. 68, Feb. 1968: 31–61. DT436.T3, 1968

Translation and commentaries on an article first printed in 1911 by a leading German islamist. Though dated, the article “shows many of the views and attitudes of an ‘establishment’ German orientalist towards the ‘problem of Islam’ in what was then a German colony.” The translation is greatly enhanced by extensive footnotes by Martin.

1228

Bennett, Norman R. The Arab impact. In Ogot, Bethwell A., and J. A. Kieran, eds. *Zamani*; a survey of East African history. [Nairobi] EAPH [1968] p. 216–237. maps. DT431.O37

Arab contacts with East Africa have a long and continuous history. Bennett investigates the various routes of Arab penetration into the hinterland at the beginning of the 19th century, suggesting that it had been a movement of individuals who were unable to resist European encroachments since they had no support among the indigenous African groups.

1229

———The slave trade in East Central Africa. Paper presented at the 8th annual meeting of the African Studies Association, Philadelphia, 1965.

DLC–Micro 03782

Collation of the original: 10 p.

1230

Beshir, Mohamed Omer. Abdel Rahman ibn Hussein el Jabri and his book “History of the Mahdi.” SNR, v. 44, 1963: 136–139. DT118.S85, v. 44

Comment on a book by a Yémenite from San a’

on the Mahdist movement. The book was confiscated in the Sudan and S. Hillelson, who was then acting director of intelligence, summarized and analyzed it. Besides a number of details unknown about the movement, the “main value of the book . . . is that it is a history of the Mahdia as the Mahdists told it, explained it and believed in it.” Beshir also notes the resemblance between this manuscript and *Naṣīhat al-‘Awwām* (see 1220).

1231

———Nasihāt al Awam. [Advice of al-‘Awwām] SNR, v. 41, 1960: 59–65. DT118.S85, v. 41

Analysis of the book by al-‘Awwām on the Mahdist movement and his attempt to draw the attention of the Muslim world “to the illegal character of the war against the Mahdi from a Muslim point of view.” A photostat reproduction of the text is in the Archives of the Sudan Government.

1232

Bouvat, Lucien. L’Islam dans l’Afrique nègre: La civilisation souahilic. RMM, t. 2, mars 1907: 10–27.

DS36.R4, v. 2

Africans from the East Coast of Africa have served in Muslim armies from the beginning of Islam. Two Muslim currents influenced the coast. Omani and Persian Islam competed for supremacy until the European takeover. In addition to the historical narrative, Bouvat describes the customs and traditions of Swahili-speaking Muslims.

1233

Brown, L. Carl. The Sudanese Mahdiya. In Rotberg, Robert I., and Ali M. Mazrui, eds. *Protest and power in black Africa*. New York, Oxford University Press, 1970. p. 45–212. maps. DT353.R6

1234

Burton, Sir Richard F. Zanzibar; city, island and coast. New York, Johnson Reprint Corp. [1967] 2 v. illus., maps. (Landmarks in anthropology)

DT435.B9 1967

Title pages include original imprint: London, Tinsley Bros., 1872.

1235

Caroselli, Francesco S. Ferro e fuoco in Somalia; con lettera introduttiva del gen. Emilio de Bono. Roma, Sindicato italiano Arti grafiche, 1931. 333 p. facsim., maps (1 fold.), plans, plates. (Collezione di opere e di monografie a cura del Ministero delle colonie, no 13) DT406.C3

Quasi-official contemporary Italian version of the

movement of Muhammad 'Abd Allāh Ḥasan, the so-called Mad Mullah.

1236

Caulk, Richard A. Yohannes IV, the Mahdists, and the colonial partition of northeast Africa. *Transafrican journal of history*, v. 1, July 1971: 23-42.

DLC

European powers "stumbled in the north-east" in their scramble for colonies. They were, however, faced by what Caulk calls "religious nationalism," which delayed and checked European advances. With the death of Yohannes while fighting the Mahdists in March 1889, Menelik II became the sole defender of Ethiopia as the geopolitical epicenter shifted from Tigre to Shoa. The author analyzes the role of the many actors of this complex play and provides a clear image of a confused period.

1237

Cerulli, Enrico. L'Islam en Ethiopie: sa signification historique et ses méthodes. In *Colloque sur la sociologie musulmane, Brussels, 1961*. Actes, 11-14 septembre 1961. Bruxelles, Centre pour l'étude des problèmes du monde musulman contemporain [1962] p. 315-329. (Correspondance d'Orient, no 5) HC498.C6, no. 5

Ethiopia, "a Christian isle in an ocean of non-Christian," has often been studied from the viewpoint of Ethiopian Christianity. Cerulli, in this presentation, relates the role and historical problems of Ethiopian Islam.

1238

———L'Islam nell'Africa Orientale. In *Accademia d'Italia, Rome. Centro Studi per il Vicino Oriente. Conferenze e letture, anno 1, 1941*. p. 74-93. DS41.A3, v. 1

1239

———Islam w Etiopi. [Islam in Ethiopia] *Przegląd orientalistyczny* (Warsaw), 1(65), 1968: 3-13. PJ9.P7, 1968

1240

———La fine dell'Emirato di Harar in nuovi documenti storici. In *Naples. Istituto orientale. Annali, n.s., v. 14, 1964*: 75-82.

PJ6.N32, n.s., v. 14

1241

———Note sul movimento musulmano Somalia. *Rivista degli studi orientali*, v. 10, 1923-1925: 1-36. PJ6.R4, v. 10

1242

———Nuovi documenti arabi per la storia della Somalia. In *Accademia nazionale dei Lincei* (Rome). *Rendiconti*, ser. 6, v. 3, 1927: 392-410.

AS222.R65, ser. 6, v. 3

1243

———Somalia, scritti vari editi e inediti. A cursa dell'Amministrazione fiduciaria italiana della Somalia. [Roma, Istituto poligrafico dello Stato P.V., 1957-59] 2 v. illus. (part col.), col. map.

DT401.C4

Italian, English, and/or Arabic.

An anthology of writings on Somalia. The work is divided into sections dealing with: the history of Somalia; Islam in Somalia; the text and translation of *Kitāb al-Zunūj*, a chronicle of the East Coast; law and ethnography; linguistics; and "How lives a Hāwīyah tribe," an ethnographic study of a Somali group.

1244

Chaker, Eunice A. Early Arab and European contacts with Ukerewe. *TNR*, no. 68, Feb. 1968: 75-86. DT436.T3, 1968

1245

Chataway, J. D. P. Fung origins. *SNR*, v. 17, pt. 1, 1934: 111-117. DT118.S85, v. 17

Short critique of Arkell's lengthy article on the origin of the Fung (see 1215).

1246

Chittick, H. Neville. An archaeological reconnaissance of the Southern Somali coast. *Azania*, v. 4, 1969: 115-130. illus. DT365.3.A94, v. 4

Includes digs of mosques and other buildings showing a Muslim influence.

1247

———Discoveries in the Lamu archipelago. *Azania*, v. 2, 1967: 37-67. DT365.3.A94, v. 2

1248

———Ibn Battuta and East Africa. *JOSAF*, t. 38, fasc. 2, 1968: 239-241. DT1.S65, v. 38

1249

———Kisimani Mafia; excavations at an Islamic settlement on the East African coast. [Dar es Salaam, Printed by the Govt. Printer, 1961] 33 p. illus., map. (Tanganyika. Ministry of Education. Antiquities Division. Occasional paper, no. 1) MiEM

1250

Collins, Robert O. British policy in the Southern Sudan, 1898–1953. Paper presented at the 4th annual meeting of the African Studies Association, New York, 1961. DLC-Micro 03782

Collation of the original: 15 p.

1251

———Land beyond the rivers; the southern Sudan, 1898–1918. New Haven, Yale University Press, 1971. 368 p. maps. DT108.6.C62 1971

Deals in some sections with the problem of Islam as perceived by the missions and the British administration.

1252

Crawford, Osbert G. S. The Fung kingdom of Sennar; with a geographical account of the middle Nile region. Gloucester [Eng.] J. Bellows, 1951. 359 p. geneal. tables, maps, plates, ports. DT135.S4C7

1253

Cunnison, Ian. Kazembe and the Arabs to 1870. In Stokes, Eric, and Richard Brown. The Zambesian past; studies in Central African history. Manchester, Manchester University Press, 1966. p. 226–237. DT854.S8

1254

Cuyler Young, T. East Africa and Classical Islam: some remaining research problems in relationships. *Transafrican journal of history*, v. 2, no. 2, 1972: 3–10. DLC

Assigned to organize a course on “East Africa and the Orient” for the History Department of University College, Nairobi, and realizing the vastness of the subject, the author limited the project to a “diagnostic research,” namely to delineate the areas needing investigation. His thrust was in the direction of trade between the coast and the Muslim world. He concludes that the most important problem in East African-Islamic relations is “the time and space depth for the Islamization of the East African coast.”

1255

Dale, Godfrey. The peoples of Zanzibar; their customs and religious beliefs. New York, Negro Universities Press, 1969. 124 p.

BL2470.Z35D3 1969

Reprint of the 1920 ed.

1256

Dar es Salaam. University College. *History Dept.* Maji Maji research project, 1968; collected papers.

[Dar es Salaam, 1969?] 1 v. (various pagings) maps. DT447.D37

Text in English or Swahili.

1257

Davies, R. The Masalit Sultanate. SNR, v. 7, Dec. 1924: 49–62. fold. map. DT118.S85, v. 7

The Masalit Sultanate was located in the center of the western border of Darfur. It included Dar Masalit proper in the south, Dar Erenga to the north, and Dar Jebel to the north of Dar Erenga. The sultanate was established at the outbreak of the Mahdist movement and fought against the Sultan of Darfur and the French, only to be absorbed eventually into the Anglo-Egyptian Sudan. This narrative, based on the account of an eyewitness, is interspersed with war songs by the women of the Gernyang sect of the Masalit.

1258

Deschamps, Hubert. *Histoire de Madagascar*. Paris, Berger-Levrault, 1960. 348 p. illus., maps. (Mondes d'outre-mer. Série histoire)

DT469.M27D4

1259

Dias Farinha, António. Un exemple de la présence de la langue arabe sur la côte occidentale de l'Afrique: L'Histoire de 'Abd Al-Qadir. In *Congrès d'études arabes et islamiques, 5th Brussels, 1970*. Ve [i.e. Cinquième] Congrès international d'arabisants et d'islamissants. Bruxelles, 31 août-6 septembre 1970; actes. Bruxelles, Publications du Centre pour l'étude des problèmes du monde musulman contemporain [1971] p. 171–174. (Correspondance d'Orient, no 11) HC498.C6, no. 11

Conference organized by the Union européenne des arabisants et islamissants. Comment on *Kitāb 'Abd al-Qādir Bitwātr* [?] *fī qīṣat ahl qāb* [The Book of 'Abd al-Qādir Bitwātr on the Story of the People of Cabo], an anonymous history of the populations of Cabo, near Bafatá at the meeting point of the borders of Guinea-Bissau, Guinea, and Senegal. The probable date of writing is toward the end of the 19th century. The chronicle relates political developments among the Mandingo of the area and their conflict with the Fulbe. The original text, found by Avelino Teixeira da Mota in the 1950's, was destroyed during a fire at the Bigine Mosque where it had been kept.

1260

Dujarric, Gaston. *L'état mahdiste du Soudan*. Paris, Librairie orientale et américaine, 1901. 312 p.

4DT.424

- 1261
Dye, William M. Moslem Egypt and Christian Abyssinia, or military service under the Khedive, in his provinces and beyond their borders, as experienced by the American staff. New York, Negro Universities Press [1969] 500 p. illus., map.
DT106.D96 1969
Reprint of 1880 ed.
- 1262
Frölich, W. G. Islam in Nubia. MW, v. 6, Apr. 1916: 155-169. DS36.M7, v. 6
Description by a Swiss medical doctor, who lived nine years among the Nubians, of the life of a Nubian from the village of Dabod in Upper Egypt.
- 1263
Eipperle. Mittheilungen aus Galabat (Abessinien). Ausland, v. 36, 1863: 1181-1185.
Source: Marcus 1611.
- 1264
Ekemode, G. O. Arab influence in 19th century Usambara. The African historian, v. 2, May 1968: 14-20. DLC
- 1265
L'Emiro de Harrar. L'Esplorazione commerciale, v. 1, 1886: 154-155.
Source: Marcus 870.
- 1266
Emrith, Moomtaz. The Muslims in Mauritius. With an introduction by Sir Seewoosagur Ramgoolam. [Port Louis, Printed by P. Mackay] 1967. 150 p. DLC
- 1267
Farwell, Byron. Prisoners of the Mahdi: the story of the Mahdist Revolt from the fall of Khartoum to the reconquest of the Sudan by Kitchener fourteen years later, and of the daily lives and suffering in captivity of three European prisoners, a soldier, a merchant and a priest. London, Longmans, 1967. 356 p. illus., map, 12 plates (incl. ports.)
DT108.3.F34
The story of the captivity of the three prisoners of the Mahdists—Rudolf Slatin, a governor of Darfur; Father Joseph Ohrwalder, a missionary priest; and Charles Neufeld, a merchant—provides a myriad of details on everyday life in the camp of the Mahdi, although the perspective of the observers is, for obvious reasons, somewhat biased. See also 1351 and 1396.
- 1268
Faublée, Jacques. L'Islam chez les Antemuru (Sud-Est de Madagascar). Revue des études islamiques, t. 26, 1958: 65-71. BP1.R53, v. 26
- 1269
Ferrand, Gabriel. Les musulmans à Madagascar et aux îles Comores. Paris, E. Leroux, 1891. 3 pts. in 1 v. (Publications de l'Ecole des lettres d'Alger. Bulletin de correspondance africaine, v. 9) AS651.A6, v. 9
Partial contents: Les Antaimoro.—Zafindraminia, Antambahoaka, Onjatsy, Antaiony, Zafikazimambo, Antaivandrika et Sahatavy.—Antakarana, Sakalava, migrations arabes.
- 1270
———Le pilote arabe de Vasco de Gama et les instructions nautiques arabes au XVe. Annales de géographie, v. 31, no 172, 1922. G1.A6, no. 172
- 1271
Fetha nagast. English. The Fetha nagast—The Law of the kings. Translated from the Ge'ez by Paulus Tzadua. Edited by Peter L. Strauss. Addis Ababa, Faculty of Law, Haile Sellassie I University [1968] 339 p. DLC-LL
"A collection of laws . . . originally written in Arabic by the Coptic Egyptian writer Abu-l Fada'il Ibn al-Assal (commonly known as Ibn al-Assal)."
- 1272
al-Fikī, 'Abd al-Rahmān. Hurūb al-Imām al-Mahdī lbūidā' min awwal wāqī'at al-Jazīrah Abā ilā nihāyat wāqī'at Shīkān. [Wars of the Imam al-Mahdi from the battle of Aba Island to the end of the battle of Sheikan]. [Cairo, Maktabat al-Kāmalābī, 1966] 63 p. maps, ports. DT108.3.F3
At head of title: Jihād fī sabīl Allāh wa al-Waṭan (Jihad for God and country).
- 1273
Freeman-Grenville, G. S. P. Historiography of the East African coast. TNR, no. 55, Sept. 1960: 279-289. DT436.T3, 1960
- 1274
Gassita, R. N. L'Islam à l'île Maurice. RMM, t. 21, déc. 1912: 290-329. illus. DS36.R4, v. 21
Status report on Islam in Mauritius. A short historical note shows that Muslims were living on the island as early as 1791, but the great influx of Indian Muslims began in 1834. Gassita provides statistical data on the four groups of Muslims settled on the island: traders, farmers, manufactur-

ers, and white collar workers. He gives the names of Muslims in trade and the administration, as well as detailed information on religious organizations such as mosques, schools, newspapers, and associations. Appended are "The Religious Meetings Ordinances, 1898" and "Standards of Examinations in Primary and State Aided Schools."

1274a

Gaudefroy-Demombynes, Maurice. *Les tribus musulmanes de Madagascar*. *Revue de géographie*, 2. semestre, 1894: 416-420. G1.R43, 1894

1275

Gee, T. W. A century of Muhammadan influence in Buganda, 1852-1951. *Uganda journal*, v. 22, Sept. 1958: 139-150. DT434.U2U3, v. 22

1276

General report on the seige [sic] and fall of Khartoum, by Mohd. Nushi and others. Printed in C. R. O., 1885. [n. p., 19-] 160 p. DT154.K63G4

"In June 1885 . . . a board of officers under the presidency of Muhammad Nushi Pasha compiled a report on the siege of Khartoum. . . . The report was originally written in Arabic and it is said to be deposited in the Cairo Archives. All attempts to get hold of a copy were fruitless. The report was probably written on the officers' own in[i]tiative." (From introduction by Maymona Marghani Hamza.) The report was translated by N. Shuqayr in 1891. *See also* 1284, 1417.

1277

Ghayth, Fathī. *al-Islām wa-al-Habashah 'abra al-tārīkh*. [Islam and Ethiopia throughout history] [Cairo, Maktabat al-Nahḍah, 1967] 391 p. 2 maps. BP64.E8G35 Orien Arab

Historical analysis of Ethiopian political developments in the context of Muslim-Christian relations. The author concludes: "We request for the Muslims of Ethiopia justice and fairness, not pity and generosity," stressing the fact that solidarity of its various elements is the only way for Ethiopia to be part of the modern age.

1278

Grandidier, Alfred, *ed.* *Histoire physique, naturelle et politique de Madagascar*. Paris, Impr. nationale, 1875-1958. 30 v. in 56. plates. QH195.M2G7

1279

Grandidier, G. Fouilles dans les ruines arabes de Mahanara (Côte Nord-East). *In* Comité de Madagascar. *Bulletin*, v. 5, mai 1899: 230-232.

DT469.M2IR38, v. 5

1280

Gray, Richard. *A history of the Southern Sudan, 1839-1889*. [London] Oxford University Press, 1961. 219 p. maps. DT108.G7 1961

1281

Greenfield, Richard. *Ethiopia: a new political history*. African paperback ed. London, Pall Mall Press, 1969. 515 p. illus., maps (Pall Mall library of African affairs) DT381.G7 1969

1282

Guérinot, A. *L'Islam et l'Abyssinie*. RMM, t. 34, 1917-1918: 1-67. DS36.R4, v. 34

Muslims had taken refuge in Ethiopia before the Hijrah, but Islamization began in earnest in 800 with the conversion of the Beja tribe. Guérinot presents a report on the Muslim communities of Ethiopia, including the Mansa, Habab, Beja, Bogo, Banū, Amīr, Maria, and Baria, located in the northeastern corner of the country.

1283

Gulla, Sheikh Ali. *The defeat of Hicks Pasha*. SNR, v. 8, 1925: 119-123. DT118.S85, v. 8

Description of the defeat of the Hicks Relief Expedition by a former member of the Mahdist forces, as related to L. F. Nalder. Shaykh 'Alī, who later became a guide to both Kitchener and Gordon, provides a candid picture of the three men.

1284

Ḥamzah, Maymūnah Mīrghanī. *Hiṣār wa-suqūṭ al-Kharṭūm Yanāyir 1884-1885*. [The siege and fall of Khartoum January 1884-1885] [Khartoum] Jāmi'at al-Kharṭūm, Dār al-ta'līf wa-al-tarjamah wa-al-nashr] 1972. 194 p. DLC

See also 1276 and 1417.

1285

Harries, Lyndon. *The Arabs and Swahili culture*. Africa (London), v. 34, July 1964: 224-229.

PL8000.I6, v. 34

The Arab influx on the east coast of Africa occurred in two waves. The first wave of Perso-Arabians reached the coast from the 8th to the 15th century. This group was assimilated by the African majority. The second wave of Hadrami and Omani Arabs arrived during the 18th and 19th centuries and "moulded the development and character of the Swahili language and of Swahili culture." The last is closely associated with Islam and its future, Harries suggests, "rests or falls upon the continuance of Islam among the coastal people."

1286

——Islam in East Africa. London, Universities' Mission to Central Africa, 1954. 92 p. BP64.E3H3

1287

Ḥasan, Sa'd Muḥammad. al-Mahdiyyah fī al-Islām mundhu aqdam al-'usūr ḥattā al-yawm: dirāsah wāfiyah li-tārīkhīhā al-'aqadī wa-al-siyāsī. [The Mahdiyyah in Islam from the remote past to the present: comprehensive study of its ideological, political and literary history] Cairo, Dār al-kitāb al-'Arabī, 1953. 304 p. facsim. BP166.93.H37

At head of title: Jamā'at al-Azhar lil-ta'līf wa-al-tarjamah wa-al-nashr.

1288

Ḥasan, Yūsūf Faḍl. The Umayyad genealogy of the Funj. SNR, v. 46, double issue, 1965: 27–32.

DT118.S85, v. 46

With the fall of Dongola, capital of the Christian kingdom of Nubia, in the middle of the 14th century, Arab immigrants poured into the Sudan. Ḥasan, a noted Sudanese historian, traces the origin of the Fung who claim to be, "and are classed in Sudanese genealogies as," Umayyads. He critically reviews several traditions making that claim.

1289

Henderson, K. D. D. Fung origins. SNR, v. 18, no. 1, 1935: 149–152. DT118.S85, v. 18

Critique of Arkell's article on the Fung origins (see 1215).

1290

al-Ḥifnī, Aḥmad ibn Muḥammad. Kitāb al-jawāhir al-ḥisān fī tārīkh al-Ḥubshān. [The book of beautiful gems in the history of the Abyssinians] Būlāq [Cairo] al-maṭba'ah al-kubrā al-amīriyah 1321 [1903]. 16, 24, 324 p. BP64.E8H5 1903

1291

Hill, Richard L. Egypt in the Sudan, 1820–1881. London, New York, Oxford University Press, 1959. 188 p. fold. map. (Middle Eastern monographs, 2)

DT108.2.H5

In this study, Hill analyzes the Egyptian occupation of the Sudan beginning in 1820 and ending with the final Egyptian withdrawal in 1885 under pressure from both the Mahdist troops and the British. The administrative, political, social, and economic aspects of the Egyptians' presence is presented with a wealth of details based on many sources, the latter presented in a seven-page bibliographic essay.

1292

——comp. On the frontiers of Islam: two manuscripts concerning the Sudan under Turco-Egyptian rule, 1822–1845; translated from the Italian and French, with introduction and notes by Richard Hill. Oxford, Clarendon, 1970. 234 p. map, fold. plate. (Oxford studies in African affairs) DT108.1.H5 1970

Translations of two anonymous manuscripts: *A History of the Sudan, 1822–1841* (originally written in Italian), and *Journal fait durant un voyage au Sennar et à l'Hédjaz, 1837–1840*.

1293

Hillelson, Sigmar. Historical poems and traditions of the Shukriya. SNR, v. 3, Jan. 1920: 33–75.

DT118.S85, v. 3

The Shukriyah are a camel-owning nomadic group located in the southern Butana region of the Sudan in a quadrilateral area bounded by the main Nile, the Atbara, the Blue Nile, and the Abyssinian foothills. Their leading family, the Abū Sinn, has provided governors and cavalry irregulars to the Turkīyah regime. Hillelson presents the history of the Shukriyah through historical poems and traditions.

1294

Hinawi, Mbarak Ali. Al-Akida and Fort Jesus, Mombasa. [2d ed.] Nairobi, East African Literature Bureau [1970] 79 p. illus. DT432.H56 1970

"Utenzi wa al-Akida (a Swahili poem)" by Abdallah bin Mas'ud bin Salim al-Mazrui: p. [67]–79.

English or Swahili.

Muhammad bin Abdallah (ca. 1837/38–1894/6), better known as al-Akida, played an important role in Zanzibar politics at the end of the 19th century. Hinawi—a major figure in the Clove Island's politics in the first part of the 20th century—provides a narrative leading to a better understanding of the epic poem about the life and feats of al-Akida.

1295

Hollingworth, Lawrence W., ed. Historia fupi ya pwani ya Afrika ya Mashariki. [A short history of the east coast of Africa] Translated in the East African Literature Bureau. London, Macmillan, 1966. 183 p. illus., map, port. IEN

1296

——Milango ya historia. [Gateways to history] Translated from Swahili by A. A. Seif. London, Macmillan, 1965. 3 v. illus. IEN

Reprint of the 1943 ed.

1297

Holt, Peter M. The Mahdist state in the Sudan, 1881–1898; a study of its origins, development and overthrow. 2d ed. Oxford, Clarendon Press, 1970. 264 p. illus. DT108.3.H6 1970

1298

———A modern history of the Sudan; from the Funj Sultanate to the present day. London, Weidenfelt and Nicolson [1965, c1961] 247 p. illus., facsim., maps, ports. (Asia-Africa series) DT108.H72 1965

1299

———The place in history of the Sudanese Mahdia. SNR, v. 40, 1959: 107–112.

DT118.S85, v. 40

1300

———A Sudanese historical legend: The Funj conquest of Sūba. BSOAS, v. 23, pt. 1, 1960: 1–12. PJ3.L6, v. 23

Holt analyzes the main sources of Funj history and critically evaluates a chronicle of rulers of the Sudan and the conquest of Sūba. He concludes that the work is a fabrication of the chronicler, suggesting a political parable directed against the Egyptian conquest.

1301

———The Sudanese Mahdia and the outside world. 1881–9. BSOAS, v. 21, pt. 2, 1958: 276–290. PJ3.L6, v. 21

The Expected Mahdi came to the Sudan with the goal and duty to achieve the ideals of the Muslim faith. "The outside world," Holt writes, "was a theological rather than a geographical concept. All those who did not accept the divine mission of their leader were unbelievers, even though they might profess Islam." He investigates the Mahdist movement's contacts with the outside world and the clash of the religious reform movement with the realities of foreign relations with Sudan's neighbors.

1302

———Sultan Selim I and the Sudan. JAH, v. 8, no. 1, 1967: 19–24. DT1.J65, v. 8

1302a

———Two traditional Sudanese historical works. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 5, Dec. 1969: 1–20. DT352.4.I2a, v. 5

Comments on the background of *Kitāb ṭabaqāt Wād Dayf Allāh fī awliyā' wa-ṣāliḥīn wa-'ulamā' wa-shu'arā' al-Sūdān* [The Book on the Classes of Wad Dayf Allah of the Sudan's Beloved Ones [of God], Men of Good Will, Erudites and Poets] and the *Funj Chronicle*.

1303

Hourani, George F. Arab seafaring in the Indian Ocean in ancient and early medieval times. Princeton, Princeton University Press, 1951. 131 p. illus., maps. (Princeton Oriental studies, v. 13) V45.H68

PJ25.P7, v. 13 Orien Arab

1304

Ḥusayn, 'Abd Allāh. al-Sūdān, min al-tārīkh al-qadīm ilā riḥlat al-bi'thah al-miṣrīyah. [Sudan, from ancient history to the campaign of the Egyptian expedition] Cairo, al-maṭba'ah al-rīḥānīyah, 1935. 3 v. in 1. illus., maps, ports. DT108.H8

Vol. 3 has imprint: Miṣr, Maṭba'at wādī al-mulūk.

1305

Ibrahim, 'Abd Allāh 'Alī. The Mahdi-'Ulema conflict. Khartoum, Sudan Research Unit, University of Khartoum, 1968. 64 p. (Occasional papers, 3) DLC

English and Arabic text.

1306

Ingham, Kenneth. A history of East Africa. Rev. ed. New York, Praeger [1965] 462 p. illus., maps, ports. DT365.I5 1965

1307

Ingrams, William H. Zanzibar: its history and its people. London, Cass, 1967. 527 p. front., illus., 14 plates (incl. 2 maps), tables. DT435.I5 1967

Originally published, London, H. F. Witherby, 1931.

1308

Iwarson, J. Islam in Eritrea and Abyssinia. MW, v. 18, Oct. 1928: 356–364. DS36.M7, v. 18

1309

Jackson, Henry C. The Mahas of Eilafun. SNR, v. 2, Dec. 1919: 285–292. DT118.S85, v. 2

Eilafun ['Aylah Fung?], situated 20 miles south-east of Khartoum on the east bank of the Nile, was the center of the activities of a religious notable,

Shaykh Idrī Wād Muḥammad al-Arbāb. Founded in 1600, the city drew Mahas tribesmen from Dongola and elsewhere in northern Sudan. The shrine located in the town has attracted many Muslims and is considered, by Jackson, one of the early centers of Islam in the Sudan.

1310

Katumba, Ahmed, and F. B. Welbourne. Muslim martyrs in Buganda. *Uganda journal*, v. 28, Sept. 1964: 151-163. DT434.U2U3, v. 28

1311

Kenrick, J. W. The kingdom of Tegali, 1921-46. *SNR*, v. 29, pt. 2, 1948: 143-150.

DT118.S85, v. 29

1312

Khazanov, A. M. Antikolonial'noe dvizhenie v Somali pod predvoditel'stvom Mukhammeda Bin Abdullahi. [The anti-colonial movement in Somaliland under the leadership of Muḥammad ibn 'Abd Allāh] *Narody Azii i Afriki*, 2, 1960: 113-122. DS1.P7, 1960

Tables of contents also in English and Chinese; summaries in English.

1313

King, Noel, and others. Islam and the confluence of religions in Uganda, 1840-1966. Tallahassee, Florida State University Press, 1973. 60 p. (American Academy of Religion. Studies in religion, 6) DLC

Brief introduction to the beginnings and development of Islam in Uganda partially based on interviews with persons involved in some of the events reported.

1314

Kirkman, James S. The Kenya littoral. *Current anthropology*, v. 7, June 1966: 347-348.

GN1.C8, v. 7

1315

——Men and monuments on the East African coast. London, Lutterworth Press [1964] 224 p. illus., maps, plans. DT365.K5

1316

Kirunda-Kivejinja, 'Ally M. Muslims in Uganda and their problems. *The Islamic review*, v. 47, Dec. 1959: 33-35. BP1.I7, v. 47

Islam was introduced into Uganda over a century ago. It first appeared in the palace of the Kabaka Mutesa I in 1845. Having survived many tribulations, Muslims in Uganda today are a minority. Kirunda-Kivejinja gives a brief account of the present problems facing the Islamic community

and the efforts made through a Muslim educational system to alleviate them.

1317

Klamorth, M. *Der Islam in Deutschostafrika*. Berlin, Buchlandlung der Berliner evangel. Missionsgesellschaft, 1912.

Source: Dar es Salaam lib. bull. no. 23.

1318

Knappert, Jan. Islam in Mombasa. In *Oosters Genootschap in Nederland. Acta Orientalia Neerlandica. Proceedings of the congress of the Dutch Oriental Society, held in Leiden on the occasion of its 50th anniversary, 8th-9th May 1970*. Ed. by P. W. Pestman. Leiden, Brill, 1971 [1972] p. 75-81.

DS1.5.O67

1319

al-Kurdufānī, Ismā'il 'Abd al-Qādir. al-Ḥarb al-Ḥabashīyah al-Sūdānīyah 1885-1888; al-Ṭirāz al-manqūsh bi-bushrā qatl Yūḥannā malik al-Ḥubūsh. [The Ethiopian-Sudanese war (1885-1888); the embroidery decorated with the good omen of the killing of Johannes king of the Ethiopians] Edited by Muḥammad Ibrāhīm Abū Salīm [and] Muḥammad Sa'īd al-Qaddāl. [Khartoum, Shirkat al-ṭābi' al-Sūdānī, 1972] 125 p. maps (Jāmi'at al-Khartūm. Ma'had al-Dirāsāt al-Ifriqīyah al-As-yawīyah. Shu'bat abḥāth al-Sūdān. al-Kurrās no. 8)

DLC

1320

——Sa'ādat al-mustahdī bi-sīrat al-Imām al-Mahdī. [The Bliss of him who seeks guidance by the life of the Imam al-Mahdī] Edited by Muḥammad Ibrāhīm Abū Salīm. [Khartoum, al-Majlis al-qawmī li-ri'āyat al-ādāb wa-al-funūn, 1972] 406 p. DLC

See also 1139, 1391.

1321

Labrousse, Henri. Le Mad Mullah du Somaliland; (vingt ans de guerre et de révoltes). *Pount*, 2. année, 3. trimestre 1969: 17-37; 3. année, 3. trimestre 1970: 15-28. maps. DLC

Labrousse, a naval officer, presents a much-detailed narrative of Muhammad ibn Abd 'Allah Hasan's revolt. Illustrated with maps.

1322

Lambert, H. E., tr. *Habari za Mrima* (Document attributed to Sheikh Ali Hemedi el-Buhry, with tr. and notes). Swahili, n.s., v. 1, pt. 3, 1961: 34-59.

PL8701.E2, n.s., v. 1

1323

Lampen, G. D. History of Darfur. SNR, v. 31, Dec. 1950: 177-209. DT118.S85, v. 31

Lampen spent many years in the Sudan Political Service in Darfur until he reached the position of governor of the province. Here he presents a geographical description, the history of the region, and an outline of the administrative system during each of the periods described.

1324

Leclerc, Max. L'influence arabe et mahométane à Madagascar. *Revue de géographie*, t. 21, juil./déc. 1887: 334-346. G1.R43, v. 21

1325

Le Tourneau, Roger. Aperçu sur les musulmans des territoires de la communauté dans l'Océan indien. A&A, no 49, 1960: 10-25.

DT1.A85, 1960

1326

Lewicki, Tadeuz. Z Przeszłości Nubii. [Out of Nubia's past]. *Przegląd Orientalistyczny*, Nr 3 (55), 1965: 215-228. PJ9.P7, 1965

1327

Lewis, I. M. Shaikhs and warriors in Somaliland. In *International African Seminar. 3d, Salisbury, Southern Rhodesia, 1960*. African systems of thought; studies presented and discussed at the third International African Seminar in Salisbury, December 1960. London, New York, Published for the International African Institute by the Oxford University Press, 1965. p. 204-223.

BL2400.I5 1960

1328

Lighton, G. The numerical strength of Islam in the Sudan. MW, v. 26, July 1936: 253-273.

DS36.M7, v. 26

A colony-by-colony study of Muslim populations in British West Africa, Portuguese Guinea, Liberia, French West Africa, Togoland, and the Cameroons.

1329

Littman, Enno. Hemerkungen über den Islam in Nordabessinien. *Der Islam*, Bd. 1, 1910: 68-71.

DS36.I7, v. 1

Translated as "Notes on Islam in North Abyssinia" (MW, v. 1, Apr. 1911: 183-184. (DS36.M7)).

1330

Lorimer, F. C. S. The Rubatab. SNR, v. 19, pt. 2, 1936: 162-167. geneal. tables, map.

DT118.S85, v. 19

Short note on the Rubātāb tribe which is located "along both sides of the River Nile from Khor Singeir . . . to Shamkhia." The Rubātāb claim descent from al-'Abbās, the uncle of the Prophet.

1331

McElroy, Paul S. Ethiopia: Moslem or Christian? MW, v. 28, Apr. 1938: 125-137. DS36.M7, v. 28

1332

MacGaffey, Wyatt. The history of Negro migrations in the northern Sudan. *Southwestern journal of anthropology*, v. 17, summer 1961: 187-197.

GN1.S64, v. 17

1333

MacMichael, Sir Harold A. A history of the Arabs in the Sudan and some account of the people who preceded them and of the tribes inhabiting Darfur. New York, Barnes & Noble [1967] 2 v. geneal. tables. GN652.A7M3 1967b

Reprint of the 1922 ed.

1334

el-Mahdi, *el-Sayed* Sir Abdel Rahman. The Mahdi's last letter to General Gordon. SNR, v. 24, 1941: 229-232. DT118.S85, v. 24

Note by the posthumous son of the Mahdi to the editor of *Sudan Notes and Records*, enclosing a copy of the last letter of the Mahdi to Gordon under siege in Khartoum. The Arabic text of the letter, dated January 12, 1885, is accompanied by a translation.

1335

Marchand, *Interprète*. La religion musulmane au Soudan français, d'après le texte du sergent Benetis. In *L'Afrique française; bulletin du Comité de l'Afrique française. Renseignements coloniaux et documents*, 1897: 91-111. DLC-Micro 03878

1336

Martin, Bradford G. Migration of Hadramis to East Africa and Indonesia: 1300-1900.

Source: ASA, Program, 15th, 1972.

1337

—Shaykh Uways bin Muhammad al-Barawi and Muslim resistance to German rule. Paper presented at the 12th annual meeting of the African Studies Association, Montreal, 1969.

DLC-Micro 03782

Collation of the original: 16 p.

1338

Marzūq, 'Abd al-Ṣabūr. *Adwā' 'alā al-Ṣūmāl*. [Lights on Somalia] Cairo, Dār Sa'd Miṣr [1957] 203 p. tables. DT401.M3

1339

Middleton, John, and Jane Campbell. *Zanzibar, its society and its politics*. London, New York, Oxford University Press, 1965. 71 p. maps. DT435.M5

"Issued under the auspices of the Institute of Race Relations, London."

Social conditions and political development in the island up to the time of independence.

1340

Misiugin, V. M. *Suakhiliiskaia khronika srednevekovogo gosudarstva Pate*. [The Swahili chronicle of the medieval state of Pate]. In *Akademiia nauk SSSR. Institut etnografii. Trudy. Novaia seriia*, t. 90. Moskva, 1966. (Afrikanskii etnograficheskii sbornik, 6) p. 52-83. GN2.A2142, v. 90

English summary.

1341

Mohammedanism in Darfur. MW, v. 7, July 1917: 278-282. DS36.M7, v. 7

Note by a "correspondent" on Islam in Darfur.

Appended is a brief report by the *Sudan Times* correspondent in Darfur on trade relations between Darfur and Wadai.

1342

Muḥammad, Muḥammad 'Awad. *al-Sūdān al-shimālī, sukkānuhu wa-qabā'iluhu*. [Northern Sudan; its peoples and tribes] Cairo, Lanjat al-ta'līf wa-al-tarjamah wa-al-nashr [1951] 316 p. illus., maps (part fold.), plates, ports. DT132.M8

1343

Muḥammad Aḥmad, *calling himself* al-Mahdī. *Manshūrāt al-Mahdiyyah*. [Edicts of the Mahdiyyah] Edited by Muḥammad Ibrāhīm Abū Salīm. [Beirut?] 1969. 375 p. facsim., ports. DT108.2.M8

Third edition published in Khartoum, 1964, in the *Idārat al-Mahfūzāt al-Markazīyah* series no. 11-14.

1344

Munzinger, Werner. *Auszüge aus Werner Munzinger's Tagebuch, angefangen den 13. Juli 1861 bei der Abreise von Mocullu (Om Kullu), vollendet den 15. October 1861 in Keren. Mitgeteilt von Dr. H. Barth*. In *Zeitschrift für Allgemeine erd-*

kunde, n. F. Bd. 12, 1962: 162-174; 356-363.

G13.G5, v. 12

Touches upon the Islamization of the groups in the Anseba River region in Ethiopia.

1345

Mus'ad, Muṣṭafā Muḥammad. *Ba'd Mulāhaḍhāt jadīdah fī tārikh mamlakat al-Funj al-Islāmīyah*. [New comments on the history of the Islamic Fung Kingdom] In Khartoum. *Jāmi'at al-Qāhirah fī al-Kharṭūm*. Majallat Jām'at al-Qāhirah fī al-Kharṭūm, m. 3, 1972: 1-40. DLC

The history of the Fung Sultanate has been drawn, according to the author, from many sources, including oral traditions, which were later recorded in such works as *Ṭabaqāt Wad Dayf Allah* and the *Makhtūtāt Kātib al-Shūnah*, and the writing of foreign travelers and missionaries. In this article, Mus'ad deals specifically with certain aspects of Fung history now the subject of debate among researchers: "The rise of the Fung kingdom, the origin of the Fung people and their place of origin development of the system of government, relations between the central government and local tribe groups in addition to relations between the Sultanate and its neighbors."

1346

—*Salṭanat Dārfūr, tārikhuha wa ba'd maḍhāhir ḥadāratihā*. [The Darfur sultanate, its history and some aspects of its civilization] In Cairo. *al-Jam'iyah al-Miṣriyah lil-dirāsāt al-tārikhiyah*. al-Majallah al-tārikhiyah al-Miṣriyah, m. 11, 1963: 215-253.

DT77.J28, v. 11 Orien Arab

The sultanate of Darfur played a major role in the early history of the Sudan. Located in the northwestern corner of the country, it was in contact with both the Nile Valley and the kingdoms and states to the west. Though recognizing that very little is known of its early history, Mus'ad draws dynastic tables for the sultanate, examines its history under Egyptian administration (1875-1883), and explores its political structure. One author he has drawn upon extensively is Muḥammad ibn 'Umar al-Tūnisī, who had a thorough knowledge of the region.

1347

Les musulmans chaféites de l'archipel des Comores. Bulletin de Madagascar, no 34, 1951: 30-34. NN

1348

Nachtigal, Gustav. *Saharā und Sūdān. Ergebnisse sechs-jähriger reisen in Afrika*. Berlin, Weidmann,

1879–81. 2 v. illus., facsim., 6 maps in pocket, plates, tables. DT351.N12

Maps wanting.

Chapter 4 of this book, about Wadai and Darfur, was published as *Sahara and Sudan*, translated from the original German, with new introduction and notes, by Allan G. B. Fisher and Humphrey J. Fisher with Rex S. O'Fahey (Berkeley, University of California Press, 1971. DT351.N1413).

1349

Nahabu, H. Activities of Muslims in Mauritius. The Islamic review, v. 35, Mar. 1947: 190–196.

BP1.17, v. 35

Islam came to Mauritius in 1835 with the first Indians brought in as laborers. Muslim teaching was neglected until the 1920's when Mawlānā 'Abdullah Rashīd Nawāb founded the Muslim Educational Society and the Muslim High School, which revived the faith in Mauritius.

1350

Naṣr, Aḥmad 'Abd al-Raḥīm, comp. Tārīkh al-'Abdulāb, min khilāl riwāyātihim al-sama'iyah. [History of the Abdilab according to their oral traditions] [Khartoum] Jāmi'at al-Khartūm, Kulliyat al-Ādāb, shu'bat abḥāth al-Sūdān, 1969. 170 leaves, maps. (Silsilat dirāsāt fī al-turāth al-Sūdānī, 7) GR360.S78N3

In the Sudanese dialect.

1351

Neufeld, Charles. A prisoner of the Khaleefa, twelve years' captivity at Omdurman. 3d ed. London, Chapman & Hall, 1899. 365 p. front., maps, plans, plates, ports. DT108.3.N4 1899

Appeared in the *Wide World Magazine*, June 1899 to March 1900, under title "In the Khalifa's Clutches."

The entourage of the Khalīfah as seen by a Christian prisoner, who flaunted his beliefs in the face of his captors and bitterly complained about the consequences. See also 1267 and 1396.

1352

Noirot, Ernest. A travers le Fouta-Diallon et le Bambouc (Soudan occidental). Paris, E. Flammarion [1885?]

Source: Brasseur, 2580.

1353

Oded, Arye. Islam in Uganda; Islamization through a centralized state in pre-colonial Africa. New York, Wiley [1974] 381 p. illus.

BP64.U3503

"A Halsted Press book."

In his preface the author delineates the perimeter of his study: "The kingdom of Buganda provides an instructive case history for the study of Islamic penetration into a centralized state in East Africa. This volume investigates the penetration and expansion of Islam in Buganda, examines the patterns of Islamization in the kingdom in comparison with other regions, analyzes the causes which facilitated and enhanced the diffusion of Islam, and indicates the factors which hindered its progress. Special attention has been given to the contact and conflict between the Muslim traders and the Christian missionaries. Finally, an attempt has been made to evaluate the influence of the Muslims on the history and development of Buganda, which was the centre for the diffusion of Islam throughout the area that later became known as Uganda."

1354

O'Fahey, R. Sean. Slavery and the slave trade in Dar Fur. JAH, v. 14, no. 1, 1973: 29–43. map.

DT1.J65, v. 14

The institutions of slavery, slave raiding and the slave trade were fundamental in the rise and expansion of the Keira Sultanate of Dār Fūr. The development of a long-distance trade in slaves may be due to immigrants from the Nile, who probably provided the impetus to state formation. This process may be remembered in the 'Wise Stranger' traditions current in the area. The slave raid or *ghazwa*, penetrating into the Baḥr al-Ghazāl and what is now the Central African Republic, marked the triumph of Sudanic state organization over the acephalous societies to the south.

The slaves, who were carefully classified, were not only exported to Egypt and North Africa, but also served the sultans and the title-holding elite as soldiers, labourers and bureaucrats. In the latter role, the slaves began to encroach on the power of traditional ruling groups within the state; the conflict between the slave bureaucrats and the traditional ruling elite lasted until the end of the first Keira Sultanate in 1874.—(Abstract supplied)

1355

———al-Tunisi's travels in Darfur. In Ibadan, Nigeria. University. Centre of Arabic Documentation. Research bulletin, v. 5, Dec. 1969: 66–74.

DT352.4.I2a, v. 2

Commentaries and historical sketch on al-Tunisi's *Tashḥīdh al-Adhhān bi-sīrat bilād al-'Arab wa-al-Sūdān* [The Whetting of Minds With the Story of Arab Countries and the Sudan]. See also 263, 1409.

1356

Omar, C. A. Sharif. Kisiwa cha Pemba; historia na masimulizi. [History and traditions of the island of Pemba] Nairobi, Eagle Press [1951] 27 p. illus., map. DHU

1357

Owen, T. R. H. The Hadendowa. SNR, v. 20, pt. 2, 1937: 183-208. DT118.S85, v. 20

Historical note on the Hadendowa tribe—the Fuzzy-Wuzzy of Kipling's days—located north of Khashm el-Girba in the hinterland of Suakin in the Sudan. Owen deals with the early history and the Turkīyah period, the Mahdist era, and the 20th century.

1358

Pankhurst, Richard K. P. State and land in Ethiopian history. Addis Ababa, Institute of Ethiopian Studies, 1966. 211 p. facsimils., maps. (Monographs in Ethiopian land tenure, no. 3) HD1021.E8M6 no. 3

1359

Pearce, Francis B. Zanzibar, the island metropolis of eastern Africa. New York, Barnes & Noble [1967] 431 p. illus., maps (1 fold.), ports. DT435.P4 1967b

Reprint of the 1920 ed.

1360

Penn, A. E. D. Traditional stories of the 'Abdullab tribe. SNR, v. 17, pt. 1, 1934: 59-82. DT118.S85, v. 17

Translation of an Arabic manuscript regarding the origins and history of the 'Abdullāb tribe of the Sudan. The tradition relates the peregrinations and tribulations of the tribe from the 16th century, when it settled in the Sudan, to 1912, when Shaykh Muḥammad al-Shaykh Jammā', the 'Abdullāb leader, was decorated by King George V on his visit to Port Sudan.

1361

Perrot, G. L'Islamisme chez les Gallas dans la province du Harrar. L'Afrique française; bulletin du Comité de l'Afrique française et du Comité du Maroc. Renseignements coloniaux et documents, 1913: 121-124. DLC-Micro 03878

1362

Pleticha, Heinrich. Der Mahdiaufstand in Augenzeugenberichten. Hrsg. und eingeleitet von Heinrich Pleticha. [Düsseldorf] Rauch [1967] 429 p. several leaves of illustration. ([In Augenzeugenberichten]) DT108.15.P55

1363

Prins, Adriaan H. J. The Swahili-speaking peoples of Zanzibar and the East African Coast: Arabs, Shirazi, and Swahili. London, International African Institute, 1967. 146 p. illus., fold. map. (Ethnographic survey of Africa: East Central Africa, pt. 12) GN659.Z3P7 1967

Reprint of 1961 ed.

1364

al-Qaddāl, Muḥammad Sa'id. al-Mahdiyyah wa-al-Ḥabashah, dirāsah fī al-siyāsah al-dākhiliyah wa-al-khārijīyah li-dawlat al-Mahdiyyah, 1881-1898. [The Mahdist movement and Ethiopia, a study in internal politics and foreign affairs of the Mahdist state, 1881-1898] [Khartoum] Jāmi'at al-Khartūm, Dār al-ta'lif wa-al-tarjamah wa-al-nashr [1937] 167 p. illus. DLC

1365

Qandīl, Ḥasan. Faṭḥ Darfūr sanat 1916 M., wa-nubdhah min tārikh sultānihā 'Alī Dīnār. [The conquest of Darfur in 1916 A. D., and a brief note on the story of its sultan 'Alī Dīnār] Alexandria, Maṭba'at al-'Adl, 1937. 49 p. DT135.D2Q2

'Alī Dīnār ibn Zakariyā became Sultan of Darfur after the collapse of Mahdist forces in 1898. During World War I he allied himself with the Germans and Turks and joined the Senussi of Cyrenaica against the British, who subsequently defeated and killed him at El-Fasher (May 22, 1916). Qandīl describes the campaign and provides a brief biography of 'Alī Dīnār.

1366

Qāsim, 'Awn al-Sharīf. al-Masjid fī ḥayātīnā. [The mosque in our lives] [Khartoum, al-Maṭba'ah al-ḥukūmiyah, 1973] 39 p. DLC

At head of title: al-Amānah al-'āmmah lil-shu'ūn al-dīniyah wa-al-awqāf. Maṣlaḥat al-masājid wa-al-awqāf.

1367

Qāsim, Jamāl Zakariyā. Dawlat Bū Sa'id fī 'Umān wa-sharq Afrīqiya. [The state of Bū Sa'id in Oman and East Africa] [Cairo] Maktabat al-Qāhirah al-ḥadīthah [1968] 295 p. DS247.O67Q3

Risālat al-Mājistir—Jāmi'at 'Ayn Shams.

1368

———al-Khalīj al 'Arabī, dirāsah li-tārikh al-imārāt al-'Arabīyah, 1840-1914. [The Arab Gulf, study of the history of the Arab emirates, 1840-1914] Cairo, Maṭba'at jāmi'at 'Ayn Shams, 1966.

522 p. maps (3 fold.) DS326.Q37 Orien Arab
Risālat al-Duktūrāh—Jāmi'at 'Ayn Shams.

1369

Rabī', Šidqī. al-Nūbah bayna al-qadīm wa-al-jadīd. [Nubia between past and present] [Cairo, al-Dār al-qawmīyah lil-ṭibā'ah wa-al-nashr, 1965] 110 p. illus., maps. DT135.N8R3

1370

Raux, M. Pénétration musulmane dans l'Est africain. Grands lacs; revue générale des missions d'Afrique, no 3, 15 déc. 1947: 5-8, 149-152.

BV3500.A35, 1947

1371

Reusch, Richard. Der Islam in Ost-Afrika; mit besonderer Berücksichtigung der muhammedanischen Geheim-Orden. Leipzig, A. Klein, 1931. 360 p. 4BP.2

1371a

Riyāḍ, Zāhir. al-Islām fī Atyūbyā (Ta'liq). [Islam in Ethiopia (A comment)] In Cairo. Jāmi'at al-Qāhirah. Kuliyat al-ādāb. Majallat Kuliyat al-ādāb, m. 18, Dec. 1956: 121-142.

AS693.C25, v. 18 Orien Arab

Critical review of J. Spencer Trimingham's *Islam in Ethiopia* (see 1407).

1372

Rizq, Yūnān. Qiyām wa suqūṭ al-Mahdīyah fī al-Sūdān al-ḥadīth. [Rise and fall of the Mahdist movement in contemporary Sudan] al-Siyāsah al-duwalīyah, m. 6, July 1970: 8-25.

D839.S55, v. 6 Orien Arab

"To this day, most writers and researchers who have studied the Mahdiyyah have dealt with it as a historical study and not a political question," says Rizq, who studies it from its inception, investigating its religious, social, and political bases, and analyzes its attempts to return to power (1899-1919), the period of consolidation (1919-45), the search for authority (1945-56), its political zenith (1956-69) when the Ansār were either in power or behind those in power, and finally its fall, with the revolt on the Aba island and the execution of the successor of Muḥammad Aḥmad.

1373

Robertson, J. W. Fung origins. SNR, v. 17, pt. 2, 1934: 260-266. DT118.S85, v. 17

Critique of Arkell's article on the origins of the Fung (see 1215).

1374

Robinson, Arthur E. "Abu el-Kaylik," the king-maker of the Fung of Sennar. American anthropologist, new ser., v. 31, Apr./June 1929: 232-264. GN1.A5, n.s., v. 31

1375

—The Tekruri sheikhs of Gallabat (S.E. Sudan) In African Society. Journal, v. 26, Oct. 1926: 47-53. DT1.R62, v. 26

Gallabat, a frontier town between Gedaref and Gondor, was founded by Ja'li merchants from Metemmeh in Berber Province. Robinson reports the occupation of the city by a group of Kungara from Jebel Marra and the reigns of their rulers during a 200-year period when the "Tekruri" preserved a distinct identity although surrounded by Arabs, Gallas, Amhara, and other ethnic groups.

1376

Robinson, Charles H. Mohammedanism in the Central Sudan. Liberia; no. 7, Nov. 1896: 57-63.

E448.L68, 1896

Issued by the American Colonization Society.

1377

Ruini, Meuccio. L'Islam e le nostre colonie. Città di Castello, Il Solco, 1922. IEN

1378

Rusillon, Henry. Islam in Madagascar. MW, v. 12, Oct. 1922: 386-389. DS36.M7, v. 12

Brief note on the history of Islam in the Great Isle and practical suggestions to lure Gujarati Muslims away from the Path. Rusillon concludes, "The task is very limited. It could permit of experiences of which the results could be used elsewhere. It would bring, we are certain, encouragement, and would at the same time cause indigenous Islam to disappear, which would no longer have support."

1379

Saadi, Amur Omar, *Kadhi*. Mafia: History and traditions. Transl. by D. W. I. Piggott. TNR, no. 12/13, 1941. MBU

1380

Sabry, Mohammed. Miṣr fī Ifrīqiyyā al-Sharqīyah, Harar wa-Zayla' wa Barbarah. [Egypt in East Africa, Harar, Zeila and Berbera] [Cairo] Maṭba' at Miṣr wa-maktabatuhā, 1939. 79 p. illus., map, ports. DT82.5.S6S22

1381

Sadik el-Müeyyed Paşa. Riḥlat al-Ḥabas-hah. [Voyage to Ethiopia] Ta'rib Rafāq Bey al-'Azm wa Ḥiqqī Bey al-'Azm. [Cairo] Ṭubi'a bi-maṭba'at al-Jarīdah, 1908. 335 p. col. maps, plates, ports. DT378.S212

Translation of *Habeş seyahatnamesi*.

A diary covering the period April 15–July 16, 1896.

1382

Said, Beshir Mohammed. The Sudan: crossroads of Africa. With an introd. by Colin Legum. London, Bodley Head [1965] 238 p. illus., map. DT108.6.S3 1965

The Sudan is part of the Sudanic belt stretching from Nouakchott to Khartoum where two modes of life, mentality, and, often, religion meet. The countries and states within this belt are in the process of nation building, with all the resulting strains and passions. Due to historical, ethnic, and religious differences, northern and southern Sudan were split in a civil war which began in 1955. Beshir Said, a northerner, focuses all his erudition, patience, and sense of fair play on presenting the northern viewpoint about a delicate and difficult problem. The missionaries are harshly treated, but with some historical justification. The author ends his book stating, "While the South should not give in to emotion and allow its fate to be cast by misguided elements, the North should be more realistic in its approach to the problem. Let us hope that very soon a wise counsel will prevail." A number of appendixes are provided, including the Condominium Agreement of 1899 and other official documents.

1383

Salīl ibn Ruzaik. History of the imāms and seyyids of 'Oman, by Salīl-ibn-Razīk, from A.D. 661–1856. Translated from the original Arabic and edited, with notes, appendices, and an intro., continuing the history down to 1870, by George Percy Badger. New York, B. Franklin [1963?] 435 p. fold. map (works issued by the Hakluyt Society, 1st ser., no. 44) G161.H22 no. 44

Though centered on the history of the rulers of Oman, Salil ibn Ruzayk's work provides useful information on the relationship between the Peninsula and the East Coast of Africa.

1384

Sánchez, Juan. Persecucion religio-racial en el Sudan. Africa, año 21, mayo 1964: 16–20. illus.

DT137.A1A4, 1964

1385

Sanders, G. E. R. The Amarar. SNR, v. 18, no. 2, 1935: 195–200. geneal. table, map.

DT118.S85, v. 18

The Amarar tribe, in the hinterland of Port-Sudan, played an active role during the Mahdist period. Sanders presents the organization of the tribe and its history up to the British occupation.

1386

Sanderson, G. N. Conflict and cooperation between Ethiopia and the Mahdist state, 1884–1898. SNR, v. 50, 1969: 15–40. DT118.S85, v. 50

1387

Sayyid, Muḥammad al-Mu'taṣim. Janūb al-Sūdān fī mi'at 'ām. [Southern Sudan in the last 100 years] [al-ṭab'ah 2. Cairo, Maṭba'at nahḍat miṣr, 1972] 243 p. maps. (Malāmiḥ sūdāniyah, 1) DT108.6.S39

1388

Schacht, Joseph. Notes on Islam in East Africa. Studia Islamica, v. 23, 1965: 91–136. illus.

BP1.S8, v. 23

Report on visits to East Africa made in 1953, 1963, and 1964, discussing Islam in Uganda, Kenya, Tanganyika, and Zanzibar separately. Schacht examines the comparatively recent Islami-zation of Uganda (1860) and the special characteristics, problems, and facets of Ugandan Islam. He looks into the Aḥmadiyah in the region as a whole and its confrontation with orthodox Islam. In Kenya, the Muslim communities are concentrated in the coastal strip, while they live in a diaspora in the interior. It seemed to the author that a large part of the Muslim population in Tanganyika is only nominally orthodox, in spite of a strong tradition of high learning, and that Zanzibar "is the most completely Islamic part of East Africa." He describes its society and educational and juridical systems. Includes eight pages of illustrations of mosques and related buildings.

1389

Schippel, Dr. Vom Islam im westlichen Teile von Deutsch-Ostafrika. Die Welt des Islams. Bd. 2, 1964: 6–10. DS36.W4, v. 2

1390

Schmidt, Rochus. Geschichte des Araberaufstandes in Ost-Afrika: seine Entstehung, seine Niederwerfung und seine Folgen. Frankfurt am Oder, Trowitzsch [1892] 360 p. fold. col. map. IEN

1391

Shaked, Haim. The presentation of the Sudanese Mahdi in a unique Arabic manuscript biography. *Abr-Nahrain*, v. 13, 1972/1973: 24–32.

PJ3001.A2, v. 13

Discussion of a manuscript biography of the Sudanese Mahdi written by a Muslim religious scholar who presents a sympathetic view of the reformer. Ismā'īl 'Abd al-Qādir al-Kurdufānī's *Kitāb sa'ādat al-mustahdī bi-sīrat al-Imām al-Mahdī* [The Book of the Bliss of Him Who Seeks Guidance by the Life of the Imam al-Mahdi] provides researchers with a justification and rationale of the Mahdist movement and its leader. *See also* 1139, 1320.

1392

Shaw, George A. The Arab element in South East Madagascar: as seen in the customs and traditions of the Taimoro tribe. *Antananarivo annual*, 1892: 99–109; 1893: 205–210. DT469.M21A6

1393

—Arab migrations into southeast Madagascar, an important paper. In Victoria Institute, or Philosophy Society of Great Britain, *London. Journal of the transactions*. v. 33; 1901. London, 1901. p. 334–361. AS122.L9, v. 33

Presentation of the origins and life style of the Taimōro group in Madagascar. Shaw discusses the extent of their Islamization and its manifestations.

1394

Shibeika, Mekki. *Mamlakat al-Fūnj al-Islāmīyah, muḥāḍarāt alqāhā Makkī Shubaykah 'alā ṭalabat qism al-dirāsāt al-tārikhiyah wa-al-Jughrāfiyah*, 1963. [The Islamic kingdom of Funj, lectures delivered by Mekki Shibeika to the students of the historical and geographical studies section, 1963] [Cairo] Jāmi'at al-duwal al-'Arabīyah, Ma'had al-dirāsāt al-'Arabīyah al-'āliyah, 1964. 127 p.

DT135.N8S45

1395

Shuqayr, Na'ūm. *Jughrāfiyat wa-tārikh al-Sūdān*. [Geography and history of the Sudan] Beirut, Dār al-Thaqāfah [1967] 3 v. in 1 (1395 p.) illus., maps, ports. DLC

Shuqayr worked for the Sudan government under British administration. He accompanied Kitchener in his campaign against the Mahdi and translated captured Mahdist documents for the British expeditionary forces. His book is based on a large number of primary sources including Mahdist manuscripts.

1396

Slatin, Rudolf Carl, *Freiherr von*. Fire and sword in the Sudan; a personal narrative of fighting and serving the dervishes, 1879–1895. Translated by F. R. Wingate. Illustrated by R. Talbot Kelly. 2d ed. New York, Negro Universities Press [1969] 636 p. illus., maps, ports. DT108.S63 1969

Reprint of the 1896 ed.

See also 1267.

1397

Smirnov, S. R. Vosstanie Makhdistov v Sudane. [The Mahdist uprising in the Sudan] In *Akademiā nauk SSSR. Institut etnografii*. Trudy. Novaia seriia, t. 6. Moskva, 1950. p. 1–100. illus.

GN2.A2142, v. 6

1398

Spaulding, Jay. The Funj: a reconsideration. *JAH*, v. 13, no. 1, 1972: 39–53. DT1.J65, v. 13

Three lines of evidence regarding the Funj prior to the rise of the Sinnār Sultanate about 1500 have been considered. Shilluk tradition remembers the Funj as the previous inhabitants of the present Shilluk homeland, while many of the eighteenth- and nineteenth-century visitors to Sinnār were told that the Funj came from the White Nile. While neither set of traditions should be accepted without question, the fact that they tend to confirm each other lends weight to both.

Archaeological evidence derived from pottery finds on the White Nile mounds may be interpreted to imply that the Funj were a southern Nubian people, an hypothesis that must be weighed against alternatives that would suggest an unknown or even Meroitic cultural identity. The presence of red brick structures along the White Nile south of the generally accepted borders of the Sultanate, as well as in the capital itself, tends to support the 'Nubian' hypothesis. Further research concerning the Funj language and the archaeological cultures south of the latitude of Sinnār should help resolve these ambiguities; many aspects of government and society in the Sinnār Sultanate are clarified by considering the era a Nubian Renaissance.—(Abstract supplied, modified)

1399

Stevenson, Roland C. Some aspects of the spread of Islam in the Nuba Mountains. *SNR*, v. 44, 1963: 9–20. DT118.S85, v. 44

See also 150.

1400

Stigand, Chauncy H. *The land of Zinj: being an account of British East Africa, its ancient history and present inhabitants.* London, Cass, 1966. 351 p. front., plan, 20 plates. DT423.S7 1966a

1401

Sudan in Africa; studies presented to the first international conference sponsored by the Sudan Research Unit, 7-12 February, 1968. Edited with a special introduction by Yūsūf Faḍl Ḥasan. [Khartoum] Khartoum University Press [1971] 316 p. maps (Sudanese studies library, 2) DT118.S83

"The main objective of the conference, 'The Sudan in Africa', was to emphasize points of contacts, similarities and contrast between the Sudan and neighbouring African countries from a linguistic, archaeological, historical, social anthropological, and political point of view." Only the following contributions were included in the volume "owing to the high cost of production": R. C. Stevenson, *The Significance of the Sudan in Linguistic Research, Past, Present and Future*; B. G. Haycock, *The Place of the Napata-Meroitic Culture in the History of the Sudan and Africa*; P. L. Shinnie, *The Culture of Medieval Nubia and its Impact on Africa*; M. Posnansky, *East Africa and the Nile Valley in Early Times*; Merid Wolde Aregay and Sergew Hable Selassie, *Sudano-Ethiopian Relations Before the Nineteenth Century*; Yūsūf Faḍl Ḥasan, *External Islamic Influences and the Progress of Islamization in the Eastern Sudan Between the Fifteenth and Eighteenth Centuries*; R. S. O'Fahey, *Religion and Trade in the Kayra Sultanate of Dar Fur*; 'Umar A. al-Naqar, *The Historical Background for 'The Sudan Road'*; T. Hodgkin, *Mahdism, Messianism and Marxism in the African Setting* (*see also* 350); Muḥammad A. al-Hājj, *Hayātū b. Sa'īd: a Revolutionary Mahdist in the Western Sudan*; Mekki Shibeika, *The Expansionist Movement of Khedive Ismā'īl to the Lakes*; R. O. Collins, *Sudanese Factors in the History of the Congo and Central West Africa in the Nineteenth Century*; G. N. Sanderson, *Sudanese Factors in the History of Ethiopia in the Nineteenth Century*; I. Cunnison, *Classification by Genealogy: a Problem of the Baqqara Belt*; W. R. James, *Social Assimilation and Changing Identity in the Southern Funj*; I. M. Lewis, *Spirit Possession in North-East Africa*; Muddathir, Abdel Rahim, *Arabism, Africanism, and Self-Identification in the Sudan* (*see also* *Journal of Modern African Studies*, v. 8, July 1970: 233-250); Ali A. Mazrui, *The Multiple Marginality in the Sudan*; Ja 'far M. A. Bakheit, *Native Administration in the Sudan and its Signifi-*

cance to Africa; Natale O. Akolawin, *Islamic and Customary Law in the Sudan.*

1402

Tādrus, Ramzī. *Kitāb ḥādir al-Ḥabashah wa-mustaḡbaluhā.* [Book on the present of Ethiopia and its future] Cairo, Maḥba'at Miṣr [190-?] 171 p. illus. DT386.T3 1900z

1403

Ṭarkhān, Ibrāhīm 'Alī. *al-Islām wa al-mamālik al-Islāmīyah bi-al-Ḥabashah.* Islam and the Muslim Kingdoms in Ethiopia] *In* Cairo. *al-Jam'iyah al-Miṣrīyah lil-dirāsāt al-tārīkhīyah.* al-Majallah al-tārīkhīyah al-Miṣrīyah, m. 8, 1959: 1-68.

DT77.J28, v. 8 Orien Arab

Following a historical note on the Ethiopian kingdom, its conversion to Christianity, and its relations with the Arabian Peninsula before and after Islam, Ṭarkhān analyzes the Islamic political entities, their conflicts with Ethiopia, their appeal to Egypt for support, and the latter's role in the dispute. He closes with the Ottoman Empire taking over from Egypt the responsibility of protecting Islam in Ethiopia.

1404

al-Tayyib, Mudaththar 'Abd al-Raḥīm. *Mushkilat janūb al-Sūdān, ṭabī'atuhā wa tatawwuruhā wa-athar al-siyāsah al-Briṭānīyah fī takwīnihā.* [The problem of the southern Sudan; its nature, development and the impact of British policy on its creation] al-Khartoum, al-Dār al-Sūdānīyah [1970] 224 p. map.

DT108.7.T38 Orien Arab

General analysis of the southern Sudan question.

1405

Theobald, Alan. *Darfur and its neighbours under Sultan 'Alī Dīnār, 1898-1916.* SNR, v. 40, 1959: 113-120.

DT118.S85, v. 40

1406

——— *The Mahdiya; a history of the Anglo-Egyptian Sudan, 1881-1899.* London, New York, Longmans, Green [1951] 273 p. maps, ports.

DT108.T48

1407

Trimingham, J. Spencer. *Islam in Ethiopia.* New York, Barnes & Noble [1965] xv, 299 p. maps (part fold. col.)

BP64.E8T7 1965

1408

——— *Islam in the Sudan.* New York, Barnes & Noble [1965] 280 p. illus., 2 maps.

BP64.S8T7

"The Sudanese received Islam whole-heartedly, but, through their unique capacity of assimilation, moulded it to their own particular mentality; escaping the formulae of theologians, they sang in it, danced in it, wept in it, brought their own customs, their own festivals into it, paganized it a good deal, but always kept the vivid reality of its inherent unity under the rule of the one God." The thorough investigation of Sudanese Islam is divided into the following chapters: The Land and the People; Historical Outline; The Christian Kingdoms to the Arab Conquest; History of the Sudan Under Muslim Rule; Orthodox Islam; Beliefs and Practices of Popular Islam; The Religious Orders; Islam and Pagan Sudan; Influence of Westernization on the Sudan.

1409

al-Tūnisī, Muḥammad ibn 'Umar. Voyage au Ouadây, par le Cheykh Mohammad ibn-Omar el-Tounsny ... tr. de l'arabe par le Dr. Perron ... ouvrage accompagné de cartes et de planches et du portrait du cheykh, pub. par le Dr. Perron et M. Jomard ... ouvrage précédé d'une préface de ce dernier, contenant des remarques historiques et géographiques, et faisant suite au Voyage au Dârfour. Paris, Chez B. Duprat [etc] 1851. 756 p. front. (port.), map, plan, plate (part fold.). DT354.M6

"Planches" have special t.p.

Half-title: Voyage au Soudan oriental. Le Ouadây.

L.C. has preface only.

See also 263,1381.

1409a

Turton, E. R. The impact of Mohammad Abdille Hassan in East African Protectorate. JAH, v. 10, no. 4, 1969: 641-657. DT1.J65, v. 10

1410

Twaddle, Michael. The Muslim revolution in Buganda. African affairs, v. 71, Jan. 1972: 54-72. DT1.R62, v. 71.

Tracing the events in the ouster of Mwanga II from the Ganda throne in September 1888 by the Christians and then the counter-coup by the Muslims, who were in turn finally defeated in October 1889, Twaddle suggests a model to show that the revolutionaries were the Muslims, not the Christians, as has been argued by authors in the past.

1411

Utenzi wa vita vya Uhud; the epic of the battle of Uhud. Collected and compiled by Haji Chum.

Edited, with a translation and notes, by H. E. Lambert. Dar Es Salaam, East African Literature Bureau, 1962. 97 p. (Johari za Kiswahili, 3)

PL8704.U8

1412

Verin, P. Les Arabes dans l'Océan indien et à Madagascar. Revue de Madagascar, v. 34, 2. trimestre, 1966: 16-18. DT469.M21R34, v. 34

1413

al-Walīlī, Ibrāhīm Muṣṭafā. Mā warā'a khazzān aṣwān, aw bilād al-nūbah. [Beyond the Aswan Dam, or Nubia] Cairo, Maṭba'at jarīdāt al-ṣabāḥ, [cover 1927] 1924. 114 p. illus., ports.

DT135.N8W3

1414

Walker, J. Islam in Madagascar. MW, v. 22, Oct. 1932: 393-397. DS36.M7, v. 22

1415

Westermann, Diedrich H. Islam in the eastern Sudan. International review of missions, v. 2, July 1913: 454-485. BV2351.I6, v. 2

1416

Wingate, Sir F. Reginald, bart. Mahdism and the Egyptian Sudan: being an account of the rise and progress of Mahdism, and of subsequent events in the Sudan to the present time. 2d ed. with a new introduction by P. M. Hold. London, Cass, 1968. 617 p. illus., 25 maps (9 col.), 3 plans, 30 plates (10 fold.) (Cass library of African studies, General studies, no. 44) DT108.3.W5 1968

Originally published in 1891.

Wingate, who was director of military intelligence, based his work on captured Mahdist documents.

1417

—The siege of Khartum. SNR, v. 13, pt. 1, 1930: 1-82. maps. DT118.S85, v. 13

Translation and annotations on an extensive report on the siege and fall of Khartoum by a committee of Egyptian officers, presenting a non-Western viewpoint. See also 1276, 1284.

1418

Yūnus, Muḥammad 'Abd al-Mun'im. al-Ṣūmāl, waṭanan ... wa sha'ban ... [Somalia, Fatherland ... and people] Cairo, Dār al-Naḥḍah al-'Arabīyah [1962] 236 p. maps. DT410.Y8

1419

Yūsuf, 'Umar 'Abd Allāh Aḥmad. *Mawqī'at Abī Ḥamd*. [The battle of AbūḤ amd] [Khartoum, Maṭba'at Miṣr-Sūdān, 1972?] 17 p. DLC

Modern Arabic poem on a battle between the British Army and the Sudanese during the conquest campaign, late 19th century.—(Abstract supplied)

1420

Ẓabyān, Muḥammad Taysīr. *al-Ḥabashah al-Muslimah*. [Muslim Ethiopia] Damascus, Yuṭlab min idārat jarīdat al-jazīrah, wa min maktabat 'Urfah, 1937. 150 p. illus., ports. (His 1, Mushāhadātī fī diyār al-Islām) DT378.Z27

Cover title: *L'Ethiopie musulmane*, par M. Taissir Zabian Kaylanie.

1421

Zahrān, 'Umar Ṭal'at. *al-Islām fī Madaghasḥar*. [Islam in Madagascar] In Cairo. *al-Jāmi' al-Azhar*. Majallat al-Jāmi' al-Azhar, m. 22, 1951: 555-559. BP1.C3, v. 22 Orien Arab

Muslim influence reached Madagascar in four waves beginning in the 7th or 8th century. As a result, Arabic script was used until recently to transliterate Malagasy and many Arabic words were adopted, especially in astronomy, greetings, coins, and musical instruments. A new Muslim trend taking root is the Ahmadi movement introduced by Indians in 1934. According to Zahrān, Catholic missions have repeatedly tried to convert Muslims to Christianity. In his conclusion, the author appeals to the rector of the Azhar and reminds him that the jurisdiction of the Azhar extends to wherever Muslims are found.

1422

al-Zayn, Ādam, *comp. and ed.* *al-Turāth al-Sha'bī li-qabīlat al-Musabba'āt* (Sharq madīnat al-Fāshir). [Popular heritage of the Musabba'āt tribe (East of El Fasher)] [Khartoum] Jāmi'at al-Kharṭūm, Kuliyyat al-Ādāb, Shu'bat Abḥāth al-Sūdān, 1970. 131 p. map. (Silsilat dirāsāt fā al-Turath al-Sūdānī, 10) GR360.S78Z3 Orien Arab

1423

al-Zubayr Bāshā. Black ivory; or, The story of El Zubeir Pasha, slaver and sultan, as told by himself. Translated and put on record by H. C. Jackson. New York, Negro Universities Press [1970] 118 p. DT108.15.Z83 1970

Reprint of the edition published in 1913 under title: *Black Ivory and White*.

"The story of [El Zubeir's] life as he re-

counted it, in the year 1900, to Naoum Bey Shoucair. This story I have supplemented and annotated from other sources." The original account appeared in *Tārīkh al-Sūdān al-qadīm wa-alḥadīth wa jughrāfiyatuh*, by Na'ūm Shuqayr (Cairo, 1903). See also 1395.

1424

Zwemer, Samuel M. Islam in Ethiopia and Eritrea. MW, v. 26, Jan. 1936: 5-15. DS36.M7, v. 26

Ethiopia was one of the early refuges of persecuted Muslims during the fifth year of the Hijrah. Islam began its penetration and conquests during the 13th and 14th centuries. Sporadic fighting started about 1521 with Muhammad Gran's invasion of Ethiopia and continued until the 19th century. Zwemer, editor of *The Muslim World*, provides an analysis of missionary activities among the Muslim populations of the Horn of Africa.

1425

——— Islam in Madagascar: a blind spot. MW, v. 30, Apr. 1940: 151-167. DS36.M7, v. 30

Languages & Linguistics

1426

Bell, G. W. Some examples of Arabic slang used in the Sudan. SNR, v. 34, Dec. 1953: 299-308.

DT118.S85, v. 34

Study of European terms incorporated in Sudanese colloquial Arabic. Appended are "some comments by a Sudanese reader" providing a corrective to some of the explanations.

1427

Berthier, Hugues J. De l'usage de l'arabico-malgache en Imerina au début du XIXe siècle. Le cahier d'écriture de Radama I. Tananarive, Imprimerie G. Pitot, 1934. 134 p. (Mémoires de l'Académie malgache. fasc. 16)

DT469.M21A4 fasc. 16

Text, translation, and comments on a notebook belonging to King Radama between 1810 and 1828 where he kept personal notes and dates of events both in Latin and Malagasy in Arabic script. The booklet is of value because of its relative age and because it provides information on the Imerana dialect at the onset of the 19th century and the use of Arabic script.

1428

Bertin, F. Quelques signes de l'arabisation des noms propres portés par les Issa. Pount, 1. année,

3. trimestre, 1967: 29-30.

DLC

Brief investigation of the trend among the Issa of the French Territory of the Afars and Issas to adopt Arabic names and abandon Issa ones. Bertin wonders whether it is an attempt to be integrated into the Muslim collectivity or a need to get away from names which seem incongruous today.

1429

Cepollaro, Armando. I Swahili e la loro lingua. Africa, v. 17, marzo/aprile 1962: 67-82.

DT1.A843, v. 17

1430

Colançon. A propos d'une note sur l'emploi de l'écriture arabe à Madagascar. In Académie malgache. Bulletin, nouv. sér., v. 6, 1922/1923: 77-84.

DT469.M21A35, n.s., v. 6

See also 1455.

1431

Dahle, L. The influence of the Arabs on the Malagasy language as a test of their contribution to Malagasy civilisation and superstition. The Antanarivo annual and Madagascar magazine, 1876: 203-218.

DT469.M21A6, 1876

1432

Dale, Godfrey, A Swahili translation of the Koran. MW, v. 14, Jan. 1924: 5-9.

DS36.M7, v. 14

Commentary on a Swahili translation of the Koran published for the Universities Mission to Central Africa by the Society for Promoting Christian Knowledge. Of interest is the rationale for the translation which can be used in a confrontation between the Christian missionary and the Muslim Koranic teacher.

1433

Dez, Jacques. De l'influence arabe à Madagascar à l'aide de faits linguistique. Revue de Madagascar, nouv. sér., no 34, 1966: 19-38.

DT469.M21R34, n.s., no. 34

Study of the impact of Arabic on the Malagasy island. At the level of phonology, Dez looks at the adaptation of the Arabic script to the Antaimoro and Antambahoaka variants of Malagasy. He then investigates loan words in the two major dialects. Includes a useful glossary of loan words. See also 1543.

1434

Ferrand, Gabriel, Note sur l'alphabet arabico-malgache. Anthropos, v. 4, janv./fév. 1909: 190-206.

GN1.A7, v. 4

1435

———Note sur la transcription arabico-malgache, d'après les manuscrits Antaimorono. In Société de linguistique de Paris. Mémoires, v. 12, 3. fasc., 1902: 141-175.

P12.S45, v. 12

1436

Gautier, Emile-Félix. Notes sur l'écriture antaimoro. Paris, E. Leroux, 1902. 83 p. (Publications de l'Ecole des lettres d'Alger. Bulletin de correspondance africaine, v. 25)

AS651.A6, v. 25

Study of the use of Arabic to write Malagasy. This usage is more widespread among the Antaimoro tribe. Included is the Arabic text, transliteration, and translation of an Antaimoro manuscript.

1437

Holt, Peter M. Three Mahdist letter-books. BSOAS, v. 18, pt. 2, 1956: 227-238.

PJ3.L6, v. 18

1438

Huntingford, G. W. B. Arabic inscriptions in Southern Ethiopia. Antiquity, v. 29, Dec. 1955: 230-233.

CC1.A7, v. 29

1439

Jeffreys, M. D. W. The impact of the Arab language on East Africa. Muslim digest (Durban), v. 5, May 1955: 209-212.

BP1.I553, v. 5

1440

Knappert, Jan. The discovery of a lost Swahili ms. from the 18th century. African language studies, v. 10, 1969: 1-30.

PL8003.A34, v. 10

1441

———Swahili religious terms. Journal of religion in Africa/Religion en Afrique, v. 3, no. 1, 1970: 67-80.

BL2400.J68, v. 3

"More than two centuries of literary tradition have established a fixed terminology of Swahili words for religious concepts. Most of these concepts are virtually identical with those found in other parts of the Islamic world, but some have developed along their own lines within the boundaries of the Swahili culture. The following is a list of some of the most important Swahili religious terms. They are important for one of two reasons: either they are extremely frequent in Swahili literary or

colloquial usage, or else their meaning is a special one and requires some explanation in order to be properly appreciated."

1442

Krumm, Bernhard. Words of Oriental origin in Swahili. London, Sheldon Press, 1940. 102 p.

PL8703.K78

1443

Leslau, Wolf. An analysis of the Harari vocabulary. [Arabic loanwords] *Annales d'Ethiopie*, v. 3, 1959: 275-298.

DT379.A6, v. 3

1444

———Arabic loanwords in Amharic. *BSOAS*, v. 19, pt. 2, 1957: 221-244.

PJ3.L6, v. 19

1445

———Arabic loanwords in Argobba (South Ethiopia). In *American Oriental Society. Journal*, v. 77, Jan./Mar. 1957: 36-39.

PJ2.A6, v. 77

1446

———Arabic loan-words in Ge'ez. *Journal of Semitic studies*, v. 3, Apr. 1958: 146-168.

PJ3001.J6, v. 3

1447

———Arabic loanwords in Gurage (Southern Ethiopia). *Arabica; revue d'études arabes*, t. 3, Sept. 1956: 266-284.

PJ6001.A7, v. 3

1448

———Arabic loanwords in Harari. In *Studi orientalistici in onore di Giorgio Levi Della Vida*. Roma, Istituto per l'Oriente, 1956. p. 14-25.

DS42.4.S78

1449

———Arabic loanwords in Tigre. *Word*, v. 12, Apr. 1956: 125-141.

P1.W65, v. 12

1450

———Arabic loanwords in Tigrinya. In *American Oriental society. Journal*, v. 76, Oct./Dec. 1956: 204-213.

PJ2.A6, v. 76

1451

———The meaning of "Arab" in Ethiopia. *MW*, v. 39, Oct. 1949: 307-308.

DS36.M7, v. 39

1452

———The phonetic treatment of the Arabic loan-words in Ethiopia. *Word*, v. 13, Apr. 1957: 100-123.

P1.W65, v. 13

1453

Małecka, A. Quelques emprunts arabes de la langue Souaheli. *Folia orientalia*, v. 1, 1959: 141-143.

PJ9.F6, v. 1

According to an analysis of three dictionaries, Małecka suggests that 30 percent of Swahili words are of Arabic origin. Although the etymology of most of the words under consideration is established, the author concentrates on six items, providing new or corrective interpretations. The six words are: bushuti, kekee, kikuku, kuta, m-nafiki, and m-wali.

1454

Molet, Louis. Presentation du manuscrit arabo-malgache offert à l'Académie malgache par le Gouverneur Lavau. In *Académie malgache. Bulletin, nouv. sér.*, v. 30, 1951-52: 130-132.

DT469.M21A35, n.s., v. 30

1455

Mondain, G. Complément à la note sur l'emploi de l'écriture arabico-malgache. In *Académie malgache. Bulletin, nouv. sér.*, v. 6, 1922/23: 85-89.

DT469.M21A35, n.s., v. 6

See also his "Note sur l'écriture arabe à Madagascar, in "Académie malgache. Bulletin, v. 13, 1913 (held by the New York Public Library). And see also 1430.

1456

Pain, G. Un manuscrit arabico-malgache inédit. In *Académie malgache. Bulletin, nouv. sér.*, v. 34, 1956: 77-79.

DT469.M21A35, n. s., v. 34

Description of a Malagasy manuscript written in Arabic script.

1457

Struck, Bernhard. An unpublished vocabulary of the Comoro language. In *African Society. Journal*, v. 8, July 1909: 412-421.

DT1.R62, v. 8

1458

Waterlot, G. Quatre stèles arabes d'Anorotsangana (Madagascar). *RMM*, t. 58, 1924 (2. section): 268-273. plates.

DS36.R4, v. 58

1459

Williamson, John. The use of Arabic script in Swahili. *TNR*, v. 6, no. 4, 1947: supplement, 1-7.

DT436.T3, suppl. to v. 6

Law

1460

Anderson, James N. D. Muslim marriages and the courts in East Africa. *Journal of African law*, v. 1, spring 1957: 14-22. DLC-LL

Case study of two decisions of the Court of Appeal for Eastern Africa, one concerning Isma'ili Khojas and the other pertaining to divorce and what constitutes a valid marriage between two members of the Isma'ili community.

1461

———Recent developments in Shari'a Law in the Sudan. *SNR*, v. 31, June 190: 82-104.

DT118.S85, v. 31

In this substantial essay, Anderson attempts to review in detail reforms introduced in the judicial system which parallel those taking place in Egypt under the influence of the modernist ulemas.

1462

———*Waqfs* in East Africa. *Journal of African law*, v. 3, autumn 1959: 152-164. DLC-LL

Critical analysis of the problems related to Waqf law and its application to East Africa. Anderson concludes, "It would surely be infinitely preferable to introduce legislation explicitly prohibiting the creation of family perpetuities through the medium of a *waqf* . . . than to exasperate and bewilder the Muslim communities concerned by invalidating some of these *waqfs*, but not others, either through a misapplication of English principles or through giving a rigid doctrinaire interpretation to Ordinances which were introduced to remedy similarly unhappy judicial decisions of the past."

1463

el-Buhriy, Hemedi bin Ali. *Mirathi*, a handbook of the Mahomedan law of inheritance, with appendices on wills and gifts and an introduction, translation and notes, by Sheik Ali bin Hemedi el Buhuri, *Kathi* of Tanga. Translation and notes by P. E. Mitchell, Administrative Officer, Tanganyika Territory. [Nairobi, Reprinted for the Govt. Printer by D. L. Patel Press, pref. 1923, 1949] 65, 59 p.

DLC-LL

English and Swahili.

1464

———*Nikahi*: a handbook of the law of marriage in Islam, by Sheikh Ali Hemedi El Buhriy. [Translated by J.W.T. Allen] Dar es Salaam, 1959. 42 p.

Source: Royal Comm. Soc. Cat.

1465

Farran, Charles d'Olivier. The relationship between civil law, custom and Sharia. *Sudan law journal and reports*, 1959: 103-111. DLC-LL

1466

Guy, Paul. Islam comorien. In Charnay, Jean Paul, *ed.* *Normes et valeurs dans l'Islam contemporain*. Paris, Payot, 1966. p. 145-158. (Bibliothèque scientifique) BP165.C5

Analysis of the conflicts of law and social change among the Muslims of the Comoro Islands. Muslim intellectuals steeped in the Islamic tradition argue in favor of a revival of traditional Islam, while the new middle class shaped in the mold of French culture call for a modernization of the Shari'a.

1467

———Les musulmans chafeites de l'Archipel des Comores et leur droit. *Revue algérienne*, pt. 1, 1951: 59-64. AP27.R4, 1951

1468

Maiorani, Angelo. *Lezioni di diritto musulmano, tenute nella Scuola di giurisprudenza di Asmara*. Asmara, Tip. Fioretti, 1954. 142 p. DLC-LL

Cover title: *Isti tuzioni di diritto musulmano*.

1469

Singer, Norman J. Islamic law and the development of the Ethiopian legal system. *Howard law journal*, v. 17, no. 1, 1971: 130-168. DLC-LL

1470

el-Tahir Omer, el-Fahal. The administration of justice during the Mahdiya. *Sudan law journal and reports*, 1964: 167-170. DLC-LL

1471

Vaughan, John H. The dual jurisdiction in Zanzibar. Zanzibar, Govt. printer; London, Crown Agents for the Colonies, 1935. 123 p. NNSc

Literature

1472

Abdallah ibn Ali ibn Nasir. *al-Inkishafi*. The soul's awakening. Translated from the Swahili texts and edited by William Hichens. Nairobi, Oxford University Press, 1972. 190 p. illus.

PL8704.A33I5 1972

English and Swahili.

The Soul's Awakening is "a work which the Swahili rightly regard as one of the flowers of their

national literature.” The poem was composed ca. 1810–20 and remains unfinished at verse 76. The Swahili text is reproduced in both Arabic and Latin scripts.

1473

Ahmad Nassir bin Juma Bhalo. *Malenga wa Mvita; diwani ya Ustadh Bhalo, tungo za Ahmad Nassir. Zimehaririwa na Shihabuddin Chiraghdin*. [The bard from Mombasa; anthology of Master Bhalo. Edited by Shihabuddin Chiraghdin] Nairobi, Oxford University Press, 1971. 195 p. PL8704.A45M3

1474

———Poems from Kenya; gnomic verses in Swahili. Translated and edited by Lyndon Harries. Madison, University of Wisconsin Press, 1966. 244 p. English and Swahili. PL8704.A45

1475

‘Alī, Muḥammad Muḥammad. *al-Shi‘r al-Sūdānīfī al-ma‘ārik al-siyāsīyah, 1821–1924*. [Sudanese poetry and the political struggle, 1821–1924] [Cairo] Maktabāt al-Kulliyāt al-Azharīyah [1969] 416 p.

PJ8310.A35 Orien Arab

Risālat al-Mājistūr—Jāmi‘at al-Qāhirah.

Includes a section on the use of poetry as a political instrument during the Mahdist era.

1476

Allen, J. W.T., *comp.* Tendi; six examples of a Swahili classical verse form with translation and notes. New York, Africana Pub. Corp. [1971] 504 p. facsim., music. PL8704.A2A4

After a scholarly introduction to Swahili prosody, Allen, who has a long familiarity with Swahili, presents six poems. “Utendi wa Mwana Kupona” (Mwana Kupona’s poem), written in Pate in 1858, is an admonition by the author to her daughter to lead a virtuous life. “Utendi wa Ngamia na Paa” (The Camel and the Gazelle) is a moral fable, the story of two animals who complained about their plight to the Prophet. The author of the poem states that the original version of the poem was in Arabic and he translated it into Swahili. “Utendi wa Masahibu” (Adversity) shows the defeat of vice by virtue. “Utendi wa Mikidadi na Mayasa” (Miqdad and Mayasa) is “typical of tales of the heroes of the time of the Prophet and shortly after his death.” “Utenda wa Ayubu” (Job) relates the story of Job. “Utenda wa Qiyama” (The Last Judgement) is a vivid description of supernatural joys and pains requiring a symbolic interpretation.

1477

Badri, Babakr. *al-Amthāl al-Sūdānīyah*. [Sudanese proverbs] [Khartoum?, 1963?] 416 p.

PN6519.S8B3 Orien Arab

Collection of 2,004 Sudanese colloquial proverbs.

1478

al-Bashīr, al-Ṭāhir Muḥammad ‘Alī. *al-Adab al-Ṣūfī al-Sūdānī*. [Sudanese Sufi literature] [Khartoum?] al-Dār al-Sūdānīyah [1970] 270 p.

PJ8310.B3 1970 Orien Arab

Originally presented as the author’s thesis (M.A.), University of Cairo, 1965.

Through a detailed study of Sufi poetry, al-Bashīr provides a sure thread to the cultural and religious history of the Sudan. After a general introduction to Sufism in the Sudan and the three stages of Sufi poetry—colloquial, semicolloquial, and classical—the author investigates the Simmānīyah fraternity of al-Shaykh Muḥammad ibn ‘Abd al-Karīm al-Qirshī al-Madanī, better known as al-Simmānī, and four of its most prominent poets, namely Muḥammad Sharīf Nūr al-Dā‘im, ‘Abd al-Maḥmūd Nūr al-Dā‘im, Qarīb Allāh Abū Ṣāliḥ, and Muḥammad Sa‘īd al-‘Abbāsī, and their impact on Sudanese society.

1479

el-Buhriy, Hemedi bin Abdallah. *Utenzi wa Kuta-wafu Nabii*. [The release of the Prophet] With translation by Roland Allen. Edited by J.W.T. Allen. In *East African Swahili Committee. Journal*, no. 26, June 1956: supplement, 1–72.

PL8701.E2, suppl. to no. 26

Text and translation of a poem portraying the death of the Prophet Muḥammad. Appended is a variant of the poem as reported by C.B. Büttner in *Anthologie aus der Suaheli-literatur* (Berlin, Emil Faber, 1894) that he acquired from Daniel J. Rankin, formerly British consul in Mozambique. Also included are a short vocabulary list and an analysis and indexes of the two versions.

1480

D. R. and S. H. Two texts from Kordofan. SNR, v. 13, pt. 2, 1930: 117–122. DT118.S85, v. 13

Text and translation of two letters in Sudanese colloquial Arabic written in Arabic script. The letters are part of the tradition of oral feud between the Kabābīsh and the Ḥamar of the Sudan. They are messages to be recited by the envoy using saḥ, or rhymed prose, as a rhetorical embellishment.

1481

Dammann, Ernst. The tradition of Swahili islamic poetry. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 5, no 1-b, 1969: 21-46. DLC

1482

Demoz, Abraham. Moslems and Islam in Ethiopic literature. *Journal of Ethiopian studies*, v. 10, Jan. 1972: 1-11. DT371.J67, v. 10

"The expansion of Islam into Ethiopia differed from its expansion into much of the rest of Africa in that in Ethiopia Islam was challenged by one of the 'higher' religions of the world which had entrenched itself in the country," states Demoz, introducing his topic. The impact of the struggle between the two religions on Ethiopic, namely Ge'ez, literature is shown in religious and secular writings. Examples of religious writings are *Anqäṣā Amin* [The Gate of Faith] written by "a former Muslim who was converted to Christianity and became so learned and devout in his new faith that he rose to the rank of *Ečäḡé* [abbot] of the monastery of Däbrä Libanos," and *Mäṣḥafä Qéder* [Book of Impurity], about special rites and prayers for those returning to the Christian faith. In the secular field, the chronicles of the emperors reflect the bitter antagonism and the appearance of a Christian Jihad syndrome in such works as the exhortations of Emperor 'Amda Ṣeyon and the "lamentations" composed on the death of Emperor Gälawdéwos.

1483

Farsi, Shaaban Saleh. Swahili sayings from Zanzibar. Dar es Salaam, East African Literature Bureau, 1958. 2 v. in 1. PN6519.S9F3

In Swahili and English.

Contents: book 1. Proverbs.—book 2. Riddles and superstitions.

1484

Harries, Lyndon, *ed. and tr.* Swahili poetry. Oxford, Clarendon Press, 1962. 326 p. facsim. PL8704.A2H3

Texts in Swahili-Arabic script are transliterated and translated into English.

1485

Hasan, Qurashī Muḥammad. *Qaṣā'id min shu'arā' al-Mahdiyyah*. [Poems by poets of the Mahdis era] [Khartoum] al-Majlis al-qawmī li-ri'āyat al-ādāb wa-al-funūn [1974] 311 p. DLC

Anthology of modern Arabic poetry in the Sudanese dialect related to the Mahdi Muḥammad Aḥmad.

1486

Hasani bin Ismail. The medicine man: Swifa ya Nguvumali; edited and translated by Peter Lienhardt. Oxford, Clarendon Press, 1968. 208 p. (Oxford library of African literature) PL8704.H3

Introduction and appendix in English; poem in English and Swahili.

1487

Jackson, Henry C. Sudan proverbs. SNR, v. 2, Apr. 1919: 105-111. DT118.S85, v. 2

Collection of 25 Sudanese colloquial Arabic proverbs with Arabic text, English translation, and comments.

1488

Klamorth, M. Der literarische charakter des ostafrikanischen Islams. *Die welt des Islams*, Bd. 1, 1913: 21-31. DS36.W4, v. 1

1489

Knappert, Jan. Het epos van Heraklios; een proeve van Swahili poëzie. Tekst en vertaling, voorzien van inleiding, kritisch commentar en aantekeningen. Alkmaar, Druk, N.J. Hofman [1958] 326 p.

PL8704.K53K5

Text, translation, and commentary on a long poem (1150 verses) on the Prophet Muḥammad and his early wars against Rome and Byzantium as recorded from the version of Shaykh Muḥammed Abubekr bin Omar Kijumwa Masihi.

1490

———Miiiraji—The Swahili legend of Mohammed's ascension. Swahili, v. 36, Sept. 1966: 105-156.

PL8701.E2, v. 36

1491

———Notes on Swahili literature. *African language studies*, v. 7, 1966: 126-159. PL8003.A34, v. 7

1492

———Rhyming Swahili proverbs. *Afrika and Übersee*, Jahrg. 49, Jun. 1966: 59-68.

PL8000.Z4, v. 49

1493

———Social and moral concepts in Swahili Islamic literature. *Africa*, v. 40, Apr. 1970: 123-136.

PL8000.16, v. 40

1494

———Swahili Islamic poetry. Leiden, Brill, 1971. 3 v. PL8704.A2K57

Texts in Swahili with parallel English translations.

Contents: v. 1. Introduction, The celebration of Mohammed's birthday, Swahili Islamic cosmology.—v. 2. The two burdas.—v. 3. Mieraj and Maulid.

1495

———Traditional Swahili poetry. An investigation into the concepts of East African Islam as reflected in the Utenzi literature. Leiden, E. J. Brill, 1967. 272 p. PL8704.K6

1496

———, *ed.* Wilada Nabii: a praise poem on the prophet Mohammed. Afrika and Übersee, Jahrg. 50, pt. 1-b, 1967: 34-40. PL8000.Z4, v. 50

1497

al-Madā'ih al-Ṣadafīyah. [The mother-of-pearl praises] [Khartoum, Idārat al-Mahfūzāt al-Mar-kazīyah, 1969] 222 p. PJ7632.M75M3

A collection of prose and poetry in praise of the Prophet Muḥammad, in the Sudanese dialect.

1498

Werner, A. Moslem literature in Swahili. MW, v. 10, Jan. 1920: 25-29. DS36.M7, v. 10

Short study of religious poems in Swahili. The tenzi, which Werner compares to the chansons de geste, deal with Muslim theology and traditions.

1499

Yagi, Viviane Amina. Contes et légendes du Soudan. Correspondance d'Orient; études, no 1/2, 1962: 17-66; no 3, 1963: 67-98.

DS36.C65, 1962-63

Introduction to the folklore of the Sudan. The author focuses her attention on the Arab urban sector and particularly on the Omdurman/Khartoum area.

Numismatics

1500

Arkell, Anthony J. The coinage of 'Alī Dīnār, Sultan of Darfur, 1898-1916. SNR, v. 23, no. 1, 1940: 151-160. illus. DT118.S85, v. 23

Substantial study of the currency of 'Alī Dīnār collected by Arkell at El-Fasher, the former capital of the sultanate. Arkell also interviewed the surviving smiths and overseers of the royal workshops, as well as former court officials. *See also* 1508.

1501

———Forged Mahdi pounds. SNR, v. 26, pt. 1, 1954: 43-49. DT118.S85, v. 26

Brief article on the authenticity of some alleged Mahdist currency.

1502

Artin, Yacoub. Monnaies de Mehdy Mouhammed Ahmed du Soudan. In Institut Egyptien. Bulletin. 2. sér., no 8, 1887: 231-246.

DT43.I61, 2d ser., 1887

Description of one gold and two silver pieces minted by the Sudanese Mahdi in the 1880's.

1503

Chittick, H. Neville. A coin hoard from near Kilwa. Azania, v. 2, 1967: 194-198. DT365.3.A94, v. 2

1504

———Six early coins from near Tanga. Azania, v. 1, 1966: 156-157. DT365.3.A94, v. 1

Two of the coins are Ummayyad and one is probably Fatimid.

1505

Freeman-Grenville, G. S. P. East African coin finds and their historical significance. JAH, v. 1, no. 1, 1960: 31-43. MBU

1506

Job, H. S. The coinage of the Mahdi and the Khalifa. SNR, v. 3, July 1920: 163-196. plates. DT118.S85, v. 3

Thorough presentation of the coinage of the Mahdist period, 1885-98, in the Sudan. Included are descriptions and photographs of various coins.

1507

Smith, Samuel, Jr. Some notes on the coins struck at Omdurman by the Mahdi and the Khalifa. Numismatic chronicle, 4th series, pt. 1, 1902: 62-73. CJ1.N6, 4th ser., 1902

1508

Walker, J. The coinage of Ali Dinar. SNR, v. 19, pt. 2, 1936: 147-149. illus. DT118.S85, v. 19

Short note on the currency of the Darfur sultanate with line drawings of various coins.

1509

Walker, J., and G. S. P. Freeman-Grenville. The history and coinage of the Sultans of Kilwa. TNR, no. 45, Dec. 1956: 33-65. DT436.T3, 1956

Politics

1510

Aguda, Oluwadare. Arabism and Pan-Arabism in Sudanese politics. *Journal of modern African studies*, v. 11, June 1973: 177-200. D1.J68, v. 11

Introducing his study by stating that "the greatest achievement of Arabism in the Sudan has been that unquestioned acceptance by the whole world that this is an Arab state, in spite of the fact that only about 40 per cent of the population is Arab," Aguda then proceeds to investigate the "Arabness" of the Sudanese, the historical background of the regional dichotomy, external influences, and the results of the agreement signed in March 1972 between the Central Government and the Southern Resistance Movement.

1511

Beshir, Mohamed Omer. The Southern Sudan; background to conflict. New York, Praeger [1968] 192 p. maps. DT108.B4 1968b

Writing at a time of intense emotions regarding the political problems of the Sudan, Beshir provides a factual historical analysis and pleads for a quick solution, as "the present deadlock in North-South relations has to be broken. The longer the present state of affairs and the small war are allowed to continue, the more people are likely to be killed. And they will die, not for the sake of any basic political principle, but through a simple failure in communications between the political leaders." He then discusses the chances of federalism, calling for a united Sudan.

See also his translation in Arabic (DT108.B412).

1512

Coupland, Sir Reginald. The exploitation of East Africa, 1856-1890: the slave trade and the scramble; with an introduction by Jack Simmons. 2d ed. London, Faber, 1968. 508 p. illus., col. map, 5 plates, ports., table. DT365.C6 1968

Portrays the situation on the coast and the contacts of the colonial powers with the centers of Arab influence and control.

1513

Depraetere, Marguerite. Le conflit entre la République du Soudan et ses provinces méridionales: élément d'explication. Bruxelles [Centre d'étude et de documentation africaine] CEDAF, 1972. 70 leaves. maps. (Les Cahiers du CEDAF, 7/1972. Série 2: Histoire)

DT1.C45 no. 7, 1972

1514

Diamond, Stanley, and Fred G. Burke, eds. The transformation of East Africa; studies in political anthropology. New York, Basic Books [1967, c1966] 623 p. maps. DT365.D5

Papers written for a faculty-student seminar on problems of nation building in East Africa of the Program of East African Studies, Syracuse University.

The problems of Islam in relation to both Christianity and the colonial administration are marginally discussed in many studies of this compilation.

1515

Eilts, Hermann F. Ahmad bin Na'man's mission to the United States in 1840, the voyage of al-Sultanah to New York City. In Essex Institute. Historical collections, v. 98, oct. 1962: 219-277.

F72.E7E81, v. 98

1516

Ferrand, Gabriel. Notes sur la situation politique, commerciale et religieuse du Pachalik de Harar et de ses dependences. In Société de géographie de l'est. Bulletin, t. 8, 1886: [1]-17; 231-244.

G11.S56, v. 8

1517

Garang, Joseph U. The dilemma of the southern intellectual. Is it justified? Khartoum, Ministry of Southern Affairs, 1971. 30 p. DT108.7.G37

1518

al-Hasan, Mūsā al-Mubārak. Tārīkh Dārūr al-siyāsī, 1882-1898. [The political history of Darfur, 1882-1898] [Khartoum] Jāmi'at al-Kharṭūm, Qism al-ta'līf wa-al-nashr [1970] 256 p. maps.

DT135.D2H38

1519

Howell, John, and M. Beshir Hamid. Sudan and the outside world. *African affairs*, v. 68, Oct. 1969: 299-315.

DT1.R62, v. 68

1520

'Ifārah, Jamīl Ilyās. Mashākil al-Sūdān al-siyāsīyah wa-al-dawāfī 'al-bārīzah warā' al-inqilāb al-'askarī al-akhīr. [The political problems of the Sudan and the apparent motives behind the latest military coup] [Beirut? Sharikat al-ṭab' wa-al-nashr al-Lubnānīyah] 1958. 183 p. illus., map, ports.

DT108.6.I34

1521

Ismā'il, 'Uthmān Sayyid Aḥmad. al-Dīn wa-al-siyāsah wa-nash'at wa taṭawwur al-Khatmīyah wa-al-Anṣār [Religion, politics and the rise and development of the Khatmīyah and the Anṣār] [Khartoum, al-Sharikah al-Sūdānīyah lil-tawzī' al maḥdūd, 1972?] 32 p. DLC

1522

McClintock, David W. The Southern Sudan problem: evolution of an Arab-African confrontation. The Middle East journal, v. 24, autumn 1970: 466-478. DS1.M5, v. 24

A Foreign Service officer, McClintock concludes, "In the context of time, it appears that the Sudan's Muslim North set out to consolidate and lead a new nation at precisely the moment the mostly pagan, partly Christian South was searching for its own identity."

1523

Mahjub, Ahmed Ahmad. Democracy on trial; reflections on Arab and African politics. London, André Deutch, 1974. 318 p. illus. DT108.7.M33

Memoirs of a prominent Sudanese figure who was intimately linked to a number of political developments in both the Near East and Africa.

1524

Martin, Bradford G. Muslim politics and resistance to colonial rule: Shaykh Uways B. Muḥammad al-Barāwī and the Qādirīya Brotherhood in East Africa. JAH, v. 10, no. 3, 1969: 471-486. DT1.J65, v. 10

Shaykh Uways b. Muḥammad al-Barāwī (1847-1909) was an important leader of the Qādirīya brotherhood in southern Somalia, on Zanzibar, and along the East African coast from Kenya to Mozambique, and founded his own branch of Qādirīya, the Uwaysīya. Before his death in 1909 when he was assassinated by representatives of the rival Sālihiya brotherhood (under the leadership of Muḥammad Abdallāh Ḥasan, the 'Mad Mullah'), Uways' missionary activities were very considerable.

Uways' branch of the Qādirīya was probably behind certain episodes of Muslim resistance to European penetration into Buganda in the late 1880's, at the behest of Sayyid Barghash of Zanzibar. Indeed, the relations between Shaykh Uways and successive rulers of Zanzibar, Barghash, Khalifa, and Ḥamid b. Thuwaynī were very close. In 90's, certain Muslim elements in Tanganyika, in conjunction with the *ṭarīqa*, made trouble for the Germans in SE Tanganyika during the 'Mecca Letters affair' at Lindi in 1908. This episode

revealed a division in the Tanganyika Muslim community.

The Uwaysīya was responsible for massive conversions to Islam in the coastal region, in inner Tanganyika, and on the Eastern fringes of the Congo at the end of the 19th and the beginning decades of the 20th centuries.—(Abstract supplied)

See also 1337.

1525

Nimitz, August. Traditional Shirazi political systems.

Source: ASA, Program, 14th, 1971.

1526

Padmore, George. The background of the Sudan crisis. The Islamic review, v. 43, Sept. 1955: 15-17. BP1.I7, v. 43

Brief historical presentation of the legacy of British rule in Southern Sudan and the eruption of the mutiny among southern elements of the Sudan Defence Force in 1955.

1527

Pozdniakov, N. A. Problema natsional'nogo edinstva Sudane. [The problem of Sudan's national unity] Narody Azii i Afriki, 4, 1970: 27-44. DS1.P7, 1970

Tables of contents also in English and Chinese; summaries in English.

1528

Warburg, Gabriel. Religious policy in the Northern Sudan: 'Ulama' and Sufism, 1899-1919. Asian and African studies, v. 7, 1971: 89-120. DS1.A4734, v. 7

1529

Welbourn, Frederick B. Religion and politics in Uganda, 1952-1962. [Nairobi] East African Pub. House, 1965. 78 p. map. (EAPH historical studies, 1) BL2470.U3W4

Although primarily about Catholics and Protestants, this work provides a useful analysis of the problems connected with the concept of national identity in Uganda.

1530

Wilmington, Martin W. The Zande Scheme in the Sudan: a test case of Arab-African economic cooperation. Paper presented at the 3rd annual meeting of the African Studies Association, Hartford, Conn., 1960. DLC-Micro 03782

Collation of the original: 17 p.

Sects

1531

Abū Salīm, Muḥammad Ibrāhīm. Makhtūṭ fī tārīkh mu'assis al-Khatmīyah; al-Ijābah al-Ibānah al-Nūrīyah fī sha'n šāhib al-tarīqah al-Khatmīyah mawlānā al-Sayyid Muḥammad 'Uthmān al-Khatm. [Manuscript on the history of the founder of the Khatmīyah; the enlightening answer and proof concerning the founder of the Khatmīyah sect Mawlana al-Sayyid Muhammad Uthman al-Khatm] In Khartoum. University. Sudan Research Unit. Bulletin of Sudanese studies, v. 1, July 1968: 36-44. DLC

The Khatmīyah sect played a great historical role in the life of the Sudan. Its founder was born in al-Ṭā'if, Saudi Arabia; after a long period of initiation and travel he established his sect in the Sudan. Abū Salīm describes a manuscript, found in Suakin in 1890, that gives valuable information on al-Sayyid Muḥammad, including an introduction and 12 chapters on the life, description, genealogy, and predictions about the founder, as well as his relations with the Mek of Kordofan, the sultan of Sennar, and the Ethiopian rulers.

1532

Dammann, Ernst. Ahmadistische propaganda in O. Afrika. Neue Allgemeine missionszeitschrift, Bd. 14, Nr. 5, 1937: 148-153. CtY-D

1533

al-Ḍawī, Tāj al-anbiyā' 'Alī. al-Ṭarīqah al-Ismā'īliyah fī madīnat al-Ubayyid. [The Ismā'īlī sect in el-Obeid] Sudan society, 1969: 132-118 [pagination follows Arabic format]

HN831.S8A6, 1969

The Ismā'īlī sect was created in the 1820's in El-Obeid (Kordofan Province) by Ismā'īl ibn 'Abd Allāh, better known as al-Sayyid Ismā'īl al-Waliy. al-Ḍawī presents the history of the sect, its evolution, and development. He also examines the movement as a religious as well as social system and the bonds it creates between individuals from different areas, races, and professions as a result of their participation in group Sufi practices.

1534

Ḥusayn, Muḥammad Kāmil. Ṭā'ifat al-Ismā'īliyah, tārīkhuha, nudhumuhā, 'aqā'iduhā. [The Ismaili sect, its history, organization, and beliefs] Cairo, Maktabat al-naḥḍah al-Miṣrīyah [1959] 190 p. (al-Maktabah al-tārīkhīyah, 4) BP195.I8H8

1535

Lewis, I. M. Sufism in Somaliland: a study in tribal Islam. BSOAS, v. 27, pt. 3, 1955: 581-602; v. 28, pt. 1, 1956: 145-160. PJ3.L6, v. 27, 28

Detailed analysis of Sufism among the Somali. After examining the role of the religious movement and its interaction with the Somali traditions, Lewis concludes, "In tribal societies where stress is placed upon the power of lineage ancestors to mediate between man and God, Sufism provides an interpretation of Islam which, while preserving the supreme absoluteness of *Allāh*, mitigates the uniqueness of the Prophet in favour of more accessible and more immediate intercessors."

1536

Maḥmūd, 'Abd al-Qādir. al-Fikr al-Ṣūfī fī al-Sūdān, maṣādiruhu, wa-tayārātuhu wa-alwānuhu. Sufi thought in the Sudan; its sources, trends and aspects] [Cairo] Dār al-fikr al-'Arabī 1968-69 [i.e. 1968] 229 p. geneal. tables.

BP189.M282

1537

Monteil, Vincent. Un Coran ahmadi en swahili. BIFAN, t. 29, juil./oct. 1967: 479-495.

DT1.I5123, v. 29

The Aḥmadiyah sect was established in Kashmir in 1889 by Mirza Ghulam Ahmad Qadiyani (1835-1908). It differs from Orthodox Islam on a number of points, including the recognition of prophets not mentioned in the Koran, such as Krishna and Buddha; the Prophet Muhammad is not the "Seal of Prophets"; no verses of the Holy Book can be abrogated by later verses; Jesus did not die but escaped, lived in Kashmir, and was buried in Shrinagar. Though English is commonly used, Swahili is widely used in East Africa for proselytism. Monteil discusses an Ahmadi Koran (Kurani Tufuku; Pamoja na Tafsiri na Maelezo Kaw Kiswahili) published in Nairobi in 1953 by the Ahmadiyya Muslim Mission. He compares it with an Orthodox version on three points: polygamy, the crucifixion, and the ascension of Jesus.

1538

Morris, H. S. The divine kingship of the Agha Khan: a study of theocracy in East Africa. South-western journal of anthropology, v. 14, winter 1958: 454-472. GN1.S64, v. 14

1539

Rebelo, Domingos J. S. Breves apontamentos sobre um grupo de Indianos em Moçambique a comunidade ismaílica moametana. In *Sociedade de estudos de Moçambique*. Boletim, ano 30, jul./set. 1961: 83-89. DT451.S6, v. 30

1540

Rizvi, Seyyid Saeed Akhtar, and Noël Q. King. Some East African Ithna Asheri *Jamaats* (1840-1967). *Journal of religion in Africa/Religion en Afrique*, v. 5, fasc. 1, 1973: 12-22.

BL2400.J68, v. 5

The Ithnā 'asharī of East Africa, a small Shiite group, consists largely of descendants of the Khoja Muslims of India. The authors describe the various jamā'ah, or congregations, in Zanzibar, Pemba, Lamu, Mombasa, Pangani, Arusha, Moshi, Bagamoyo, Dar es Salaam, Kilwa, Lindi, Singida, Bukoba, Mwanza, Tabora, and Kampala.

1541

Willis, C. Armine. Religious confraternities of the Sudan. *SNR*, v. 4, Dec. 1921: 175-194.

DT118.S85, v. 4

Description of the various religious fraternities as they existed in the Sudan in 1921. These included the Qādirīyah, Khilwatīyah, Shādhilīyah, Aḥmadīyah, (or Idrīsīyah), Mīrghānīyah (or Khatmīyah), Rashīdīyah, Naqshabandīyah, and Shahwardīyah.

Society & Culture

1541a

Ahmed, Ahmed Dini. Un fait social 'Afar: La *Fi'ma*. La *Fi'ma*: différent types, organisation, fonctionnement. Pount; bulletin de la Société d'études de l'Afrique orientale, no 3, 3. trim. 1967: 31-36.

DLC

Description of the *Fi'mah* phenomenon by the T.F.A.I. Minister of the Interior. The *Fi'mah* is an organization striving to harmonize and regulate social relations; the author presents its various types and their structures and procedures.

1542

Amiji, Hatim. An aspect of Islam and social change in East Africa.

Source: ASA, Program, 15th, 1972.

1543

Arabes et islamisés à Madagascar et dans l'océan Indien. Documents présentés par le Service général

de l'information de la République Malagasy (*Revue de Madagascar* no 34, 35, 36, 37) et le Centre d'archéologie de la Faculté des lettres et des sciences humaines de l'Université de Madagascar. [Tananarive, *Revue de Madagascar*; distribué par Hachette—Madagascar, 1967] 57 p. illus.

DT356.4.A7

Summary in English and Malagasy.

Published jointly by the *Revue de Madagascar* and Taloha as an irregular series issued by the University of Madagascar, this compilation includes: Pierre Vérin, Introduction: les Arabes dans l'océan Indien et à Madagascar; Jacques Dez, De l'influence arabe à Madagascar à l'aide de faits de linguistique; Neville Chittick, L'archéologie de la côte orientale africaine; Claude Robineau, l'Islam au Comores; une étude d'histoire culturelle de l'île d'Anjouan; Raymond Deval, (Présentation de l'étude de): Les musulmans à Madagascar; problèmes contemporains, résumé et situation; James Kirkman, Les importations de céramiques sur la côte du Kenya; W. G. N. van Der Sleen, Observations sur les perles de Madagascar et de l'Afrique orientale; R. Battistini and Pierre Vérin, Irodo et la tradition vohémarienne; Jean-Claude Hebert, Essai d'interprétation de la stèle indéchiffrée d'Ambilobe.

1544

Ardant du Picq, Charles P. L'influence islamique sur une population malayo-polynésienne de Madagascar. Paris, Charles-Lavauzelle, 1933. 70 p., double geneal. table, tables. NN

1545

Auber, J. A propos de la formule "Voa salamou haza" qui clôt les écrits et les sentences arabico-madécasses. In *Académie malgache*. Bulletin, nouv. sér., t. 32, 1954: 47-50.

DT469.M21A35, v. 32

1546

Cerbella, Gino. La diffusione in Eritrea della casa musulmana tipica. *Africa* (Rome), anno. 17, nov./dic. 1962: 291-299.

DT1.A843, v. 17

1547

Cerulli, Enrico. Canti amarici dei musulmani di Abissinia. In *Accademia nazionale dei Lincei* (Rome). *Rendiconti*, ser. 6, v. 2, 1926: 433-447.

AS222.R65, ser. 6, v. 2

1548

Davies, R. A system of sand divination. *SNR*, v. 3, July 1920: 157-162.

DT118.S85, v. 3

Description of a method of foretelling the future as practiced by Arabs in northern Sudan, particularly by the Maḥāmīd and Ṭa'āyshah of northern and central Kordofan.

1549

Fawzi, Sa'ad ed'din. Social aspects of urban housing in the Northern Sudan. SNR, v. 35, June 1954: 91-109. DT118.S85, v. 35

Social mores of a society are often best reflected in its architecture and its use of space. Fawzī, who was head of the Department of Economics at the university in Khartoum, bases his study "around the all-important question of how to provide adequately for the requirements of family life and the family's social commitments within the limitations imposed by the need for economy in low-cost housing."

1550

Garlake, Peter, and Margaret Garlake. Early ship engravings of the East African coast. TNR, no. 63, Sept. 1964: 197-206. DT436.T3, no. 63

1551

Hillelson, Sigmar. Aspects of Muhammadanism in the Eastern Sudan. In Royal Asiatic Society. Journal, Oct. 1937: 657-677. AS122.L72, 1937

1552

Holt, Peter M. Four Funj land-charters. SNR, v. 50, 1969: 2-14. illus. DT118.S85, v. 50

Text, translation of, and commentary on four Funj land charters presented by A. J. Arkell to the School of Oriental and African Studies in 1967. "The land charters of the late Funj period (i.e. the reigns of Badi IV and his successors) fall into two categories: those which originate, and those which confirm, a grant of land and exemptions. . . . The four documents . . . form two pairs, each consisting of one originating and one confirmatory charter."

1553

Hussey, E. J. R. A fiki's clinic. SNR, v. 6, July 1923: 35-39. DT118.S85, v. 6.

Description of a faqīh (religious scholar) and his treatment of cases of madness. Hussey describes the clinic as well as the cures used by the holy man.

1554

Kamil, Abdallah Mohamed. Un fait social 'Afar: la *Fi'ma*; aspects sociologiques de la *Fi'ma*. Pount, no 3, 3. trimestre 1967: 36-40. DLC

Analytical essay on the *Fi'mah*. The institution, according to the author, "a été créée pour protéger

l'Afar: 1° contre ses semblables; 2° contre les aléas de la vie; 3° contre le sentiment de solitude qui s'empare de lui, quand il est privé de l'encadrement, du contact des autres hommes." He is pessimistic as to the future of the *Fi'mah* and believes that urbanization will result in its eventual disappearance. "Et la disparition de la *fi'ma* signifiera celle du célèbre "communisme des revenus", tel qu'il existe chez les 'Afar. Chacun devra compter seulement sur soi. Alors, l'Afar sera devenu vraiment citoyen, avec toutes les conséquences qui en découlent et, en particulier, le développement d'un *lumpenproletariat*."

1555

Kennedy, J. G. Nubian Zar ceremonies as psychotherapy. Human organization, v. 26, winter 1967: 185-194. GN1.H83, v. 26

1556

Knappert, Jan. Une culture en voie de disparition. In International Congress of Anthropological and Ethnological Sciences, 6th, Paris, 1960. VI^e [i.e. Sixième] Congrès international des sciences anthropologiques et ethnologiques, Paris, 30 juillet-6 août 1960. Paris, Musée de l'homme [1962]-64. p. 225-227. GN3.I39 1960c

1557

———The function of Arabic in the Islamic ritual on the East African Coast. In Congrès d'études arabes et islamiques, 5th, Brussels, 1970. Ve [i.e. Cinquième] Congrès international d'arabisants et d'islamisans, Bruxelles, 31 août-6 septembre 1970. Actes. Bruxelles, Publications du Centre pour l'étude des problèmes du monde musulman contemporain [1971] p. 185-296. (Correspondance d'Orient, no 11) HC498.C6, no. 11

Study of the impact of Arabic among East African Muslims. The language of the Koran is still the medium of "ritual, liturgy and magic, of the calendar of festivities, as well as in the realm of courtesy and civil manners." However, with the spread of Swahili the influence of Arabic outside the realm of religion is bound to diminish, although the latter has left an indelible mark on Swahili and the cultures of East Africa.

1558

Laurioz, Jacques. Notes sur les pratiques relatives aux génies "zar" en T.F.A.I. Pount, 2. année, 3. trimestre 1969: 5-11. DLC

Description of the *zār* rites in Djibouti. Laurioz states "nous nous efforcerons successivement de définir un type de cérémonie *zār* plus

généralement attesté, puis de dresser la liste des autres rites, en usage dans le Territoire Français des Afars et des Issas." In his conclusion he suggests "nous pouvons donc conclure à une double et contradictoire évolution de cette superstition importée d'Éthiopie. D'une part, une dégénérescence en milieu traditionnel, concrétisée souvent par l'entrée des hommes dans l'assemblée. De prêtresses, les *alaka* tendent à devenir de vulgaires sorcières ou des guérisseuses souvent redoutées, tandis que le cérémonial est vidé de son contenu mythologique et rituel."

1559

Lewis, I. M. Marriage and the family in Northern Somalia. Kampala, East African Institute of Social Research, 1962. 51 p. illus. (East African studies, no. 15) HQ700.S62L4

1560

Low, Donald A. Religion and society in Buganda, 1875-1900. Kampala, Uganda, East African Institute of Social Research [1957] 16 p. (East African studies, no. 8) DLC

1561

Mahmoud Abdi Hirad. Somali marriage custom in outline. Somaliland journal, v. 1, Dec. 1955: 92-93. MBU

1562

Mazrui, Ali A. Islam and the English language in East and West Africa. In International African Seminar, 9th, University College, Dar es Salaam, 1968. Language use and social change: problems of multilingualism with special reference to Eastern Africa: studies presented and discussed at the ninth International African Seminar at University College, Dar es Salaam, December 1968, edited with an introduction by W. H. Whiteley. London, Published for the International African Institute by Oxford University Press, 1971. p. 179-197. PL8016.I5 1968

A Muslim and master in the use of the English verb, Mazrui shows the "interplay between language and religion in Africa's political experience." Suggesting two main themes, he analyzes Islamic attitudes toward English, which was identified with missionary activities, then points out that the strongest rivals of metropolitan languages have been African languages with Islamic associations (Arabic, Hausa, Swahili). In spite of cultural blocks to English, he concludes that "among the best articulators of English sounds in African societies, are precisely people who grew up speaking Swahili, Hausa, and perhaps Arabic."

1563

Mkabarrah, J. Salum Abdallah; mwanamuziki wa Tanzania. [Salum Abdallah; musician of Tanzania] [Dar es Salaam Chuo cha Uchanguzi wa Lugha ya Kiswahili, 1972] 91 p. ports. ML410.Y42M6

1564

Pankhurst, E. Sylvia. Ethiopia, a cultural history. With a foreword by Canon John A. Douglas. Essex [Eng.] Lalibela House [1955] 747 p. illus. (part col.), facsim., music, plans, ports. DT381.P35

1565

Paul, H. G. Balfour. A prehistoric cult still practised in Muslim Darfur (by the Zaghawa). In Royal Anthropological Institute of Great Britain and Ireland. Journal, v. 86, Jan./June 1956: 77-86. GN2.A3, v. 86

1566

Prins, Adriaan H. J. Sailing from Lamu; a study of maritime culture in Islamic East Africa. Assen, Van Gorcum, 1965. 320 p. illus., maps. DT434.E29L3

On label mounted on t.p.: Humanities Press, New York.

1567

Pruen, S. Tristram. The Arab and the African; experiences in Eastern Equatorial Africa during a residence of three years. London, Seeley, 1891. 338 p. illus., front. (port.), plates. DT365.P97

1568

Skene, Ralph R. F. H. Arab and Swahili dances and ceremonies. In Royal Anthropological Institute of Great Britain and Ireland. Journal, v. 47, 1917: 413-434. GN2.A3, v. 47

1569

Tanner, R. E. S. The relationships between the sexes in a coastal Islamic society: Pangani district, Tanganyika. African studies, v. 21, no. 2, 1962: 70-82. DT751.A4, v. 21

1570

Zenkovsky, S. Zar and Tambura as practised by the women of Omdurman. (Paper read before the Philosophical Society of the Sudan in 1948). SNR, v. 31, June 1950: 65-81. DT118.S85, v. 31

Theology

1571

Ēnbāqom. Anqaša Amin (La porte de la Foi); apologie éthiopienne du Christianisme contre l'Islam à partir du Coran. Introduction, texte critique, traduction par E. J. van Donzel. Leiden, E. J. Brill, 1969. 303 p. plate. BT1170.E5

Ēnbāqom, a Coptic monk whose origins are still shrouded in mystery, became an active religious personality in his country of adoption. The *Anqaša Amin* [The Gate to Faith] was written primarily as a theological argument addressed to Imam Grāñ, urging him to change his attitude toward Christian Ethiopia. It is a work of apologetics attempting to put an end to a bloody religious war.

1572

Holway, James D. Quran in Swahili. MW, v. 61, Apr. 1971: 102–110. DS36.M7, v. 61

1573

Kayfa Taḥujj? [How to accomplish the pilgrimage?] [Khartoum] Jumhuriyat al-Sūdān al-Dimūqrāṭīyah. al-Amānah al-Āmmah lil-Shu'ūn al-Dīniyah [1973] 24 p. illus. DLC

1574

Knappert, Jan. The divine names. Swahili, n.s., v. 1, [no. 31], Sept. 1960: 180–199.

PL8701.E2, n.s., v. 1

Arabic and Swahili.

1575

———Swahili theological terms. African language studies, v. 8, 1967: 82–92. PL8003.A34, v. 8

1576

Lewis, I. M. The names of God in northern Somali. BSOAS, v. 22, pt. 1, 1959: 134–140.

PJ3.L6, v. 22

God is universally known in Somali by the names *Allaah* and *Rabbi*. Lewis presents a partial list of purely Somali terms for God compiled by his former assistant, Yuusuf Maygaag.

1577

Masomo ya Ki-Islamu. [A reader on Islam]. Dar es Salaam, Bilal Muslim Mission of Tanzania [1971?] 16 p. (Kitabu cha Kwanza) DLC

Trade

1578

Beachey, R. W. The East African ivory trade in the nineteenth century. JAH, v. 8, no. 2, 1967: 269–290. DT1.J65, v. 8

1579

Bell, G. W. Shaibun gold. SNR, v. 20, pt. 1, 1937: 125–137. DT118.S85, v. 20

Brief discussion of gold in the Sudan.

1580

Brown, Beverly. Muslim influence on trade and politics in the Lake Tanganyika region. African historical studies, v. 4, no. 3, 1971: 617–629.

DT1.A226, v. 4

Investigation of the interaction of trade activities and political developments and the role of both among the Muslim traders around Ujiji during the last part of the 19th century.

1581

Casati, Gaetano. Dopo Cassala. Esplorazione commerciale, v. 9, 1894: 265–70. HF3872.E7, v. 9

1582

Guillan, Charles. Documents sur l'histoire, la géographie et le commerce de l'Afrique orientale. Paris, A. Bertrand [1856] 3 v. in 2. fold geneal. table, map. DT365.G9

1583

Triulzi, Alessandro. Trade, Islam, and the Mahdia in northwestern Wallaga, Ethiopia. Paper presented to the International Congress of Africanists, third session, Dec. 9–19, 1973. Addis Ababa. 19 p. DLC

SOUTHERN REGION

History

1584

Du Plessis, Izak D. The Cape Malays. Libertas, v. 4, July 1944: 40–45. AP9.L5, v. 4

1585

———The Cape Malays: history, religion, traditions, folk tales, the Malay quarter. [3d ed.] Cape Town, A. A. Balkema, 1972. 97 p. illus. (part col.) DT764.M3D82 1972

- 1586
Garabedian, S. Mohammedanism in Cape Town. MW, v. 5, Jan. 1915: 30-37. DS36.M7, v. 5
Observations on the spread of Islam in Cape Town, followed by a short note by "A Churchman" on the threat of Islam there.
- 1587
Hagel, F. G. Der Islam in Südafrika. Zeitschrift für Missionswissenschaft und Religionswissenschaft, 36. Jahrg, no. 1, 1952: 28-36. BV2130.Z4, v. 36
- 1588
Hampson, A. R. The mission to Moslems in Capetown. MW, v. 24, July 1934: 271-177.
DS36.M7 v. 24
After Shaykh Yūsūf, a convict from Batavia, was brought to South Africa by the Dutch East India Company in 1694, Islam developed rapidly among the Cape Muslims called "Malays." Hampson discusses the methods and approaches of converting these Muslims to Christianity.
- 1589
Hampson, Ruth M. Islam in South Africa, a bibliography compiled by Ruth M. Hampson. [Cape Town] University of Cape Town, School of Librarianship, 1964. 55 p. (University of Cape Town. School of Librarianship. Bibliographical series) Z7835.M6H27
- 1590
Hetherwick, A. Islam and Christianity in Nyasaland. MW, v. 17, Apr. 1927: 184-186.
DS36.M7, v. 17
- 1591
Hofmeyr, A. L. Islam in Nyasaland. MW, v. 2, Jan. 1912: 3-8. DS36.M7, v. 2
Investigation of the reasons for the success of Islam in Nyasaland and the dangers it constitutes for Christianity. Islam developed among the populations of the area because of the Arabs and the Yao, who have been Muslims for a long time. One of the reasons given by the author for Muslim successes is that "Islam may be particularly acceptable to the natives because it is a black man's religion and not one acquired from the whites. Undoubtedly there is already among the natives a dislike and distrust of the white man as such. And the more this feeling grows—and grow it will—the more will anything that is totally apart from the white man appeal to the native."
- 1592
Islam at the Cape. The Cape monthly magazine, v. 10, July/Dec. 1861: 353-363. NN
- 1593
Islamic mission to South Africa—Khwaja Kamal-ud-Din and Lord Headley at Cape Town. The Islamic review, v. 14, May 1926: 163-167.
BP1.I7, v. 14
Report on a visit by Lord Headley, who had converted to Islam, and the editor of *The Islamic Review* and leader of the Muslim community in England.
- 1594
Muḥammad 'Alī. Riḥlat sumuww al-amīr Muḥammad 'Alī Bāshā fī Janūb Ifrīqiyā, sannat 1342 H./sannat 1924 M. [The voyage of H. H. Emir Muhammad Ali to South Africa in 1342 A.H./1924 A.D.] By Aḥmad Mukhtār. [Cairo] Maṭba'at al-ʿitimād [1924?] 98 p. DT757.M8
- 1595
Rochlin, Samuel A. Aspects of Islam in 19th century South Africa. BSOAS, v. 10, pt. 1, July 1939: 213-221. PJ3.L6, v. 10
- 1596
———Early Arabic printing at the Cape of Good Hope. BSOAS, v. 7, pt. 1, 1933: 49-54.
PJ3.L6, v. 7
The first Arabic printed material at the Cape seems to have appeared about the first quarter of the 19th century.
- 1597
Stephenson, John E. Muhammedan early days in the copperbelt of Northern Rhodesia. Compiled and arranged by N. Namushi and M. L. Mwewa. Lusaka, National Archives of Zambia, 1972. 41 p. (National Archives. Occasional paper, no. 1) DLC
- 1598
Van de Merwe, W. J. Missions to Moslems in South Africa. MW, v. 26, July 1936: 287-290.
DS36.M7, v. 26
Report on the difficulty of converting South African Muslims to Christianity.
- 1599
Van Wyk, A. C. Mohammedanism in Nyasaland today. MW, v. 24, Apr. 1934: 191-192.
DS36.M7, v. 24

1600

Zwemer, Samuel Marinus. Islam at Cape town. MW, v. 15, Oct. 1925: 327–333. DS36.M7, v. 15

Editorial on the Muslim populations of Cape Town and the impact on the Malays of those returning from the Pilgrimage to the Holy Places of Islam.

Theology

1601

Abu Bakr Effendi. The religious duties of Islam as taught and explained by Abu Bakr Effendi. A translation from the original Arabic and Afrikaans, edited with an introduction by Mia Brandel-Syrier. Photomechanical reprint with additions and corrections. Leiden, Brill, 1971. 205 p. (Pretoria oriental series, v. 2) BP184.A2313 1971

"A close copy of the Multaqā l-abḥur of Muḥammad b. Ibrāhīm ul-Ḥalabī." Translation of Bayān al-dīn.

In 1862 Queen Victoria wrote to Sultan 'Abd al-'Azīz that her Muslim subjects in the Cape Colony were arguing about Muslim Islamic law and requested a Muslim scholar to settle their disputes. Abu Bakr ibn 'Umar al-Khashnāwī was sent to Cape Town and taught there. He published in 1874 a book of instruction entitled *Bayān al-Dīn*, written in Afrikaans but transliterated in Arabic script. In this edition, Mia Brandel-Syrier provides an English translation with ample commentaries.

1601a

Adams, Charles C. Muhammad Abduh and the Transvaal fatwa. In The Macdonald presentation volume; a tribute to Duncan Black Macdonald, consisting of articles by former students, presented to him on his seventieth birthday, April 9, 1933. Princeton, N.J., Princeton University Press, 1933. p. 11–30. BP20.M25

Muhammad Abduh (1849–1905) was "a zealous reformer of the religion of Islam and one of the leading modern advocates of the adaptation of Islam to the conditions of modern civilization." One of his best known fatwā, or official juridical decisions in matters pertaining to the faith, is what became known as the Transvaal Fatwā, which consists of three questions submitted by a Muslim from Transvaal. The questions read as follows: "1. There are individuals [Muslims] in this country who wear the hat in order to carry on their business and secure the return of profit to themselves. Is this permissible or not? 2. The manner in

which they [i.e., Christians of the Transvaal] slaughter animals intended for food differs [from the manner prescribed for Muslims] because they strike cows with an axe and after that they slaughter [i.e., cut their throats], without repeating the *basmalah* ["In the name of God"]; and small cattle they also slaughter without repeating the *basmalah*. Is this permissible or not? 3. The Shāfi'ites perform the public prayers standing behind the Ḥanafites, without repeating the *basmalah*, and they perform the prayers behind them on the occasion of the two feasts. It is well known that there is a difference of opinion between the Shāfi'ites and the Ḥanafites, whether repeating the *basmalah* of the two feasts is obligatory or not. Is it permissible to perform the prayers, the one behind the other, or not?"

1602

"Die Heilige Qur'an" in Afrikaans. The Islamic review, v. 49, Aug. 1961: 21. BP1.I7, v. 49

Brief note on the translation of the Holy Koran into Afrikaans.

1603

Koran. Afrikaans. Dit is 'n vertaling van die dertig dele van die Heilige Qur'an beeengebring in een band en oorgesit in Afrikaans deur Imam M. A. Baker. [This is a translation of the 30 parts of the Holy Koran collected in one volume and translated into Afrikaans by Imam M. A. Baker] Kaapstad, Nasionale Boekhandel, 1961. 464 p. BP127.A33B34

Imam Baker was principal of the Simonstown Muslim School at Cape Town.

1604

al-Shubrā Bukhūmī, Yūsuf Shalabī. al-Ta'ādīl al-Islāmiyah fī takhṭī'at ḥizb al-fatāwī al-transfālīyah. [Islamic rectifications in confounding the Transvaal fatwa party] Cairo, 1904, 96 p. BP174.M793S58 Orien Arab

In 1321 A. H. (1902–1903), a Ḥājj Muṣṭafā from Transvaal wrote to Shaykh Muḥammad 'Abduh, Mufti of Egypt, requesting clarification on three points of Islamic jurisprudence. The answer of 'Abduh elicited a number of objections by some ulemas. al-Shubrā Bukhūmī takes the former Mufti to task in this polemical work and criticizes him bitterly for his fatwā (see 1601a).

1605

Smith, G. R. A Muslim saint in South Africa. African studies, v. 28, no. 4, 1969: 267–278. port. DT751.A4, v. 28

Many aspects of South African Islam still need to be studied. Smith, senior lecturer in Arabic at the University College, Durban, concentrates on Shāh Ghulām Muḥammad Ḥabībī, a Muslim Sūfī leader from India who catered to the Indian population in South Africa. Ḥabībī arrived in Durban in about 1895 and established his own Tarīqah—the Ḥabībīyah—but, although he lived and taught there, he left no writings. Included in the article is a translation of the text of the Chishtī deed of succession by which Ḥabībī passed the leadership of the sect to his nephew.

WESTERN REGION

Architecture

1606

Brasseur, Gérard. Les établissements humains au Mali. Dakar, IFAN, 1968. 549 p. illus., maps (part col., 2 fold. col. in pocket), plans. (Mémoire de l'Institut fondamental d'Afrique noire, no 83)

GN413.B7

Summaries in English and German.

Dwellings often reflect the attitudes, beliefs, and world views of their owners. In this thoroughly researched and amply illustrated work, Brasseur presents settlements in Mali, including the dwelling configurations of Muslim populations.

1607

Creac'h, Paul. Notes sur l'art décoratif architectural foula du Haut Fouta-Djallon. In *International West African Conference. Comptes rendus.* v. 2; 1945. Dakar, I.F.A.N., 1951. p. 300-312. illus.

DT471.I58 1945

At head of cover title: Gouvernement général de l'Afrique occidentale française. Institut français d'Afrique noire.

Various languages.

Profusely illustrated study of architectural decoration, from rock painting to house ornamentation, in the upper Fouta Djallon Fulbe region.

1608

Crowder, Michael. The decorative architecture of Northern Nigeria: indigenous culture expressed in Hausa craftsmanship. *African world*, Feb. 1956: 9-10.

DT1.A24, 1956

1609

Duchemin, Georges J. A propos de décorations murales des habitants de Oualata (Mauritanie).

BIFAN, t. 12, oct. 1950: 1095-1110. illus.

Q89.I5, v. 12

Visiting Walātah, a qsar in southeastern Mauritania, Duchemin was struck by the originality of its mural decorations. He analyzed them and tentatively classified the designs into various categories according to the explanations given by the only two women-servants still capable of decorating the houses.

1610

Du Puigaudeau, Odette. L'architecture maure. BIFAN, t. 22, janv./avril 1960: 92-133. illus.

DT1.I5123, v. 22

The Berber tribes—Kuntah, Idaw 'Ali, and others—descendants of the Almoravids, have exchanged the sword for the prayer beads and found in religion and commerce a compensation for their more martial days. They settled in villages (*qṣar/qṣur* from Arabic *qasr/qūṣūr*, "palace") where they developed an architecture reflecting their glorious days in the great cities of North Africa, Andalusia, and the Arab East. Du Puigaudeau investigates this Moorish architecture and describes the general characteristics of the village, giving detailed descriptions of the houses illustrated by photographs and drawings.

1611

———Contribution à l'étude du symbolisme dans le décor mural et l'artisanat de Walāta. BIFAN, t. 19, janv./avril 1957: 137-183. illus.

DT1.I5123, v. 19

Odette du Puigaudeau has traveled extensively in Mauritania and has come in close contact with its people and cultures. In this detailed study she attempts to trace the origin of the mural decoration and artifacts of the city of Walātah in southeastern Mauritania. Unlike the other qṣur due to the puritanical attitudes of its men and the seclusion of its women, it developed a particular architecture and decoration patterns, to the extent of becoming a Maghrabi island on the southern shores of the desert. The symbolism of the decoration is attributed, hesitantly, by the author to a maternity cult. Profusely illustrated with both photographs and line drawings.

1612

Fontanière, J. de. L'habitat peul en Guinée française. *Geographia*, t. 6, mars 1952: 43-48.

G1.G319, v. 6

1613

Foyle, Arthur M. Architecture in West Africa. Africa south, v. 3, Apr./June 1959: 97-105. illus. DT751.A28, v. 3

1614

———The house of a merchant in Kofarmata Street, Kano. Nigeria magazine, no. 37, 1951:29-35. illus. DT515.N47, 1951

Well-illustrated article on a typical Muslim house in Kano.

1615

Gouilly, Alphonse. Les mosquées du Sénégal. Revue juridique et politique; indépendance et coopération, v. 19, oct./déc. 1966: 531-576.

DLC-LL

1616

Haselberger, Herta. Essai de classification des différents styles du décor mural en Afrique occidentale. NA, no 106, avril 1965: 47-49.

DT1.I513, 1965

1617

———Wandmalerein und plastischer banschmuck in Guinea. In Leipzig. Museum für völkerkunde. Jahrbuch, Bd. 19; 1962. Leipzig, 1962. p. 138-166. GN37.L4233, v. 19

1618

Kirk-Greene, Anthony H. M. Decorated houses in a northern city. Kaduna, Printed by Baraka Press, 1963. CtY

1619

———Decorated houses in Zaria. Nigeria magazine, no. 68, Mar. 1961: 53-78. illus.

DT515.N47, 1961

Profusely illustrated article about traditional house wall decorations, or *zanen gida* as they are known in Hausa.

1620

Mercier Marcel. Notes sur une architecture berbère saharienne. Hespéris, t. 8, 3./4. trimestres, 1928: 413-429. DT181.H4, v. 8

1621

Moughtin, J. C. The traditional settlements of the Hausa people. Town planning review, v. 35, Apr.1964: 21-34. NA9000.T6, v. 35

1622

Moughtin, J. C., and A. H. Leaf. Hausa mud mosque. Architectural review, v. 137, Feb. 1965: 155-158. NA1.A67, v. 137

1623

Prussin, Labelle. Architecture in Northern Ghana; a study of forms and functions. Berkeley, University of California Press, 1969. 120 p. illus., maps. GN414.A1P7

1624

———The architecture of Islam in West Africa. African arts, v. 1, winter 1968: 32-35, 70-74.

NX587.A6, v. 1

1625

———The impact of Islam architecture in West Africa. Paper presented at the 10th annual meeting of the African Studies Association, New York, 1967. illus. DLC-Micro 03782

Collation of the original: 21 p.

1626

———Sudanese architecture and the Manding. African arts, v. 3, summer 1970: 12-19, 64-67.

NX587.A6, v. 3

1627

Schacht, Joseph. Sur la diffusion des formes d'architecture religieuse musulmane à travers le Sahara. In Algiers (city). Université. Institut de recherches sahariennes. Travaux, t. 2, 1. semestre, 1954: 11-27. illus. DT331.A4, v. 2

Archival Material

1628

Barbier de Meynard, A. Note sur un fragment de manuscrit arabe copié à Araouan par le lieutenant M. Cortier. La Géographie, v. 14, 2. sem., 1906: 342.

Source: Brasseur, 1.

Madame Brasseur considers this notice "Apocryphe sans intérêt."

1629

Bouvat, Lucien. Une collection de manuscrits arabes provenant des Touareg Oulliminden (Niger). Journal asiatique, t. 209, juil./sept. 1926: 119-125.

PJ4.J5, v. 209

Review of 31 manuscripts "collected" by Dr. A. Richer, "médecin-major de 1^{ère} classe des Troupes Coloniales" in the Niger region. Bequeathed to the Société asiatique, the collection includes works on theology, the occult sciences, grammar and rhetoric, and history. Two of the works are in the mashriqi, while the rest is in the maghribi script. The dates of the manuscript are unknown.

1630

Brown, William A. The Bakka'iyya books of Timbuktu [Kunta]. Ibadan, Nigeria University. *Centre of Arabic Documentation*. Research bulletin, v. 3, Jan. 1967: 40-44. DT352.I2a, v. 3

1631

—A new bibliographical aid: The izālat al-raib of Aḥmad Abū'l-I'rāf al-Tinbukū. The Northern (Nigerian) history research scheme: second interim report (Zaria, 1967). In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 3, July 1967: 128-138. DT352.I2a, v. 3

1632

Delafosse, Maurice. Note sur les manuscrits arabes acquis en 1911 et 1912 par M. Bonnel de Mézières dans la région de Tombouctou-Oualata (Haut-Sénégal et Niger). In Comité d'études historiques et scientifiques de l'Afrique occidentale française. *Annuaire et mémoire*, 1916: 120-129.

Source: Brasseur, 5.

1633

Gironcourt, G. de. Missions de Gironcourt en Afrique occidentale, 1908-1919—1911-1912. Documents scientifiques. Paris, Société de géographie, 1920. 623 p. illus., plates, maps.

Source: Brasseur, 58.

Includes "Répertoire des manuscrits rapportés du Soudan par la Mission de Gironcourt," p. 357-369.

"Il s'agit d'environ 200 manuscrits déposés sous le no 417 à la Bibliothèque de l'Institut de France, et dont aucun n'a été traduit (sauf toutefois un essai de D.-P. de Pedrals . . .) Rouch signale que certains donnent des listes généalogiques perdues aujourd'hui."

1634

Gray, J. Richard. The archives of the Vatican and the Propaganda Fide as a source for the history of West Africa. In Society for African Church History. *Bulletin*, v. 1, Apr. 1963: 2-8. DLC

1635

Gwarzo, Ḥasan Ibrāhīm. Seven letters from the Tripoli archives. Kano studies, v. 1, pt. 4, 1968: 50-60. DLC

These letters are part of a group of 14 letters discovered in the Libyan Government Archives at the Red Castle in Tripoli. All dated from the 19th century, they can be classified into two groups: "Letters originating from Bornu directed to the

Mutasarrifs or to the Walis of Tripoli, and letters from Fezzan to Tripoli on matters concerning either Bornu or Kano." The form of the script is transitional, between the maghribi and mashriqi script. Included are:

I. From the Qaimmaqam Fezzan Umar to the Governor (Wali) of Tripoli Mustapha Nuri Basha. One folio of 16 lines per page. Dated 29th Dhu al-Qaada 1269 (3rd September, 1853). Dar al-Mahfuzat al-Tarikhiyya, Tripoli.

II. From the Wakil Qaimmaqam Fezzan, Ahmad to Mustapha Nuri Basha of Tripoli (1852-1855). Dated 7th Jumada 'l-Ula 1271 (26th January, 1885). One folio in 16 lines, dar al-Mahfuzat al-tarikhiyya, Tripoli.

III. From al-Sharif Abd al-Rahman Burkan, the Wasir of Bornu to Muhammad Effendi Basha, dated 2nd Muharram 1286 (14th April 1869). This letter is only available in Arabic translation from the Turkish. Dar al-Mahfuzat al-Tarikhiyya, Tripoli.

IV. From the Wazir of the Kingdom of Bornu Abd-al-Rahman b al-Sharif Muhammad Burkan to the Mutasarrif of Fezzan. Dated 15th Jumada 'l-Awwal 1286 A. H. (23rd August, 1869). Available in translation from the Turkish original text, Dar al-Mahfuzat al-Tarikhiyya, Tripoli.

V. From Abu Bakr b. Umar al-Kanami (1881-4) to the Wali of Tripoli Muhammad Nazif Basha (1880-1882). Dated 20th Muharram 1299 (12th December 1881). One folio of 16 lines. Dar al-Mahfuzat al-Tarikhiyya, Tripoli.

VI. From Mukhtar Hassan to Alhajj Muhammad. Dated 10th Sha'ban 1299 (27th June, 1882). One folio of 14 lines. Dar al-Mahfuzat al-Tarikhiyya, Tripoli.

VII. From the Wakil of the Mutasarrif of Fezzan to the Wali of Tripoli Kamal-Basha (1893-98) One folio of eight lines in Mashriqi Script. Dated 29th April, 1893. Dar-al-Mahfuzat al-Tarikhiyya."

1636

Houdas, Octave V. Recueil de lettres arabes manuscrites publiées par O. Houdas et G. Delphin. 2. ed. Alger, A. Joudan, 1891. 168, 110 p. 4PJ.360

1637

Hunwick, J. O., and H. I. Gwarzo. Another look at the Gironcourt papers. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 3, July 1967: 74-99. DT352.4.I2a, v. 3

1638

Institut fondamental d'Afrique noire. Catalogue des manuscrits de l'I.F.A.N., par Thierno Diallo [et al.] Fonds Vieillard, Gaden, Brevié, Figaret, Shaykh Mousa Kamara et Cremer en langues arabe, peule et voltaïque. Dakar, 1966. 154 p. (*Its Catalogues et documents*, 20) Z6621.I582

In the introduction, Vincent Monteil notes that "avec la création du Département 'Islam' l'IFAN, au 1^{er} janvier 1965, une section des manuscrits a été organisée, à part, pour regrouper, inventorier et classer les manuscrits concernant la langue arabe, le peul et différentes langues voltaïques." The guide is divided according to the original owners and subdivided by area and subject.

1639

Johnson, James, and David Robinson. Deux fonds d'histoire orale sur le Fouta Toro. BIFAN, t. 31, janv. 1969: 120-127. DT1.I5123. v. 31

1640

el-Kettani, Mohammed. Les manuscrits de l'Occident africain dans les bibliothèques du Maroc. Hespéris-Tamuda (Rabat), t. 9, fasc. 1, 1958: 57-63. DT301.H45, v. 9

1641

Klein-Franke, F. Notes sur les textes arabes dans les carnets de route de H. Barth. In Société de géographie de Paris. Acta geographica, fasc. spécial 69/70, 4. trimestre, 1967: 15-18.

G1.S553, 1967

1642

Leriche, Albert. Deux lettres du temps de la pacification (Mauritanie). BIFAN, t. 14, avril 1952: 627-635. illus. Q89.I5, v. 14

Partial text and translation of letters found in family archives in the Trarza region of eastern Mauritania. The first, dated 1856, is addressed to General Faïdherbe from Shaykh Ibn al-Mukhtār ibn al-Haybah, known as Shaykh Sīdiyyā al-Kabīr, founder of the ṭarīqah bearing his name, in which he urges Faïdherbe to become a Muslim. The second one, dated 1860, is from Sultan Mawlāy Muḥammad ibn Mawlāy 'Abd al-Raḥmān, ruler of Morocco, in answer to a letter by Shaykh Sīdiyyā recognizing Mawlāy Muḥammad as his suzerain.

1643

Levtzion, Nehemia. Early 19th century Arabic manuscripts from Kumasi. In Historical Society of Ghana. Transactions, v. 8; 1965. Legon, 1965. p. 99-119. DT515.A1H5, v. 8

Investigation of Arabic manuscripts at the Royal Swedish Library. The author has located 15 letters, dated from 1808 to 1818, between Kumasi and Mamprusi, Dagomba and Gonja. Besides showing relations between the Ashanti and the hinterland, they make it possible to identify a number of Muslim leaders and underline the importance of the Qadiri sect among the Muslims of Kumasi.

1644

Martin, Bradford G. Arabic materials for Ghanaian history. In Ghana. University, Legon. *Institute of African studies*. Research review, v. 2, no. 1, 1965: 74-83. DT1.G48, v. 2

1645

———A Mahdist document from Futa Jallon. BIFAN, t. 25, janv/avril 1963: 47-65.

DT1.I5123, v. 25

Documentation on al-Ḥājj 'Umar ibn Sa'īd, the third of the great West African Muslim reformers, is not easily available in Western languages. "So far, . . . Arabic sources, which are voluminous, but scattered and poorly known, have been exploited only superficially." One of these sources is "a two-foio document in poor Arabic, undated, and seeming to be a statement from 'Abd al-Muṭṭalib ibn Ghālib, Sharīf of Makka, concerning the coming of the Mahdī, and the part to be played by al-Ḥājj 'Umar in preparing this event." The document was found by Gilbert Vieillard in 1942 in the Fouta Djallon. Martin provides a modern Arabic script version and translation, including the interpretation of a number of obscure points of this difficult and elusive text.

1646

———Turkish archival sources for West African history. African studies bulletin, v. 10, Dec. 1967: 59-65. DT1.A2793, v. 10

1647

Mission Tilho. Documents scientifiques de la Mission Tilho, 1906-1909. Paris, Impr. nationale, 1910-11. 2 v. illus. (1 col.), geneal. tables, group port., maps (part fold., 1 col.), and case (7 fold. col. maps) DT527.M58

At head of title: République française. Ministère des colonies.

Of interest in volume 2 is "Onzième partie. Du Tchad au Niger; notice historique," including a number of genealogies and chronicles.

1648

Mokhtar ould Hamidoun, and Albert Leriche. *Curiosités et bibliothèques de Chinguetti*. NA, no 48, oct. 1950: 109-112. DT1.I513, 1950

Survey of Arabic tombstone inscriptions and libraries in Shinqīt (Chinguetti) in Mauritania. Appended is a list of family libraries, noting the number of books and manuscripts held, names of authors, and origins, whether Moorish, Egyptian, or Maghrib.

1649

Mokhtar ould Hamidoun, and Adam Heymowski. *Catalogue provisoire des manuscrits mauritaniens en langue arabe préservés en Mauritanie*. Stockholm, 1965-66 [i.e. 1966?] 274 p. Z6605.A6M6

"Répertoire confectionné à Bibliothèque nationale de Mauritanie, déc. 1964-févr. 1965; xérogaphié à la Bibliothèque royale de Suède."

A list of about 2,200 Arabic manuscripts located in Mauritania in various private libraries belonging to eminent families. The majority of the documents pertain to religion, including theology, Shari'a, and the Koran. Another significant part of the compilation consists of poems and treatises on grammar and literature.

1650

Monteil, Vincent. *Sur quelques textes arabes provenant du Soudan (région de Tombouctou)*. BCAOF, v. 21, oct./déc. 1938: 499-517.

DT521.C6, v. 21

Translation by Monteil of three short Arabic manuscripts, including a letter from Shaykh Aḥmad al-Bakkā'ī defending Barth (September 1853) and two short histories—*Tarikh Abi Jibihā* and *Tarikh al-Barābīsh*. The *Tarikh*s have genealogical tables, the listing in the first being similar to the ones in Paul Marty's "Chronique de Oualata et de Nema" (see 1739).

1651

Odoom, K. O., and J. J. Holden. Arabic collection. In Ghana. University, Legon. *Institute of African Studies*. Research review, v. 4, no. 1, 1967: 30-73; v. 4, no. 2, 1968: 66-102. DT1.G48, v. 4

1652

Paris. *Bibliothèque nationale. Département des manuscrits*. *Catalogue des manuscrits arabes des nouvelles acquisitions (1884-1924)*. Edited by E. Blochet. Paris, Editions Ernest Leroux, 1925. 424 p.

Z6621.P22A6 1924

In his introduction, Blochet reports on the Collection Archinard (no. 5256, 5259, 5260-5750, 6101-

6113, 6130, 6135, 6136, 6249, 6637 and 6638), which consists of material brought back by Archinard when his troops stormed the tata of Ahmadu, ruler of the Masima, in 1894.

1653

Smith, H. F. C. Arabic manuscript material bearing on the history of the Western Sudan: the archives of Segu. In Historical Society of Nigeria. Bulletin of news, v. 4, 1959: supplement. IEN

1654

———Nineteenth century Arabic archives of West Africa. JAH, v. 3, no. 2, 1962: 333-336.

DT1.J65, v. 3

1655

———Source material for the history of the Western Sudan. JHSN, v. 1, Dec. 1958: 238-248.

DT515.A2H5, v. 1

The importance of Arabic manuscripts for the study of history of the Western Sudan is underlined by Smith, who is concerned about their preservation. He also notes the most outstanding works in the collection gathered by Georges de Gironcourt in the Niger Bend region in 1911.

1656

Sölken, Heinz. *Afrikanische Dokumente zur Frage der Entstehung der Hausanischen Diaspora in Oberguinea*. Sonderabdruck [Berlin, Druck J. J. Augustin, 1939] 127 p. (Mitteilungen der Ausland-Hochschule an der Universität Berlin, Jahrg. 42. Abt. 3: Afrikanische Studien) PJ25.B5, v. 42

1657

Toupet, Charles. *Orientation bibliographique sur la Mauritanie*. BIFAN, t. 21, janv./avril 1959: 201-238. DT1.I5123, v. 21

A 408-entry bibliography on Mauritania covering the whole spectrum of physical and social sciences divided into 20 headings. History includes 70 entries, and Islam 14.

1658

Vajda, Georges. *Contribution à la connaissance de la littérature arabe en Afrique occidentale*. JOSAF, t. 20, fasc. 2, 1950: 230-237. DT1.S65, v. 20

Annotated list of signed texts and historical documents from among the 511 Arabic manuscripts taken by Col. Louis Archinard as booty after his defeat of Aḥmadū, ruler of the Masina in 1894. The list includes works of Usuman dan Fodyo, Muhammad Bello, and 'Umar Sa'īd al-Fūtī, as well as historical documents related to these leaders.

1659

el-Wakkad, Mahmoud. Arabic manuscripts in Ghana. Ghana notes and queries, no. 2, May/Aug. 1961: 11. DT510.A1H553, 1961

Introduction to the wealth of Arabic material located in Ghana.

1660

Wilks, Ivor. Arabic manuscript collection. In Ghana. University, Legon. *Institute of African Studies*. Research bulletin, v. 2, no. 1, 1965: 17-31. DT1.G48, v. 2

Preliminary descriptive list of 31 Arabic and seven Hausa manuscripts in the university's collection.

1661

———A note on the Arabic MS IASAR/298, and others from Wa. In Ghana. University, Legon. *Institute of African Studies*. Research bulletin, v. 2, no. 2, 1966: 63-68. DT1.G48, v. 2

Comments on *Akhbār Saltanat Bilād Wā* [History of the Wa Sultanate] and other appended manuscripts on the northern Ghanaian city. See also 2001, 2002.

Biography

1662

Bâ, Amadou-Hampâté, and Marcel Cardaire. Tierno Bokar, le sage de Bandiagara. Paris, Présence africaine [1957] 124 p. illus., geneal. table, ports. BP80.T54B3

Amadou-Hampâté Bâ, the Malian erudite, writes about a man in whose tradition he is steeped. Tierno Bokar Salif (1875-1940), who taught that work was as important as meditation, lived his teachings in the daily round of his life, traveling from his house to his field, to the mosque. Bâ and Cardaire attempt to present, in an empathic way reminiscent of the writings of Louis Massignon, the teachings of the wise man of Bandiagara, in Central Mali.

1663

Baba of Karo. Baba of Karo, a woman of the Muslim Hausa. [Autobiography recorded] by M. F. Smith. With an introduction and notes by M. G. Smith; preface by Daryll Forde. London, Faber and Faber [1954] 299 p. illus. DT515.B115 1954

Baba of Karo (1877-1951)—not unlike Shaihu Umar of Abubakar Tafawa Balewa (see 2622)—witnessed the passing of one era and the dawn of

another. With patience and skill, Mary Smith gathered the threads of the remarkable Hausa woman's life story and wrote a narrative preserving a style that carries the reader into the bustle of the Zaria compound.

1664

Behrman, Lucy C. Ahmadou Bamba (1850-1927).

Source: ASA, Program, 9th, 1966.

1665

Besson, M. Le pèlerinage d'un marabout soudanais (El Hadj Boubeker). In *Vieux papiers du temps des Isles*, 2. sér. Paris, Editions de géographie maritime et coloniale, 1930. p. 183-188.

Source: Joucla, 848.

1666

Bouvat, Lucien. Cheikh Saadibout et son entourage. RMM, t. 18, mars 1912: 185-199.

DS36.R4, v. 18

1667

Brenner, Louis. The Shehus of Kukuwa; a history of the al-Kanemi dynasty of Bornu. Oxford, Clarendon Press, 1973. 145 p. illus. (Oxford studies in African affairs) DR515.9.B6B7

A revision of the author's thesis, Columbia University.

1668

Charles, Eunice A. Ouali N'dao: the exile of Alboury N'Diaye. African historical studies, v. 4, no. 2, 1971: 373-382. DT1.A226, v. 4

Alboury N'Diaye ruled the Djolof state from 1875 to 1890, fighting the penetration of both French influence and presence. When he could resist no more, he left Djolof and fought with Ahmadu, son of al-Hajj 'Umar, against French encroachments and was presumably killed in a battle near Dogondoutchi, in Southern Niger. This account of Alboury and his exile were told in Wolof by Ouali N'Dao, a Djolof who accompanied Alboury in 1890. The text was translated into French and subsequently into English.

1669

De Goeje, Michael J. Note sur "Mohammad Mahmoud es-Chingîti." Journal asiatique, 8. sér., v. 1, 1883, note 1: 537. PJ4.J5, 8th ser., v. 1

1670

Désiré-Vuillemin, Genevieve-M. Cheikh Ma El Aïnin et le Maroc, ou l'échec d'un moderne Almoravide. Revue d'histoire des colonies, v. 45,

nov. 1958: 29–52.

JV1801.R4, v. 45

Shaykh Mā' al-'Aynayn al-Qalqamī tried to oppose the French advance in Mauritania and by his able leadership united the religious fraternities of the area in an effort to repeat the Almoravid hegemony of an earlier period. After an initial success, he was defeated by the troops of General Moinier, June 23, 1910. With the collapse of his dream, the Qutb [Pole of Islam], as the ulemas of Fès called him, died in October 1910 at Tiznit. Désiré-Vuillemin presents a lively narrative of the period.

1671

Doi, A. R. I. The Yoruba Mahdi. *Journal of religion in Africa/Religion en Afrique*, v. 4, fasc. 2, 1971: 119–136. illus. BL2400.J68, v. 4

Muhammad Jumat Adesina (1896–1959) was born in Ijebu-Ode in Western Nigeria, where he traded in Arabic books and taught the language. On December 20, 1941, he declared himself Mahdi and started a campaign of proselytization among the Yoruba, after sending a number of letters to prominent Muslim leaders urging them to follow him. Doi, who visited the city and met the successor of the Mahdi, provides the history of the movement.

1672

Dumont, Fernand. Amadou Bamba, apôtre de la non-violence (1850–1927). NA, no 21, jan. 1969: 20–24. DT1.I513, 1969

Short study of Amadu Bamba, founder of the Murid sect in Senegal, and his basic beliefs. One characteristic of the Murid leader is that he is the product of a strictly sub-Saharan Islam, trained and formed by local teachers. He was a mystic who opted for action rather than retreat, and was, as Dumont puts it, "the example of the ascetic who preferred the desert of the mob to that of silence."

1673

Fisher, Humphrey J. The early life and pilgrimage of al-Hajj Muhammad al-Amin the Soninke (d. 1887). JAH, v. 11, no. 1, 1970: 51–69.

DT1.J65, v. 11

Investigation of the early period of Muḥammad al-Amīn's life, his education, and pilgrimage, up to his return home in 1885. Fisher uses both oral traditions gathered in the Gambia and Mali and published French sources.

1674

Fofana, Kalil. Almamy Samori; l'homme et son oeuvre. *Recherches africaines; études guinéennes*,

nouv. sér. no 1, janv./mars 1963: 3–27.

DT543.A3R4, n.s., 1963

Biography of Samory Toure based on oral traditions. In his introduction, Fofana points out that "le contenu émotionnel de ces récits n'est pas non plus d'un moindre intérêt. En effet chaque conteur a ses épisodes favoris et vous les rabâche volontier comme un refrain obsédant: ce qui en somme, nous assure une gamme variée de récits pathétiques."

1675

Holas, Bohumil. Un document authentique sur Samory. NA, no 74, avril 1957: 52–57.

DT1.I513, 1957

Excerpts from an oral tradition regarding Samory. The story was dictated by Mamadou Sulayman Dem, a contemporary and member of the court of the Almamy, to his son Tidiane Dem. This represents one of the few African interpretations of that turbulent period leading to the capture of Samory at Guélémou.

1676

Ismā'il Hāmid. *Littérature arabe saharienne*. RMM, t. 12, oct. 1910: 194–213; t. 12, nov. 1910: 380–405. DS36.R4, v.12

Ismā'il Hāmid was a scholar attached to the French administration in West Africa. From the fragments of writings he discovered, he was convinced of the presence in both the Sahara and Sudan of a large body of old Arabic literature. In these two contributions, he analyzes *Kutāb al-tarā'if wa-al-talā'id fī karamāt al-Shaykhān al-Wālidah wa-al-Wālid* [Book of New and Old Stories on the Virtues of the Two Sheikhs, My Mother and Father] by Muḥammad ibn al-Mukhtār Aḥmad ibn Abī Bakr al-Kuntī (d. 1826). The father was Sīdī al-Mukhtār al-Kabīr (1729–30–1811), leader of the Kuntah. The biographer discusses at length his father's life, education, and teachers of sufism. The manuscript ends with chapter five. Two chapters dealing with the death of Sīdī al-Mukhtār and the life of the biographer's mother are missing.

1677

Kirk-Greene, Anthony H. M., comp. West African travels and adventures; two autobiographical narratives from Northern Nigeria. Translated and annotated by Anthony Kirk-Greene and Paul Newman. New Haven, Yale University Press, 1971. 255 p. illus., facsim., map, ports.

DT472.K57 1971

Includes selections from the original Hausa texts. Partial contents: The life and travels of Do-

ruyu.—The story of Maimaina of Jega, Chief of Askira.

1678

Kouroubari, Amadou. Histoire de l'Imam Samori. BIFAN, t. 21, juil./oct. 1959: 544–571.

DT1.I5123, v. 21

Translation of a Mande history of Samory related by Maurice Delafosse in his *Essai de manuel pratique de langue mandée ou mandingue* (Paris, E. Leroux, 1901) and given to him by a Mande who witnessed part of the events related. The story is divided, by Delafosse, into 12 sections beginning with the early life of Samory and ending with his capture on September 29, 1898, at Guélémou.

1679

Lavers, John E. Jibril Gaini: a preliminary account of the career of a Mahdist leader in north-eastern Nigeria. In Ibadan, Nigeria. University. Centre of Arabic Documentation. Research bulletin, v. 3, Jan. 1967:16–39. map. DT352.I2a, v. 3

1680

Le Coeur, Charles. Un Toubou conciliateur de l'Islam et du Christianisme. Revue des études islamiques, cahier 1, 1948: 85–88. BP1.R53, 1948

Report on the ecumenical ideas of Aba Musa, a Muslim Tubu from around Zinder (Niger) who, after meeting Christian missionaries, “considers himself a Christian without, however, rejecting Islam.”

1681

Lô, Mahtar, *Shaykh*. La vie de Seydina Mouhamadou Limamou Laye. BIFAN, t. 34, juil. 1972: 497–524. DT1.I5123, v. 34

Translation, by al-Hajj Mouhamadou Sakhir Gaye and Assane Silla, of the biography of a Senegalese Muslim erudite written by one of his close collaborators.

1682

Mademba, Bendaoud. La dernière étape d'un conquérant; (Odysée des dernières années du Sultan Ahmadou de Ségou, racontés par son cousin et compagnon d'infortune Hassmiou Tall). BSAOF, [v. 4] juil./sept. 1921: 473–480. DT521.C6, [v. 4]

Translated from the Bambara by Bakar Diko.

1683

Mévil, André. Samory. Paris, Flammarion [1899?] 267 p. illus.

Source: Brasseur, 3104.

1684

Mohammed, Abdullahi. A Hausa scholar-trader: a case study of Umar Falke. Paper presented at the 16th annual meeting of the African Studies Association, Syracuse, N.Y., 1973.

DLC-Micro 02782

Collation of the original: 15 p.

1685

Monteil, Vincent. Lat Dior, Damel du Kayor, et l'islamisation des Wolofs. Archives de sociologie des religions, 8. année, juil./déc. 1963: 77–104.

BL60.A7, v. 8

In order to gain the support of Ma Dyakhu Ba the Tukulor, Lat Dior had to convert to Islam, thus leading the way for the conversion of the Wolof.

1686

al-Moutabassir. Mâ el 'Aïnîn ech Changuûty. RMM, t. 1, 1907: 343–351. DS36.R4, v. 1

Anonymous refutation of the once commonly accepted allegation that Mâ' al-'Aynayn, the Mauritanian leader, was a “thaumaturge, un sorcier vulgaire ignorant et grossier.”

1687

N'Diaye, Saki Olal. The story of Malik Sy; translated and edited by A. Neil Skinner and Philip D. Curtin with the assistance of Hannady Amadou Sy. CEA, v. 11, 3. cahier, 1971: 467–487. DT1.C3, v. 3

Transcription and translation, with ample annotations, of a tradition relating the history of the Bundu kingdom in the present-day Department of Bakel in Senegal.

1688

Norris, H. T. *Shaykh* Mâ'al-'Aynayn al-Qalqamî in the folk-literature of the Spanish Sahara. BSOAS, v. 31, pt. 1, 1968: 113–136; v. 31, pt. 2, 1968: 347–376. PJ3.L6, v. 31

Shaykh Mâ' al-'Aynayn al-Qalqamî, “the last of the warrior saints,” began before 1900 to build a center of Koranic studies at Semara in the Saguia al Hamra. However, he clashed with French interests, was defeated by General Moinier (July 23, 1910) near Marrakech, and retired to Tiznit where he died on October 29, 1910. The Shaykh had acquired a great reputation of saintliness and erudition. Yet, his enemies accused him of fostering his fame as a wonder-worker. “For a truer picture of *Shaykh* Mâ' al-'Aynayn, as he appeared to his followers,” says Norris, “panegyrics in *Ḥassānīya* and other poems in the vernacular, are the spontaneous indication of popular belief in his miraculous personality. An example is a *ḍiḥwān* of

poems in Ḥassānīya by a poet of the Spanish Sahara, or the Adrār, Sīdī Sālim. The *diwān* includes at least 51 poems in different metres." Norris transliterates, translates, and comments on this literary monument in praise of the venerable Shaykh.

1689

Nyambarza, Daniel. Le marabout el-Hadj Mamadou Lamine d'après les archives françaises. CEA, v. 9, 1. cahier, 1967: 124–145. DT1.C3, 1967

Portrait of al-Ḥājj Mamadū Lamine Dramé, a marabout who tried to establish a Saratole state between the Niger and Senegal rivers between 1885 and 1888. The author's aim is to "cerner la personnalité du marabout, de définir son activité et de préciser autant que possible ses rapports avec les puissances qui dominaient la région au moment de son intervention." The sources are mainly drawn from reports located at the Archives nationales (ANSOM) of French military operations. Noteworthy is his analysis of the qasidah called *La vie d'el Hadj Omar* in Fulfulde by Mohammadou Aliou Tyam (see 812).

1690

Odoom, K. O. A document on pioneers of the Muslim community in Accra. In Ghana. University, Legon. Institute of African studies. Research review, v. 7, no. 1, 1969: 1–31. DT1.G48, v. 7

Malam Muḥammad Baako, who died on January 21, 1938, combined the two offices of Sarkin Zongo and Friday Imām of Accra for some 30 years. Odoom presents the text, translation, and commentaries on the eulogy of the Muslim leader. A xeroxed copy of the manuscript, entitled *al-Lāmiyah al-Sughrā*, is in the institute under no. IASAR/195.

1691

Ọlọrunṭimẹhin, B. Ọlatunji. Muhammad Lamine in Franco-Tukulor relations, 1885–1887. JHSN, v. 4, Dec. 1968: 375–396. DT515.A2H5, v. 4

The Tukulor Empire of al-Ḥājj 'Umar clashed with advancing French imperialism from the beginning of the empire to its collapse. The interests of the two protagonists coincided for a short period, however, with the rise of Muḥammad Lamine between 1885 and 1887. By the local populations—Bambara, Sarakole, and Mandingo—both the French and the Tukulor were regarded as imperialists. With the defeat of Lamine, Franco-Tukulor relations returned to their original antagonism until France completed its "pacification." See also 1689.

1692

Person, Yves. Les ancêtres de Samori. CEA, v. 4, 1. cahier, 1963: 125–256. DT1.C3, v. 4

Thorough investigation of the origins of the Toure Dyamu [clan] and the ancestors of Samory Toure. The greatest density of the clan appears to be in the Middle Niger region between Timbuktu and Bamako. The "Wagadou" Chronicle" reported it to be of Soninke origin. Person discusses the Islamization of the clan and its absorption into the animist Konyanke before their eventual re-Islamization by al-Ḥājj 'Umar in the middle of the 19th century.

1693

———Samori; une révolution Dyula. Dakar, I.F.A.N., 1968–70. 2 v. (Mémoires de l'Institut fondamental d'Afrique noire, no 80) DLC

Major contribution toward a definitive work on Samory. Person has produced a monumental work of 1,217 pages on the ancestor of Sékou Touré who attempted to stop the flood of colonial conquest in West Africa.

1694

Questions and answers with H. E. Alhaji Sir Ahmadu Bello, Prime Minister of Northern Nigeria. al-Muslimūn, no. 4, Nov. 1961: 2–6.

BP1.M86 Orien Arab 1961.

Interview with the late Sardauno in which he expresses his views on Islam in Africa.

1695

Quinn, Charlotte A. Maba Diakhon Ba: scholar-warrior of the Senegambia. Tarikh, v. 2, no. 3, 1968: 1–12. DLC

1696

Saint-Martin, Yves J. Un fils d'El-Hadj Omar: Aguibou, roi du Dinguiray et du Macina. CEA, v. 8, 1. cahier, 1968: 144–178. DT1.C3, v. 8

Detailed biography of 'Ajībū, the son of al-Ḥājj 'Umar, ruler of Dinguiray and Masina during the early period of French colonization.

1697

Salenc, J., ed and tr. La vie d'Al Hadj Omar. Traduction d'un manuscrit arabe de la Zaouia tidjaniya de Fez. BCAOF, v. 3, 1918: 405–431.

Source: Joucla 8381

1698

Salifou, André. Malam Yaroh, un grand négociant du Soudan Central à la fin du XIXe siècle. JOSAF, t. 42, 1. cahier, 1972: 7–27. DT1.S65, v. 42

Though trans-Saharan international trade was generally in the hands of Arab traders, Malam Yaroh, a trader established in Zinder and belonging to a family of marabouts, was one of the exceptions in the 19th century. Yaroh had his main office in Zinder and branches in Kano and Tripoli. It is reported that his business connections stretched all the way to London. Salifou shows the extent of his enterprise, his relations with the French colonial authorities, and his involvement in an anti-French plot. The sad end and bankruptcy of Malam Yaroh reflect the changing commercial patterns in the Sudanic belt in the 19th century.

1699

Ṣāliḥ, 'Abd al-Raḥmān. Aḥmadū Billu; za'im min Nayjiryā. [Ahmadu Bello; a leader from Nigeria] [Cairo, al-Dār al-qawmiyah lil-ṭibā'ah wa-al-nashr, 1963] 96 p. (Madhāhib wa shakhṣiyat)

DT515.6.B4S2 Orien Arab

Biography of the late Sardauna of Sokoto.

1700

Samb, Amar, *tr. and ed.* La vie d'El-Hadj Omar par Cheikh Moussa Kamara. BIFAN, t. 32, janv. 1970: 44-135. DT1.I5123, v. 32

1701

Suret-Canale, Jean. L'Almamy Samory Touré. Recherches africaines; études guinéennes, nouv. sér., no 1/4, janv./déc. 1959: 18-22.

DT543.A3R4, n.s., 1959

Sympathetic note on Samory Touré with an explanatory statement by Mamadou Traore Ray Autra explaining Samory's attempted suicide.

1702

Sylla, Assane. Les persécutions de Seydina Mouhamadou Limâmou Laye par les autorités coloniales. BIFAN, t. 33, juil. 1971: 590-641.

DT1.I5123, v. 33

1703

Verdat, Marguerite. Le Ouali de Goumba. In Institut français d'Afrique noire, *Centre de Guinée. Etudes guinéennes*, no 3, 1949: 3-18.

DT543.A3R4, 1949

Essay on the attempt of Karamoko "Sekkan Aliou," known as the Wālī of Goumba, near Kindia in Guinea, to establish his authority in an area where France was consolidating its own authority and control. "Pièce annexe no 2" is a "note sur l'Islam en A.O.F. Les Chadelyia" by "Mariani, Inspecteur de l'enseignement musulman en A.O.F." dated Dakar, August 8, 1909.

1704

Wane, Yaya. De Halwaar à Degenbere, ou l'itinéraire islamique de Shaykh Umar Taal. BIFAN, t. 31, avril 1969: 445-451.

DT1.I5123, v. 31

After a long visit to Mecca where he was named Muqaddim of the Tijani Order, Shaykh 'Umar Tall went back to his native Fouta Toro and began his political career. Drawing on the Fulfulde qasīdah on the life of the Shehu by M. A. Tyam (*see* 812) Yaya Wane presents the intellectual and political itinerary of the Tijani reformer.

Christian Missions

1705

Ajayi, W. O. Aspects of Protestant missionary work in Northern Nigeria, 1887-1910. Odu, no. 3, July 1966: 40-55. DT515.A2O32, no. 3

Ajayi investigates the conflict between missionary efforts and the policy of indirect rule. The *raison d'état* ultimately won, under Sir Percy Girouard, over the religious factor.

1706

Ayandele, E. A. The missionary factor in Northern Nigeria, 1870-1918. JHSN, v. 3, Dec. 1966: 503-522. DT515.A2H5, v. 5

1707

Blyden, Edward W. Black spokesman; selected published writings of Edward Wilmot Blyden. Edited by Hollis R. Lynch. New York, Humanities Press, 1971. 354 p. DT4.B538 1971

"In much of his writings after 1870," states Lynch, "Blyden harshly criticized European sectarian missionary influences which he regarded as dividing Africans and creating a sense of inferiority among them. On the other hand, Blyden was highly sympathetic to Islam in West Africa because he saw it as an elevating influence bringing the Arabic language and literature to Africans, and a unifying one cutting across ethnic lines. He greatly deplored the fact that many Europeans, particularly missionaries, and their African protégés, tended to despise and belittle Muslims. It was one of his goals in West Africa to eliminate the traditional hostility between Muslims and Christians and to build a bridge of communications between them." In this series of articles published between 1871 and 1902, Blyden shows his sympathy for and understanding of Islam.

1708

Campbell, Dugald. The Scriptures in the Sahara. MW, v. 24, Jan. 1934: 53-57. DS36.M7, v. 24

Like a Muslim trader buying his wares in North Africa and selling them in the Sudanic belt after a trans-Saharan trip, Campbell loaded "fourteen well-chosen and fine fat camels from Tripoli" with Bibles in Arabic and medical supplies, and traveled from Tripoli to Marzūq, the Kufrah oasis, and to Egypt and returned to Marrakech via Kano. This missionary carpetbagger gave copies of the Scriptures to his numerous hosts including the Amanoukal of the Azger Tuareg, a Fezzani qadi, as well as Egyptian frontier officials in the oasis of Farafra.

1709

—Timbuctoo. MW, V. 20, Apr. 1930: 169-173. DS36.M7, v. 20

The image of a Christian missionary selling Bibles to the Tuareg is indeed foreign to today's Africanists. Yet, Campbell did precisely that with four missionaries who settled in Timbuktu and where, he reported, "they are doing a splendid and efficient evangelistic work."

1710

Farrant, H. G. Northern Nigerian opportunity; an entrance of Mohammedan Emirates and how it was secured. MW, v. 27, Oct. 1937: 337-347.

DS36.M7, v. 27

Reaction to Marais' article, "Northern Nigeria as a Mission Field" (see 1712). Farrant shows how Christian missions were able to persuade the government to lift restrictions on missionary work in the northern emirates.

1711

Hughes, Kenneth. Christianity and Islam in West Africa. I: Concern for frontier theology. II: The approach confrontation. Christian century, v. 81, Feb. 1964: 264-267; v. 81, Mar. 1964: 298-302.

BR1.C45, v. 81

1712

Marais, Benjamin J. Northern Nigeria as a mission field. MW, v. 27, April 1937: 173-185.

DS36.M7, v. 27

Islam was used in Northern Nigeria during the period of indirect rule as a unifying force. Missionary work was not permitted in the Northern Province in an effort to strengthen the traditional leadership. Rebuking this policy, Marais concludes, "If Northern Nigeria is to be won for Christ at all, the British Government must withdraw its restrictions which at present withhold Christian work and favor Islam."

1713

Sadler, George W. Mohammedanism in Nigeria. MW, v. 35, Apr. 1945: 133-137. DS36.M7, v. 35

Report on Christian missions in Nigeria and the efforts of proselytization among the Muslims.

1714

Walker, F. Deaville. Islam and Christianity in West Africa. MW, v. 19, Apr. 1929: 129-133.

DS36.M7, v. 19

Articles in the *Muslim World* up to the 1950's likened the "progress of Islam in West Africa to a prairie fire sweeping all before it." Walker suggests that "the advance of Islam is being definitely checked, and that today we are winning far more Africans to the faith of Christ than the Moslems are winning for their Prophet."

Cities

1715

Bernus, Edmond. Kong et sa région. Etudes eburnéennes, no 8, 1960: 242-322. illus., fold. maps. DT545.E8, 1960

Located south of Ferkéssédougou in northern Ivory Coast, Kong was a thriving trade center and entrepôt until it was caught in the struggle between Samory and the advancing French. Accusing its residents of collaborating with the French, the Malinke leader destroyed the city in July 1897, and it never regained its former fame and wealth. Bernus investigates the historical, social, political, religious, and agricultural life of the city and its canton. His description of the household of al-Hajj Abu Sananogo, the imam of the mosque, provides an insight into the life of a Muslim family in a Muslim environment.

1716

—Notes sur l'histoire de Korhogo. BIFAN, t. 23, janv./avril 1961: 284-290. DT1.I5123, v. 23

Report on the history of Korhogo in northern Ivory Coast, as reported by two brothers of a reigning chief. The city was established during the 18th century and witnessed the defeat of Samory's armies.

1717

Bivar, A. D. H., and P. L. Shinnie. Old Kanuri capitals. JAH, v. 3, no. 1, 1962: 1-10. DT1.J65

1718

Bonnel de Mézières, A. Reconnaissance à Tendirma et dans la région de Fati. In

France. *Comité des travaux historique et scientifiques*. Bulletin de la section de géographie, v. 29, 1914: 128-131. G11.F8, v. 29

Investigation of the cemetery of the Banū-Isra'īl and the wells dug in Tendirma by the Jewish community.

1719

Bonnier, Gaëtan. L'occupation de Tombouctou. Paris, Editions du monde moderne [1926] 288 p. plates, maps. DT553.T6B6

1720

Boulègue, Jean. Mosquées de style soudanais au Fuuta Tooro (Sénégal). NA, no 136, oct. 1972: 117-119. DT1.I5123, 1972

1721

Boutillier, Jean-Louis. La ville de Bouna: de l'époque précoloniale à aujourd'hui. Cahiers O.R.S.T.O.M. Sciences humaines, v. 6, no 2, 1969: 3-20. DT521.C3, v. 6

Bouna, located in the northeastern corner of the Ivory Coast, was an important trade center during the precolonial period, as well as the capital of the Koulango Kingdom. The city was sacked and destroyed by Samory's troops under the command of his nephew, Sarankola Mory, and never recovered its pristine importance. Boutillier explores the history of the city before, during, and after the colonial period.

1722

Bryant, K. J. Kano; gateway to Northern Nigeria, a guide-book. [Zaria, Nigeria, Gaskiya Corp., 196-] 38 p. DLC

1723

Cherbonneau, Auguste. Gadamès et le commerce soudanais. Revue de géographie, t. 8, janv./juin 1881: 412-419. G1.R43, v. 8

1724

Chirot, Daniel. Urban and rural economies in the Western Sudan: Birni N'konni and its hinterland. CEA, v. 8, 1968: 547-565. DT1.C3, v. 8

The collapse of the major cities of the Western Sudan empires has long puzzled Africanists. In his study of one of these centers—Birni N'Konni, located on the border between Nigeria and Niger north of Sokoto—Chirot investigates the economic basis for the growth of the city and its relations with its rural surroundings. He concludes that Birni N'Konni and likewise the ancient capitals must have lacked two essentials: "sufficient peace in

the countryside to let the peasant population rise beyond a certain point, and a place to buy possible cash crops and supply cheap goods to sell to the peasantry in order to stimulate production." Because they never initiated a process of self-sustaining economic growth, the collapse of the trade led to the collapse of the metropolises.

1725

Clapier Valladon, M. Les ksouriens de Nema. Ethnopsychologie, t. 26, mars 1971: 43-72. BF732.R48, v. 26

1726

Delmond, P. Dans la boucle du Niger: Dori, ville peule. In Institut français d'Afrique noire. Mélanges ethnologiques. Dakar, IFAN, 1953. p. 9-110. illus., maps. (Its Mémoires, no 23) GN643.I5

In this descriptive essay, a short introduction to the history of the Fulbe city of Dori (Upper Volta) precedes an account of its environment, demography, and political and social organization, as well as its cultural and religious activities.

1727

Du Puigauudeau, Odette. La tessett de Jean Léon l'Africain. NA, no 96, oct. 1962: 123-126. DT1.I513, 1962

Historical investigations by an old Saharan hand on the location of the "Tessett" of Leo Africanus. Instead of locating the town in Tichît, in Central Mauritania, like a number of writers did, Puigauudeau believes it to be the oasis of Assa, about 100 miles south of Goulimine.

1728

Dupuis, Auguste V. Notes sur la population de Tombouctou (castes et associations). Revue d'ethnographie et sociologie, t. 1, 1910: 233-236. GN1.R5, v. 1

1729

———Industries et principales professions des habitants de la région de Tombouctou, par Dupuis-Yakouba. Paris, E. Larose, 1921. 193 p. illus. DT553.T6D88

1730

———Les ruines de Bokar et de Kama dans la région de Bankor. BCAOF, v. 7, juil./oct. 1922: 400-410. illus., plate. DT521.C6, v. 7

Preliminary investigation of a site in the Bankor region, near Lake Faguibine (Mali). Dupuis-Yakouba noticed the ruins of a mosque which have remained unexplained.

1731

Granderye, *Capt.* Notes et souvenirs sur l'occupation de Tombouctou. *Revue d'histoire des colonies*, t. 34, 1947: 87-131. JV1801.R4, v. 34

In these notes on events in the "Soudan" at the end of the 19th century, Granderye provides detailed information on political and military activities and a description of the area.

1732

Hacquard, Augustin. *Monographie de Tombouctou. Accompagnée de nombreuses illustrations et d'une carte de la région de Tombouctou dressée d'après les documents les plus récents.* Paris, Société des études coloniales & maritimes, 1900. 119 p. illus., ports., fold. map. DT558.T6H2

1733

Hallam, W. R. K. The great emporium. *Nigeria magazine*, no. 81, June 1964: 84-97. illus.

DT515.N47, 1964

Short history of Kano.

1734

Halle, Claude. Notes sur Koly Tenguela, Olivier de Sanderval et les ruines de Guémé-Sangan. *Recherches africaines; études guinéennes* (nouv. sér.), no. 1, janv./mars, 1960: 37-41.

DT543.A3R4, n.s., 1960

Travelogue report on a visit to the village of Guémé-Sangan, one of the strongholds of Koly Tenguela, the Denianke conqueror. Halle cites briefly Olivier de Sanderval who lived in the city and wrote about Koly Tenguela's treasure. He also relates his visit to the village outer walls and the house of the ruler where a treasure is presumed to be hidden.

1735

Hassan, *Alhaji*. A Chronicle of Abuja. Translated and arranged from the Hausa of Alhaji Hassan and Mallam Shuaibu Na'ibi by Frank Heath. [Rev. and enl. ed. Lagos, African Universities Press, 1962] 91 p. illus., map, ports.

DT515.9.A2H33 1962

1736

Isma'īl Hāmid. Ville sahariennes. *RMM*, t. 19, juil. 1910: 260-279. DS36.R4, v. 19

1737

Leriche, Albert. Petite note pour servir à l'histoire d'Atar (Mauritanie). *BIFAN*, t. 14, avril 1952: 623-626. Q89.I5, v. 14

This short history of the mausoleum of Shaykh

al-Imām al-Ḥaḍramī (d. 1087) was drawn from a three-volume work by al-Imām Majdhūb, who is said to have been inspired by al-Ḥaḍramī to discover the latter's tomb. The story was pieced together from fragments of the Arabic manuscript by the Mauritanian scholar Mokhtar Ould Hamidoun.

1738

Levtzion, Nehemia. Salaga—a 19th century trade town in Ghana. *Asian and African Studies*, v. 2, 1966: 207-244. DS1.A4733, v. 2

This article is based on the author's Ph.D. dissertation (*see* 627).

1739

Marty, Paul. La chronique de Oualata et de Néma (Soudan français). *Revue des études islamiques*, no 3, 1927: 255-426; no 4, 1927: 531-575.

BP1.R53, 1927

Chronicles of Walātah and Nema [Ni'mah], located in the southwestern corner of present-day Mauritania, by Muḥammadi Ūld Sīdī 'Uthmān, a learned man from Walātah. The chronicles begin with the reign of Askiya Dāwūd (1549), relating intertribal conflicts and developments through the French occupation. The narrations end with 1335 A.H. (1916/1917).

1740

Mauny, Raymond. Notes d'archéologie sur Tombouctou. *BIFAN*, t. 14, juil 1952: 899-918. illus.

Q89.I5, v. 14

Timbuktu, which fired the imagination of men like Caillé, Laing, and Barth, is now a sedate city. Mauny gives a description of the historic city based on "Arab authors, ancient local traditions, travel relations and some modern works," and his own research on the spot. There are photographs and diagrams of the mosques of Jingereber, Sankore, and Sīdī Yaḥyā, and the Madugu (palace of the Mandingo kings), and the Moroccan Kasbah.

1741

———La tour et la mosquée de l'Askia Mohammed à Gao. *NA*, no 47, juil. 1950: 66-67.

DT1.I513, 1950

Note on the mausoleum of Askiya Muḥammad, the oldest standing monument in Gao, and the tower and the mosque which Mauny believes to be the actual tomb of the Songhay ruler.

1742

Meillassoux, Claude. Histoire et institution du Kafo de Bamako d'après la tradition de Niaré. *CEA*, v. 4, 2. cahier, 1963: 187-227. DT1.C3, v. 2

1743

———Urbanization of an African community; voluntary association in Bamako. Seattle, University of Washington Press [1968] 165 p. illus., maps (American Ethnological Society. Monograph 45)

E51.A556, v. 45 1968

HN810.M33B35

Includes references to Muslim associations such as the Hajj societies for sending members to Mecca.

1744

Meunié, Dj. Jacques. Cités anciennes de Mauritanie, provinces du Taganant et du Hodh. Préface de Henri Terrasse. Paris, Librairie C. Klincksieck, 1961. 194, [82] p. illus., maps, plans.

N7388.M38M4

1745

———Cités anciennes de Mauritanie: Tichitt et Oualata. In Académie des inscriptions et belles-lettres. Comptes rendus des séances, avril/juin 1954: 217-226.

AS162.P315, 1954

1746

———Cités caravanières de Mauritanie, Tichite et Oualata. JOSAF, t. 27, fasc. 1, 1957: 19-35.

DT1.S65, v. 27

Both Walatah and Tichît were part of the trans-Saharan network of cities that flourished from the 10th to the 16th century. Walatah, established about 1224, became a major trade center on the threshold of the Sahara, while Tichît, whose foundation could be as old as the eighth century, was an important stop along the salt trail. The author presents a complete analysis of these two cities including their geography, demography, social structures, and a detailed description of their Saharan architecture.

1747

Miner, Horace M. The primitive city of Timbuctoo. [Princeton] Published for the American Philosophical Society by Princeton University Press, 1953. 297 p. illus., map. (Memoirs of the American Philosophical Society, v. 32)

DT553.T6M53

1748

Mokhtar ould Hamidoun, and Cyr Deschamps. Que veut dire Nouakchott? NA, no 118, avril 1968: 62-64.

DT1.I513, no. 118

In this interpretation of the name of the capital the authors see four possibilities. The most plausible is *Inwakshudh*, or the place of the shudh: "la couche aquifère d'un puit, s'il contient des coquilles."

1749

Monod, Théodore. Découverte archéologique à Djenné. NA, no 20, oct. 1943: 10.

DT1.I513, 1943

1750

Monteil, Charles V. Une cité soudanaise: Djenné, métropole du delta central du Niger. Préf. de Vincent Monteil. Paris, Editions Anthropos [1971] 301 p. illus., maps, plates.

DT551.9.D35M6 1971

"Réimpression anastatique de l'édition originale publiée en 1932."

Monograph on the city of Jenné. Monteil presents a total picture of the city including the physical background and social, economic, and historical and religious developments.

1751

———Fin de siècle à Médine (1897-1899). BIFAN, t. 28, janv./avril 1966: 82-172.

DT1.I5123, v. 28

Review of the social structure of Médine, a small town southwest of Kayes in Mali, based on Charles Monteil's diary, as edited by Vincent Monteil. It is divided into seven parts: the family, personal property, the chiefs, justice, beliefs and customs, Islam, and history and traditions. The section on Islam is subdivided into: Africanized Koranic traditions, circumcision, Koran and prayers, mosques, and marabouts.

1752

———Goundiourou. NA, no 12, 1941: 63-64.

WU

Translation of two texts on the history of the city located near Kayes in southwestern Mali.

1753

———Le Tekrou et la Guinée. Outre-mer, v. 1, 1929: 387-405.

NN

1754

Monteil, Vincent. Chronique de Tichit (Sahara occidental). BIFAN, t. 1, janv. 1939: 282-312.

Q89.I5, v. 1

Annotated translation of the chronicle of Tichît in the Tagant region in central Mauritania compiled from four versions. The work covers the period 1153-1909. A list of place names and tribes is annexed.

1755

———Le dyolof et Al-Bouri Ndiaye. BIFAN, t. 28, juil./oct. 1966: 595-636.

DT1.I5123, v. 28

"The popular hero is the one in whom the people recognize themselves because he embodies their aspirations and hopes," says Monteil. He investigates the life of Alboury N'diaye (1842-1902) within the broader context of the development of the Dyolof state.

1756

Moody, H. L. B. Ganuwa: the walls of Kano city. *Nigeria magazine*, no. 92, Mar. 1967: 19-38. illus. DT515.N47, 1967

1757

———A Kano mystery. *Nigeria magazine*, no. 97, June/Aug. 1968: 62-67. DT515.N47, 1968

Brief article on the Waika tablet, a small iron plate in the form of a Muslim writing board bearing an Arabic inscription.

1758

———The walls and gates of Kano city: historical and documentary references; a preliminary review. *Kano studies*, no. 3, June 1967: 12-26. DLC

1759

Muggs, Jonathan W., *Capt.* Voyage à Tombouctou. *Journal des voyages*, t. 24, 1824: 283-298.

G161.J86, v. 24

Report of a voyage to Timbuktu and description of the city by a Captain Muggs from Georgia, who is the son of an American father and a woman from Timbuktu. The report also describes his encounter with a sea serpent that let go of his ship only after "avoir reçu dans l'oeil gauche un boulet de canon bien ajusté, et qui fut obligé d'aller chercher un collyre au sein des eaux."

1760

Norris, H. T. The history of *Shinqīt*, according to the Idaw 'ali tradition. *BIFAN*, t. 24, juil./oct. 1962: 393-413. DT1.I5123, v. 24

Shinqīt, the Chinguetti of French texts, is famous for its scholars and religious men. Yet, unlike Tichit, Oulâta, and Nema, no local chronicle of the city has been discovered. The story of the qšār is found in a short chronicle on the Idaw 'Ali tribe by Sīdī 'Abd Allāh ibn al-Hājj Ibrāhīm. A genealogy of the Idaw 'Ali and Aghāl of Mauritania is appended.

1761

Ottenberg, Simon. A Moslem Igbo village. *CEA*, v. 11, 2. cahier, 1971: 231-260. DT1.C3, v. 11

Analysis of Anohia Itim, an Igbo village of the Akikpo group. Between 1951/53 and 1959/60 the

major portion of the village had become Muslim. Ottenberg shows the process of Islamization under the direction of a son of the village who had become Muslim and a successful business man, and the dynamics of the conflict between traditional beliefs and the new adopted faith.

1762

Pageard, Robert. Une tradition musulmane relative à l'histoire de Ségou. *NA*, no. 101, janv. 1964: 24-26. DT1.I513, 1964

Translation of an oral tradition recorded in 1960 from 'Abd al-Raḥmān Djire, Imam of Ségou, on the history of the city. The tradition reports that the founder came from Damascus. A chronological note compares the similar genealogies of Djire and L. Tauxier.

1763

Palmer, Sir Herbert R. History of Katsina. In *African Society. Journal*, v. 26, Apr. 1927: 216-236. DT1.R62, v. 26

1764

———, *trans. and ed.* The Kano chronicle. In *Royal Anthropological Institute of Great Britain and Ireland. Journal*, v. 38, Jan./June 1908: 58-98. illus. GN2.A3, v. 38

1765

Péfontan, *Commandant.* Araouan. *BCAOF*, v. 16, juil/sept. 1933: 411-442. DT521.C6, v. 16

Arawan, located 300 kilometers north of Timbuktu, has always been a watering stop for travelers crossing the Azwad desert. Péfontan, who was personally acquainted with the area, relates the history of this transit point, from the 12th century to the 1930's, as told by the learned men of this once prosperous city.

1766

———Histoire de Tombouctou de sa fondation à l'occupation française (XIIe siècle-1893). *BCAOF*, v. 5, janv./mars 1922: 81-113. DT521.C6, v. 5

A history of Timbuktu from its founding during the 12th century to the French occupation in 1893. The author, in a footnote, cites his sources as "*Tarich es Soudan; Tarich es Fettachi; Haut-Sénégal et Niger* (Delafosse); légendes; récits; tarich personnels des indigènes, principalement, ceux de Ahmed Baba, Ahmadi Sidi Alouata, Amadon San Sirfi (representants de vieilles familles ayant joué un grand rôle dans l'histoire de la ville), et Cheikh Sidi Bekaï." An appendix includes lists of the rulers and notables of Timbuktu. Also included are copies of

six letters in Arabic pertaining to the administration of the city.

1767

Rougier, F. Les salines de Taodeni. BCAOF, v. 12, juil./déc. 1929: 476-483. DT521.C6, v. 12

Short history of the salt mine which replaced Teghaza in 1558 after the Moroccans devastated it. Provides price indices for 1901-1923.

1768

Samb, Amar. Touba et son "Magal." BIFAN, t. 31, juil. 1969: 733-753. DT1.I5123, v. 31

Touba, in Senegal, is the "capital" of the essentially Wolof Murid sect. It is the residence of the caliph-general of the Murids; the location of the mausoleum of Shaykh Amadu Bamba, the founder of the movement, and his successors; and the site of the gigantic mosque built by the Murid community as a living testimony to their faith and secular success. Amar Samb, director of IFAN, describes both the city and the "magal," or annual pilgrimage to the venerated town.

1769

Savonnet, Georges. La ville de Thiès, étude de géographie urbaine. Saint Louis, Sénégal, Centre IFAN, 1955. 179 p. illus., maps (part fold.) (Etudes sénégalaises, no 6) HN810.T5S3

1770

Szumowski, Georges. Fouilles au nord du Macina et dans la région de Ségou. BIFAN, t. 19, janv./avril 1957: 224-258. DT1.I5123, v. 19

1771

Urvoy, Yves F. M. A. Chronique d'Agadés. JOSAF, t. 4, fascicule 2, 1934: 145-178. DT1.S65, v. 4

Translation of 10 manuscripts held by the Sultan of Aïr relating the history of Adagez and the dynasties of the Aïr sultanate.

Education

1772

Anderson, E. Christian. Early Muslim education and British policy in Sierra Leone. West African journal of education, v. 14, Oct. 1970: 177-179. L81.W4, v. 14

"From the early days of British colonial development the Union Jack was accompanied by merchants, civil servants, and missionaries who watched warily as the heritage of Mohammed became something to be reckoned with in serious terms.

Islamic influence affected the merchandising of shopkeepers, worked upon the policies of public officials, and worried Christian Evangelists," says Anderson in his introductory paragraph. In Sierra Leone, where Muslim proselytization was rife, education proved to be a problem until a Muslim school was established about 1890 in Freetown and the Department of Mohammedan Education was organized in 1902. Government aid for specifically Muslim education in the period after 1924 was negligible. Mission objection, uncertainty about the value of the madrasas, insufficient funds, and the demands of other programs all contrived ultimately to assure the end of this experiment in education in Sierra Leone.

1773

Armer, J. Michael. Psychological impact of education in Northern Nigeria. Paper presented at the 10th annual meeting of the African Studies Association, New York, 1967. DLC-Micro 03782

Collation of the original: 12 p. tables.

1774

Bala Abuja, J. Koranic and Moslem law teaching in Hausa Land. Nigeria magazine, no. 37, 1951: 25-28. DT515.N47, 1951

One of the graduates describes the Koranic school system in northern Nigeria. This cycle of learning the Koran by rote takes about 12 years.

1775

Balogun, I. A. B. Training of Arabic teachers for schools and colleges. West African journal of education, v. 13, Feb. 1969: 33-39 L81.W4, v. 14

Showing the historical and contemporary importance of Arabic to Africa, the author suggests ways and means to increase the number of teachers of Arabic in the secondary school system.

1776

Beyries, Jean-Louis. Questions mauritaniennes: 1. Note sur l'enseignement et les moeurs scolaires indigènes en Mauritanie. 2. Note sur les Ghoudf de Mauritanie. Revue des études islamiques, t. 9, 1. cahier, 1935: 39-73. BP1.R53, v. 9

The first note details traditional Muslim education in Mauritania. After describing school material, Beyries presents the curriculum and daily routines of both the Koranic schools and higher education institutions. The second note investigates the organization, doctrines, and rituals of the Ghudf fraternity founded in the first half of the 19th century by Shaykh al-Mukhtār Ūld Tālib 'Amr Ūld Nūḥ.

1777

Bittinger, Desmond W. An educational experiment in northern Nigeria in its cultural setting. Elgin, Ill., Brethren Pub. House, 1941. 343 p. illus., diagsr., tables. LA1611.N5B5

Dissertation on the educational system in northern Nigeria and the problems related to its modernization.

1778

Burns, Sir Alan C. History of Nigeria. 7th ed. London, Allen & Unwin, 1969. 366 p. maps (1 col.), 9 plates, ports., 2 tables. DT515.B8 1969

Includes a chapter on religion and education dealing in part with Islam.

1779

Doi, A. R. I. Influence of Islam and the spread of Islamic learning in West Africa Contributions of E. W. Blyden to the Islamic Studies, 1. The Islamic Review, v. 54, Nov. 1966: 31-34. BP1.I7, v. 54

After a brief introduction on the spread of Islam in Africa, Doi examines the contribution of Edward W. Blyden to the education of Muslims in West Africa, his striving for a better understanding between Christianity and Islam, and his interest in the language and manuscripts.

1780

Donald, Leland. Arabic literacy among the Yulanka of Sierra Leone. Africa, v. 44, Jan. 1974: 71-81. PL8000.I6, v. 44

1781

Fisher, Humphrey J. Early Muslim-Western education in West Africa. MW, v. 51, Oct. 1961: 288-298. DS36.M7, v. 51

Islam was preached among the Fante of southern Ghana about 1885 by a former Fante Wesleyan. The small group of converts tried to blend Muslim traditional learning with Western education. A logbook of a Muslim primary school located at Ekrofol was shown to Fisher in 1959. It was begun in 1896 and ends with scattered entries for 1920. The manuscript provides a rare glimpse, from an African perspective, of the vagaries of Muslims "on the furthest fringes of Islam at the turn of the century."

1782

Gbadamosi, G. O. The establishment of Western education among Muslims in Nigeria 1896-1926. JHSN, v. 4, Dec. 1967: 89-115. DT515.A2H5, v. 4

The initial attitude of Northern Nigeria's leaders

towards Western education was one of aversion if not scorn. This sentiment soon changed to one of acceptance, bringing about "the impressive education record of today," says the author.

1782a

Hiskett, Mervyn. The teaching of Islamic history in Northern Nigeria: Problems and approaches. JHSN, v. 1, Dec. 1957: 130-137. DT515.A2H5, v. 1

Examination of the problems, syllabus, and methods of teaching Islamic history. Hiskett suggests that Islamic history in Northern Nigeria should be taught by Muslims especially when dealing with the life of the Prophet, and also since "few expatriate teachers know Arabic."

1783

Jones, V. The content of history syllabuses in Northern Nigeria in the early colonial period. West African journal of education, v. 9, Oct. 1965: 145-148. L81.W4, v. 9

1784

Legendre, P. Politique et pédagogie: texte d'une enquête sur l'enseignement traditionnel en A.O.F. (1907). Paedagogica historica, v. 13, no 1, 1973: 57-65. L10.P24, v. 13

1785

Leriche, Albert. De l'enseignement arabe féminin en Mauritanie. BIFAN, t. 14, juil. 1952: 975-983. Q89.I5, v. 14

Leriche believes that the "education of women in Islam, instead of evolving has generally deteriorated." He describes the type of religious education girls receive in Mauritania. This curriculum includes the Koran, the biography of the Prophet—*al-Sīrah al-Nabawīyah*—some fiqh, poetry, and Arabic grammar.

1786

Lesourd, Michel. Dessins géométriques composés par les élèves des écoles coraniques d'In Çalah. JOSAF, t. 6, fasc. 2, 1936: 213-216. DT1.S65, v. 6

Investigation of the significance of geometrical patterns found on the "writing boards" of students at the Koranic schools of In Salah in central Algeria.

1787

Mahmud, Khalil. The influence of the Holy Koran on the development of libraries. Nigeria journal of Islam, v. 1, Jan./June 1971: 11-22. DLC

1788

Orr, Sir Charles W. J. The making of Northern Nigeria; with a new introduction by A. H. M. Kirk-Greene. 2d ed. London, Cass, 1965. 306 p. 3 plates (maps). DT515.O8 1965
Chapter 26 is about "Religion and Education."

1789

Proudfoot, L., and H. S. Wilson. Muslim attitudes to education in Sierra Leone. MW, v. 50, Jan. 1960: 86-98. DS36.M7, v. 50

Since the days of E. W. Blyden's appeal for Muslim education, Sierra Leone had followed a policy of separate educational systems which survived until a unified system was adopted in 1927. Proudfoot and Wilson investigate the September 1958 conference on Muslim education held at Fourah Bay College. Its main themes were: "The need for a blending of Eastern and Western education; the injustices of the past and the unfairness of the Christians; the lack of reward and status for men of good Islamic education; the need for special help from government to the Muslim Community; self-help and the need for organization; and the position of women." The recommendations of the conference—which are addended—reflect the apprehensions of the Muslim community regarding traditional Islamic education once independence is achieved.

1790

Samb, Amar. Essai sur la contribution du Sénégal à la littérature d'expression arabe. Dakar, IFAN, 1972. 531 p. illus. (Mémoire de l'Institut fondamental d'Afrique noire, no 87) PJ8390.S4S2

An eminent Arabist, Samb has undertaken a herculean task. Through the study of the various schools of Arabic learning in Senegal, he has successfully delineated the extent of Senegalese contribution to Arabic scholarship. After a general introduction defining the physical and historical background, the perimeter of Senegalese culture, Arabization, the literary schools, and the dominant traits of Arabic literature in Senegal, Samb examines the following schools: St. Louis (Bū al-Mughdād); Gauguel (Shaykh Mūsā Kamara); N'Guigulone (Thierno Yoro Bal); Louga (al-Hājj 'Abbās Sall); Thiès (Dhū al-Nūn Ly); Kolda (Ibn Zubayr); Kaolack (Muḥammadū Khalifah Niasse); Dār al-Khayr (Shams al-Dīn); Sokone (Aḥmad Deme); Ainoumane (Khālī Madiakhate Kala); Ti-vaouane (al-Hājj Mālīk Sy); Dakar (Limāmū Laye); Touba (Aḥmadū Bambā).

1791

Smith, H. F. C. An early 18th century school text. In Historical Society of Nigeria. Bulletin of news, v. 4, June 1959. DLC

1792

[Schieffelin, Henry M.] ed. The people of Africa; a series of papers on their character, condition, and future prospects, by Edward W. Blyden, D.D., Tayler Lewis, D.D., Theodore Dwight, Esq. New York, A. D. F. Randolph, 1871. 157 p. plates, facsimis (part fold.) DT15.S4

Collection of essays by several scholars, dealing with Islam and the state of learning, primarily among the Muslims of Liberia. It is one of the earliest collections of studies concerned with the influence of Arabic learning upon the peoples of West Africa. Included are photographic reproductions of Arabic manuscripts.

1793

Wilks, Ivor. The growth of Islamic learning in Ghana. JHSN, v. 2, Dec. 1963: 409-417.

DT515.A2H5, v. 2

1794

—The transmission of Islamic learning in the western Sudan. In Goody, John R. Literacy in traditional societies, edited by Jack Goody. Cambridge [Eng.] Cambridge University Press, 1968: 161-197. LC149.G6

Extensive study of Islamic learning in the Dyula-dominated areas of Mali, Guinea, Upper Volta, Ivory Coast, and Ghana. "Wilks writes about the Western Sudan, but he is concerned not so much with a specific 'culture' or 'society' in the usual sense as with the specialized trading groups of the Dyula, which also constituted a major channel of Muslim learning throughout a large part of the Western Sudan. . . . [He also] examines the way in which learning is handed down over the generations, the relationship between trade and learning . . . and refers to the role of a universalistic written code in helping to establish the conditions for a flourishing long-distance trade crossing ethnic and linguistic frontiers."—(Abstract supplied, modified)

History

1795

Abu Bakr. *Imam of Zaria*. Tarihim annabi. [An introduction to Islamic history, Hausa text] Zaria, North Regional Literature Agency, 1957. IEN

1796

Adam, G. *Légendes historiques du Pays de Nioro (Sahel)*. Paris, Challamel, 1904.

Source: Joucla, 41.

1797

Adamu, Muhammad Uba. Some notes on the influence of North African traders in Kano. *Kano studies*, v. 1, pt. 4, 1968: 43-49. DLC

Drawing on oral evidence "with footnotes by J. E. Lavers," Adamu describes the development of Arab influence in Kano. So many of these traders were from Ghadames and Ghat that a consul was appointed about 1846 for the Ghadames traders to look after their interests. These Arabs introduced leather work in Kano and played a not unimportant political and religious role in the life of the northern metropolis. The author concludes, "Today the Arab community of Kano has been largely assimilated but they have left many traces of their presence."

1798

Adeleye, R. A. The dilemma of the Wazir: the place of the *Risālat al-Wazir 'ila ahl al-'ilm wa'l-tadabbur*. [Treatise of the Wazir to the people of knowledge and reflection] *JHSN*, v. 4, June 1968: 285-298. DT515.A2H5, v. 4

Text, translation, and commentaries on the *Risalah* of the Wazir of Sokoto, Muhammad al-Bukhari ibn Ahmad (1886-1910). "It is an apologia for the role he played in working with the British conquerors after the conquest of Sokoto on the morning of Sunday, 15 March 1903." The significance of the *Risalah*, according to the author, is the Islamic character of the Caliphate's resistance.

1799

———Power and diplomacy in Northern Nigeria, 1804-1906; the Sokoto Caliphate and its enemies. [New York] Humanities Press [1971] 387 p. illus. maps. (Ibadan history series)

DT515.9.F8A64 1971

The study of Northern Nigeria is now undertaken with the help of the very substantive manuscript material that has been brought together recently. The detailed investigation of Adeleye represents the approach of a new generation of scholars at home with the wealth of documents now available. The author looks at the Sokoto Caliphate during the 19th century and analyzes the various foci of power and their interaction. The three parts of the study are: the Caliphate in the 19th century; relations with Europeans during the scramble era; and the overthrow of the Caliphate. Substantial bibliography.

1800

———Mahdist triumph and British revenge in Northern Nigeria: Satiru 1906. *JHSN*, v. 6, June 1972: 193-214. DT515.A2H5, v. 6

Adeleye's article represents a well-established trend of writing African history as seen by Africans, in which Africans are at the center of the stage and not in some obscure wing. The Satiru "rebellion" in 1906 embodied anticolonial resistance in Nigeria and "the reaction to the establishment of European infidel rule in the overthrown Caliphate."

1801

Ajayi, J. F. Ade. Milestones in Nigerian history. Ibadan, Nigeria, University College [1962] 47 p. illus., map. DT515.5.A64

Studies of four significant periods in Nigerian history: the Fulani Jihad (1804), the age of Bishop Crowther (1864), Amalgamation (1914), and the Richards Constitution (1947).

1802

Ajayi, J. F. Ade, and Ian Espies, eds. A thousand years of West African history: a handbook for teachers and students. Ibadan, Ibadan University Press, 1965. 543 p. DT471.A4

In this general introduction to West African history, a strong thread of Islamic influence runs through most of the volume.

1803

Alis, H. *Nos africains*. Paris, Hachette, 1894. 568 p. illus.

Source: Brasseur, 3059.

1804

Allen, Edmund W. The travels of Abdul Karim in Hausaland and Bornu. Illustrated by Caroline Sassoon. Zaria [Nigeria] N.R.L.A., 1958. 80 p. illus. DT515.2.A75

Popularization of Henry Barth's travels in Nigeria, 1821-65.

1805

Amilhat, P. *Petite chronique des Ida ou Aich, héritiers guerriers des Almoravides sahariens*. *Revue des études islamiques*, v. 11, no. 1, 1937: 41-130. BP1.R53, v. 11

Detailed and elaborate study of the Idaw 'Aish of the Tagant region in Mauritania from the 11th century to their submission to French authorities in 1908. Included are eight indices on genealogies and special notes. The work was also published in monograph form by Geuthner in 1937.

1806

Arcin, André. *La Guinée française; races, religions, coutumes, production, commerce*. Paris, A. Chalmel, 1907. 659 p. DT543.A7

Exhaustive study of Guinea from a colonial viewpoint. The chapter on Islam (p. 481-527) describes its propagation and activities and contains a brief section on the political importance of the faith in the colony.

1807

Ardant du Picq, Charles P. *Une population africaine: les Djerma*. BCAOF, v. 14, oct./déc. 1931: 471-704. DT521.C6, v. 14

A monograph on the Djerma based on field notes and research undertaken in 1905-06 in Dosso, Niger. The author examines, in detail, the history, geography, ethnic origins, language, and folklore of the group. A Djerma-French and French-Djerma dictionary is appended.

1808

Arlabosse, Louis. *Une phase de la lutte contre Samory (1890-1892)—Souvenirs du Général Arlabosse*. *Revue d'histoire des colonies*, t. 20, sept./oct. 1932: 385-432; nov./déc. 1932: 465-514. JV1801.R4, v. 20

When Archinard arrived in West Africa (1890), he was faced by two centers of resistance: in the Kaarta region, Ahmadu at Nioro and Samory in Sanankoro. Arlabosse participated for two years in the "pacification" during which he kept a logbook describing the vicissitudes of the French forces in their fight against the two Muslim leaders.

1809

Arnaud, Robert. *Un chérif marocain enterré à Sansanding*. In *Société de géographie l'A.O.F. Bulletin*, v. 1, 1907: 223-226.

Source: Brasseur 1761.

1810

——— *Précis de politique musulmane*. Alger, Jourdan, 1906.

Source: Joucla 324.

v. 1: *Pays maure de la rive droite du Sénégal*.

1811

Arnaud, Robert, and Pasquier, *Capt.* *La situation politique musulmane chez les Oulliminden*. *L'Afrique française*, t. 17, 1907: 122-123.

DLC-Micro 03878

1812

Aubert, A. *Légendes historiques et traditions orales recueillies dans la Haute-Gambie*. BCAOF, v. 6,

juil./sept. 1923: 384-428. map. DT521.C6, v. 6

Aubert, who spent 51 months in the region as "administrateur adjoint des colonies," reports the traditions of the Malinke, Sarokole, Bassari, and other groups of the area as told by various griots. Appended are "Notes sur la langue bassari."

1813

Bâ, Amadou Hampâté. *Des Foulbe du Mali et de leur culture*. *Abbia*, no 14/15, juil./déc. 1966: 23-54. AP9.A24, 1966

1814

——— *Jaawambe. Traditions historiques des Peuls Jaawambe; présentées Amadou Hampâté Bâ*. Niamey, Regional Documentation Centre for Oral Tradition [1973?] 89 p. DT530.B23

1815

Ba, Amadou Hampâté, and Jacques Daget. *L'empire peul du Macina*. Paris, Mouton, 1962+ maps. (Le Monde d'outre-mer, passé et présent 1. sér.: Etudes, 15) L.C. has v. 1.

DT551.9.M3B3

In an effort to show that oral traditions are as valid a source of historical knowledge as any other source, the authors present a well-researched history of the empire founded by Shaykh Aḥmadū, based primarily on the oral traditions of the Masina region. The first volume covers the period 1818-53.

1816

Ba, Mahmadou Ahmadou. *Contribution à l'histoire des Régueibat*. BCAOF, v. 16, juil./sept. 1933: 333-359. DT521.C6, v. 16

Political, social, economic, and religious history of the Rujaybât who nomadize between Mauritania and the Spanish Sahara, disdainful of international boundaries.

1817

——— *Notice sur Maghama; et le canton du Littama*. BIFAN, t. 1, oct. 1939: 743-761.

Q89.I5, v. 1

The story of the Maghama region, located near the Senegal River between Kaedi and Bakel, which was a no man's land at the end of the 19th century, separating the turbulent Moors and the settled populations. The story, told by the "Chef de canton" of Littama, is based on oral traditions and provides a description of the area, its people, and social structures, as well as a narrative of the history of the early contacts with the French administration.

1818

Ba, Oumar. *Les peuls Boumèyâbé et Rangâbé* (Sénégal et Mauritanie). BIFAN, t. 33, oct. 1971: 747-763. DT1.I5123, v. 33

Oumar Ba, a noted researcher at IFAN, traces family ties of the Fulbe Diallo clan in the Masina and the Fouta Toro and the role played by the Senegal River as a link between the two communities regardless of colonization and independence.

1819

Backwell, H. F. *The occupation of Hausaland 1900-1904*; being a translation of Arabic letters found in the house of the Wazir of Sokoto, Bohari, in 1903, edited with an introduction by H. F. Backwell. 1st ed. reprinted with an introductory note by M. Hiskett. London, Cass, 1969. 90 p. (Cass library of African studies. General studies, no. 79) DT515.9.N5B3 1969

Reprint, with new introduction, of 1927 ed.

Translation of 131 letters "collected" when the British occupied Sokoto in 1903.

1820

Balogun, I. A. B. *The introduction of Islam into the Etsako Division of the Mid-Western State of Nigeria*. Orita, v. 6, June 1972: 27-38. DLC

Etsako is heavily populated with Muslims. Balogun reviews the history of the Islamization of the division, a result of Nupe invasions during the second half of the 19th century, as reported by 12 local informants.

1821

Barrows, David P. *Berbers and blacks; impressions of Morocco, Timbuktu and the Western Sudan*. New York, Century Co., [c 1927] 251 p. illus., front, maps (part. fold.), plans, plates. DT310.B25

1822

Basset, René. *Mission au Sénégal; étude sur le dialecte Zénaga, notes sur le Hassania, recherches historiques sur les maures*. Paris, E. Leroux, 1909. 661 p. (Publications de l'École des lettres d'Alger. Bulletin de correspondance africaine, v. 39) AS651.A6, v. 39

1823

Bathily, Abdoulaye. *Mamadou Lamine Dramé et la résistance anti-impérialiste dans le Haut-Sénégal*, (1885-1887). NA, no 125, janv. 1970: 20-32. DT1.I513, 1970

1824

Binger, Louis G. *Esclavage, islamisme et christianisme*. Paris, Société d'éditions scientifiques, 1891. 112 p. HT919.B4

Binger learned to respect Muslims through close contacts with them, especially in Kong in the Ivory Coast, and he presents a sympathetic analysis of the two monotheistic religions and slavery. He foresaw Islam's gaining the upper hand over Christian missionaries and suggests that France should collaborate with Muslims to win the support of the indigenous populations and use it as a conduit for French influence. It is interesting to note the empathy with which Binger talks about Islam at a period when, as he says, people believed that "the Muslim destroys everything, plunders, sacks, spoils and dirties all he touches. . . ."

1825

———*Du Niger au Golfe de Guinée par le pays de Kong et le Mossi*. Paris, Hachette, 1892. 2 v. front., illus., plates, ports, maps (part fold.) DT527.B6

In 1887 Binger traveled from Bamako through the Niger Bend to Grand Bassam, on the coast, via Ouagadougou. His logbook contains a number of useful observations on Islam in the area he visited.

1826

———*Le péril de l'Islam*. Paris, Comité de l'Afrique française, 1906. 118 p. 4JQ31

1827

Boisnard, Magali. *Sultans de Touggourt; histoire d'une dynastie et d'un royaume sahariens, d'après le folklore et les documents contemporains*. Paris, Geuthner, 1933. NjP

1828

Bou Hagg. *Noirs et blancs aux confins du désert*. BCAOF, v. 21, oct./déc. 1938: 480-488. DT521.C6, v. 21

Historical note on social relations between blacks and whites on the periphery of the desert.

1829

Bowdich, Thomas Edward. *Mission from Cape Coast Castle to Ashantee*. 3d., edited with notes and an introduction by W. E. F. Ward. London, Cass, 1966. [597] p. plates (incl. music, maps) tables. DT507.B78 1966

Originally published in 1819.

Though primarily about the Ashanti, Bowdich's classic work includes a number of leads on Islam and trade connections with the northern area.

Includes itineraries of trade routes as reported by Arabic manuscripts.

1830

Boyer, Gaston. *Un peuple de l'Ouest soudanais, les Diawara* [par] G. Boyer. Contribution à l'histoire des Songhay [par] J. Rouch. Dakar, IFAN, 1953. 259 p. illus., plates, maps, tables (Mémoires de l'Institut français d'Afrique noire, no 29)

DT356.B76

1831

Braimah, J. A., and John R. Goody. *Salaga: the struggle for power*. London, Longmans, 1967 [i.e. 1968] 222 p.

DT510.42.B69

1832

Brown, William A. *Towards a chronology for the caliphate of Hamdullahi*. CEA, v. 8, 3. cahier, 1968: 428-434.

DT1.C3, v. 8

Analysis of two versions of *Tārīkh Fittūgah* "a region on the right bank of the Niger, dominated by the Fittobé Pulo clan" written by al-Mukhtār ibn Ismā'il Wadī'at Allāh (d. 1863/64). Using the chronicle as his main source, Brown proposes a tentative chronology of the caliphate of Hamdullahi (1816/17-1863/64) which developed in the Masina region.

1833

Butler, Jeffrey, ed. *Boston University papers on Africa*. African history. v. 2. Boston, Boston University Press, 1966. 335 p. maps.

DT1.B8

The following articles in this compilation are relevant to Islam: Ronald Cohen, *The Bornu King Lists*, and *The Dynamics of Feudalism in Bornu*; John D. Hargreaves, *The Tokolor Empire of Segou and Its Relations with the French*.

1834

Caillé, René. *Travels through Central Africa to Timbuctoo, and across the Great Desert, to Morocco, performed in the years 1824-1828*. London, Cass, 1968. 2 v. plates (incl. 2 fold.), illus., maps, plans, port. (Cass library of African studies. Travels and narratives, no. 36)

DT356.C13 1830b

Facsimile reprint of first English edition, London, Calburn & Bentley, 1830; originally published as *Journal d'un voyage à Temboctou et à Jenné*, Paris, Imp. royale, 1830 (DT356.C12 1965).

René Caillé, the first European to visit Timbuktu and return to tell about it, started his long journey at St. Louis in August 1824 and arrived in Rabat, exhausted and sick, in August 1828. His descrip-

tion of his itinerary and of Timbuktu and Jenné contains valuable raw material for research on Islam in the area during the 19th century.

1835

Carreira, António. *Duas cartas topograficas de Graça Falcão (1894-1897) e a expansão do islamismo no rio Farim*. Garcia de Orta, v. 11, no 2, 1963: 191-212.

JV4201.G3, v. 11

1836

Chapelle, Jean. *Les nomades noirs du Sahara*. Paris, Plon [1958, c. 1957] 449 p. illus., maps (1 fold. col.), plates (part col.) (Recherches en sciences humaines, 10)

IEN

1837

Charbonneau, Jean. *Sur les traces du Pacha de Tombouctou. La pacification du Sud-Marocain et du Sahara occidental*. Préf. de M. le général Gouraud. Illus. de Théophile-Jean Delaye. Paris, Charles-Lavauzelle, 1936. 166 p. illus., plates, fold. maps, tables.

NN

1838

Cissé, Bocar. *Les peulhs du Soudan Occidental: origine et fractionnement—chronologie des chefs du Macina*. In *Bamako*. Institut des sciences humaines du Mali. Etudes Maliennes, no 5, avril 1973: 18-34.

DLC

Essay on the Masina Fulbe including a discussion of the various 'Uqbah cited in Fulbe traditions of origins, a summary of a Fulbe *Tārīkh* written down by "Alfa Ismaïla - Kou Wadia," former qadi of Tindirma, and a chronology of the "Ardo and Amirou" of the Masina.

1839

Clozel, Marie François J., ed. *Haut-Sénégal-Niger*. Paris, E. Larose, 1919: G. P. Maisonneuve et Larose, 1972. 3 v. maps (part fold.), fold. col. map in pocket of v. 3.

DT551.C62

At head of title: Maurice Delafosse.

Contents: t. 1. Le pays, les peuples, les langues.—t. 2. L'histoire.—t. 3. Les civilisations.

Monumental study based on administrative reports and the vast knowledge of its author, Maurice Delafosse. In spite of its age and some obvious lacunae and dated interpretations, the work is still a mine of information on the area.

1840

Cohen, Ronald. *From empire to colony: Bornu in the nineteenth and twentieth centuries*. In Gann, Lewis H., ed. *Colonialism in Africa, 1870-1960*. Vol. 3: Profile of change: African society and

colonial rule. Edited by Victor Turner. Cambridge [Eng.] Cambridge University Press, 1971. p. 74-126. DT31.G3

1841

Collieaux, Alfred. Détails rétrospectifs sur l'histoire des dernières opérations contre Samory et la prise de l'Almamy (1897-1898). BCAOF, v. 21, avril/juin 1938: 290-303. DT521.C6, v. 21

Collieaux has personally known all the characters of the cast involved in the capture of Samory. Drawing on interviews and French documents, he narrates the events leading to the capitulation of the Almamy and his *sofa*. The relationship between Gouraud and Samory is highly reminiscent of that between Gordon and the Mahdi of the other Sudan.

1842

Colombani, François-Marie. Le Guidimaka; étude géographique, historique et religieuse. BCAOF, v. 14, juil./sept. 1931: 365-432. DT521.C6, v. 14

Exhaustive study of the Guidimaka region, located in southern Mauritania, by the man who "pacified" the country. A geographical description is followed by a detailed historical narrative gathered from various griots describing the political and religious organization of the Moors and the Sarakole of the Shammāmah.

1843

Crozals, J. de. Trois états foubés du Soudan occidental et central: le Fouta, le Macina, l'Adamaoua. In Grenoble. Université. Annales, v. 8, no 2, 1896: 257-309. AS162.G8, v. 8

1844

Crozier, Frank P. Five years hard. New York, J. Cape & R. Ballou [1932] 2 p. 1., 7-221 p. illus. maps, plates. DA69.3.C7A35

Memoirs of a British officer during the occupation of northern Nigeria. Reflects the attitudes of his time.

1845

Curtin, Philip D., ed. Africa remembered; narratives by West Africans from the era of the slave trade. With introductions and annotations by Philip D. Curtin [and others] Madison, University of Wisconsin Press, 1967. 363 p. illus., facsim., geneal. table, maps, ports. DT471.C8

1846

Dankoussou, Issaka. Katsina; traditions historiques des Katsinaawaa après la Jihad. Niamey, Centre

régional de documentation pour la tradition orale [1970] 214 p. DT515.9.K35D35
In Hausa.

1847

Debrunner, Hans W., and others. Early Fante Islam. [1913 report by A. J. Lochman] Ghana bulletin of theology, v. 1, Dec: 1959: 23-33; v. 1, June 1960: 13-28. CtY-D

1848

Delafosse, Maurice. Chroniques du Foûta sénégalais. RMM, t. 24, sept. 1913: 1-114. maps. DS36.R4, v. 24

Siré 'Abbās Sow was a learned man of the village of Dyaba in the Cercle of Saldé who was an authority on genealogy. He wrote two manuscripts on the history of the Senegalese Fouta, which Delafosse condensed in one version. In addition to various documents found in the area, the major source of information was a now lost *Tafstn Boggel* by a marabout named Aḥmadū Samb who wrote in the 19th century. The chronicle begins with the origins of the Fulbe and goes up to the arrival of the French about 1877. Included are a list of imams of the region and two maps showing the places cited in the text.

Published separately in Paris by E. Leroux (1913. 328 p. ports., geneal. tables, tables. Collection de la Revue du monde musulman) IEN

1849

——— Traditions historique et légendaires au Soudan occidental. In L'Afrique française; bulletin du Comité de l'Afrique française et du Comité du Maroc. Renseignements coloniaux et documents, 1913: 293-306, 325-329, 355. DLC-Micro 03878

1850

——— Traditions musulmanes relatives à l'origine des Peuls. RMM, t. 20, sept. 1912: 242-267. DS36.R4, v. 20

The enigma of Fulbe origins is yet to be solved. Delafosse attempts to unravel the many leads about their origin. He presents translations of Arabic documentation on the subject ranging from oral traditions gathered in Cairo in 1855 to the writings of Muḥammad Bello, Sultan of Sokoto.

1851

Delafosse, Maurice, and Henri Gaden, eds. Chronique du Fouta sénégalais, traduites de deux manuscrits arabes inédits de Siré Abbas Soh et accompagné de notes, documents, annexes et commentaire, d'un glossaire et de cartes. Paris, E.

Leroux, 1914. 328 p. (Collection de la Revue du monde musulman)

Source: Joucla 4017.

See also 1848.

1852

Désiré-Vuillemin, Geneviève M. Contribution à l'histoire de la Mauritanie de 1900 à 1934. Dakar, Editions Clairafrique [1962] 412 p. fold. map.

DT553.M2D4, v. 33

Mme Désiré-Vuillemin is the daughter of E.-B. Vuillemin, who participated in the Tagant-Adrar mission of 1905. This history of Mauritania during its formative years covers the role of Coppolani, his "divide and rule" policy between Shaykh Sidiyā and Shaykh Mā' al-'Aynayn, and the problem of Mauritania as seen by the French authorities in Morocco. She concludes, "La Mauritanie tient les commandes de l'Islam en Afrique occidentale. Malgré les progrès du matérialisme, le desert reste encore le lieu où souffle l'esprit."

1853

Diakité, Mamadou Aïssa Kaba, *comp.* Livre renfermant la généalogie des diverses tribus noires du Soudan et l'histoire des rois après Mahomet, suivant les renseignements fournis par certaines personnes et ceux recueillis dans les anciens livres. In Académie des sciences coloniales. Annales, v. 3, 1929: 189-225.

Source: Brasseur 2953.

1854

Diop, Amadou-Bamba M'Bakhane. Lat-Dior et l'Islam, suivi de la doctrine sociale de Mouhamadou Bamba. [Bruxelles, Les arts graphiques, 1973?] 111 p.

BP64.S4D56

The author, a grandson of Lat-Dyor, Damel of Cayor (1842-86), presents the impact of Islam in the region and analyzes the social doctrine of Shaykh Bamba.

1855

——— Lat-Dior et le problème musulman. BIFAN, t. 28, janv./avril 1966: 493-539. DT1.I5123, v. 28

Diop traces the development of Islam before Lat-Dyor and the conflicts between the Damel and his Thiedo and the marabouts, culminating in the battle of Louga in 1863. The narrative of Lat-Dyor's reign begins with the conversion of the Diop family and the "conversion" of Lat-Dyor. The third section, "Islam after Lat-Dior," describes the Muslim sects, such as the Murid, Qadiri, and Tijani, and the genesis of the Bamba movement, as well as the ensuing political, social, economic, and cultural

revolution. The fervor of Islam is best illustrated by the construction of the mosque at Touba, a spirit not unlike that of the medieval European cathedral builders.

1856

Doucouré, Boubou. Notice sur l'origine des habitants de Goumbou, subdivision de Nara, Cercle de Nema. BIFAN, t. 2, juil./oct. 1940: 350-357.

Q89.I5, v. 2

Doucouré has written down the traditional history of his family, founders of the village of Goumbou in central Mali. The history begins with the origin of the family in Canaan and proceeds to the first part of the 20th century. Based on oral traditions as reported by the village griots. See also 714.

1857

Doutressoulle, Georges. Le cheval au Soudan Français et ses origines. BIFAN, t. 2, juil./oct. 1940: 342-346. illus., map.

Q89.I5, v. 2

Though the theory about migrations to West Africa presented in this article is outdated, its value resides in the map showing the distribution of the two prevalent types of horses in West Africa, namely the Barb and Dongolawi. The author is a military veterinarian.

1858

Duffield, Ian. The business activities of Duse Mohammed Ali: an example of the economic dimension of Pan-Africanism, 1912-1945. JHSN, v. 4, June 1969: 571-600.

DT515.A2H5, v. 4

1859

Duveyrier, Henri. Exploration du Sahara: les Touâreg du Nord. Paris, Challamel aîné, 1864. 499 p. illus., port., fold. map.

DT346.T7D9

Half title: Exploration du Sahara, tome premier. No more published.

1860

Eagleton, William. The Islamic Republic of Mauritania. Middle East journal, v. 19, winter 1965: 45-53.

DS1.M5, v. 19

1861

Escayrac de Lauture, Stanislas, *comte d'.* Mémoire sur le Soudan, géographie naturelle et politique, histoire et ethnographie, moeurs et institutions de l'empire des Fellatas, du Bornou, du Baguermi, du Waday, du Darfour d'après des renseignements entièrement nouveaux et accompagné d'une es-

quissé du Soudan oriental. Paris, A. Bertrand, 1853-56. 184 p. fold. map. DT351.E74

1862

Fage, J. D. An introduction to the history of West Africa. [3d ed.] Cambridge [Eng.] Cambridge University Press, 1962. 232 p. DT471.F15 1962

1863

Fall, Cheilch. La randonnée de Birima Fatma Thioubé. NA, no 116, oct. 1967: 124-132. DT1.I513, 1967

1864

Fashole-Luke, E. Christianity and Islam in Free-town. Sierra Leone bulletin of religion, v. 9, June 1967: 1-16. DLC

1865

Forde, C. Daryll, and P. M. Kaberry, eds. West African kingdoms in the nineteenth century. London, Oxford University Press, for the International African Institute, 1967. 289 p. front., maps, diags. DT471.F69

The following articles are relevant to Islam: M. G. Smith, A Hausa Kingdom: Maradi Under Dan Baskore, 1854-75; Jack Goody, The Overkingdom of Gonja; Kenneth Little, The Mende Chiefdoms of Sierra Leone; Vincent Monteil, The Wolof Kingdom of Kayor.

1866

Freeman, Richard A. Travels and life in Ashanti and Jaman. [1st ed. reprinted]. London, Cass, 1967. 559 p. front., illus. (incl. ports., music), 2 col. plates, facsim., diags. (Cass library of African studies. Travels and narratives, no. 17). DT507.F85 1967

First ed. originally published, London, A. Constable, 1898.

1867

Fuglestad, Finn. Les révoltes des Touaregs du Niger (1916-17). CEA, v. 13, 1. cahier 1973: 82-120. DT1.J65, v. 13

Analysis of the causes and circumstances of these rebellions. French colonisation and its administrative methods were strongly grievous to Twareg interests and ways of life. Not only did the onset of World War I result in the French losing the support of the sedentary, non-Twareg tribes, due to conscription and requisition, but it also facilitated the spread of Senusiya propaganda which was successful among the Twareg for political rather

than religious reasons. The western rebellion was crushed to a large extent due to the fact that the Twareg of *amenokal* Firhun were not supported by the sedentary tribes. In the North-East and in Aïr the situation was much more difficult for the French who were besieged more than 3 months on Agades. The pacification went on till 1931.—(Abstract supplied)

1868

The Fulani creation story. Recorded by Amadou Hampaté Bâ. Black Orpheus, no. 19, Mar. 1966: 7. PL8000.B6, 1966

1869

Gaden, Henri. Ta'rikh Peul de Douentza (1895). BIFAN, t. 30, avril 1968: 682-690. DT1.I5123, v. 30

Translation of an Arabic manuscript belonging to the Emir of Douentza (northeast of Bandiagara in Mali) found by Gaden, who sent it to Charles Monteil. The *Tārikh* is one version of chapter 26 of *Tārikh al-Sūdān*, translated and annotated by Oscar Houdas in 1900. The document also contains clarifications, especially concerning the transliteration of African names in Arabic, which is a thorny problem when retranslating them into Western languages. Gades has added some notes on information he gathered from local informants during his visit to Bandiagara in 1895.

1870

Genevière, J. Les Kounta et leur activités commerciales. BIFAN, t. 12, oct. 1950: 1111-1127. Q89.I5, v. 12

The nomadic Kuntah, an Arab bedouin tribe, are found from Ghardaïa (Algeria) to Sokoto (Nigeria) and from Goundam (Mali) to Tahoua (Niger), monopolizing commercial distribution within that large area of the Sahara. Genevière describes the goods involved, both those produced by the Kuntah and those acquired, the intricate commercial organization, and the various sectors where they concentrate their commercial activities.

1871

Gerbeau, H. La région de l'Issa-Ber. Ancienne route d'invasions, zone marginale des grands empires soudanais, trait d'union entre le Macina et Tombouctou. Etudes d'outre-mer, 1959: 51-58; 91-108. illus.

Source: Brasseur 158.

1872

Gidley, C. G. B. Mantanas: a study in oral

tradition. African language studies, v. 6, 1965: 32-51. map. PL8003.A34, v. 6

1873

Golbéry, Sylvain M. X. de. Travels in Africa, performed by Silvester Meinrad Xavier Golberry, in the western parts of that vast continent: containing various important discoveries with a particular account of . . . the internal government, both civil and military, of the various kingdoms and nations; together with an account of the discovery of extensive gold mines. Translated from the French, by W. Mudford, esq. 2d ed. London, Jones and Bumford, 1808. 2 v. fronts (1 fold.), fold. map, fold. plan, plates. DT356.G61 1808

1874

Goloubinow, Rotislaw. L'or en Guinée française. In Congrès international des mines, de la métallurgie et de la géologie appliquée. 7th, Paris, 1935. Compte rendus. Paris [1936] p. 31-40.

TN5.C7, 1935

1875

Goody, John R. The Akan and the North. Ghana notes and queries, v. 9, Nov. 1966: 18-24.

DT510.A1H553, v. 9

1876

—— A note on the penetration of Islam into the West of the Northern Territories of the Gold Coast. In Historical Society of the Gold Coast and Togoland. Transactions, v. 1, no. 2, 1953: 45-46.

DT510.A1H55, v. 1

Brief note on the Dyula traders who carried Islam into the Voltaic area. Goody disagrees with "Rattray's expression of doubt as to the provenance of the core of Muslim inhabitants of Wa from 'Mende' [as Rattray] fails to appreciate the role of the Mande-speaking peoples in the expansion of Islam and of trade in the Voltaic area." Goody believes that the latter formed the link between the Akan states and the empires of the Niger bend.

1877

—— Salaga in 1876. Ghana notes and queries, v. 8, Jan. 1966: 1-5. DT510.A1H553, v. 8

1878

Gonçalves, José J. O islamismo na Guiné portuguesa; ensaio sociomissionológico. Lisboa, 1961. 222 p. illus. BP64.G8G6

1879

Gouilly, Alphonse. L'Islam dans l'Afrique occidentale française. Paris, Larose, 1952. 318 p. illus.

BP65.A4G6

1880

—— L'Islam devant le monde moderne. Paris, La Nouvelle édition [1945] 295 p. fold. map. (Collection diplomatique & politique internationale) DS38.G6

1881

Grant, Norman K. Some oral traditions from Sabon Birnin Gwari. JHSN, v. 4, Dec. 1967: 135-139. DT515.A2H5, v. 4

1882

Griffin, Donald W. African resistance and local history in French West Africa. Paper presented at the 8th annual meeting of the African Studies Association, Philadelphia, 1965.

DLC-Micro 03782

Collation of the original: 12 p.

1883

Guebhard, P. L'Histoire du Fouta Djallon et des Almanys. L'Afrique française; bulletin du Comité de l'Afrique française et du Comité du Maroc. Renseignements coloniaux et documents, 1909: 49-56, 81-82. DLC-Micro 03878

1884

Guinée. Archives nationales. Traités avec les chefs du Fouta Djallon. Recherches africaines; études guinéennes, nouv. sér., no 1, jan./mars 1969: 160-167. DT543.A3R4, n.s., 1969

The French colonial authorities, according to the author, prevailed in Africa through cunning and the sword, "lorsque la ruse prévalait, on faisait signer aux chefs 'indigènes' de prétendus traités qui sont autant de chef-d'oeuvre de fourberie et de perfidie." Included are the treaty of July 5, 1881, between France and the Fouta Djallon leaders; ratification by the chiefs of the 1881 treaty Convention of Timbo between the Almanys of the city and Dr. Bayol, the French representative, May 23, 1893; and the treaty of February 6, 1897, between France and the chiefs.

1885

Hallam, W. K. R. An introduction to the history of Hausaland. Nigerian field, v. 31, Oct. 1966: 164-177. QH195.N5A15, v. 31

1886

Hama, Boubou. Contribution à la connaissance de l'histoire des Peuls. Publication de la République du Niger. Paris, Présence africaine, 1968. 306 p. plate. DT530.H35

1887

——— Histoire des Songhay. Publication de la République du Niger. Paris, Présence africaine, 1968. 372 p. plate. DT530.H353

1888

——— L'histoire traditionnelle d'un peuple, les Zarma-Songhay. Publication de la République du Niger. Paris, Présence africaine, 1967. 280 p. illus., maps, plates, ports. DT530.H3

1889

——— Recherches sur l'histoire des Touareg sahariens et soudanais. Paris, Présence africaine, 1967. 559 p. maps, plates. DT346.T7H3

1890

Hargreaves, John D., *comp.* France and West Africa: an anthology of historical documents. London, Macmillan, 1969. 278 p. map. DT534.H3

1891

Harris, Joseph E. The Fouta of Fouta Diallon: their origin, migration and religion. Paper presented to the International Congress of Africanists, second session, December 11-20, 1967. Dakar. 14 p. DLC

1892

——— Les précurseurs de la domination coloniale au Fouta Djallon. Présence africaine, no 60, 4. trimestre, 1966: 54-66. GN645.P74

1893

——— Protest and resistance to the French in Fouta Diallon. Genève-Afrique. Geneva-Africa, v. 8, 1969: 3-18. map. DT1.G44, v. 8

Attracted by reports of commercial prosperity, the French occupied Fouta Djallon in 1896. The stronghold of the Fulbe was "an established center for commerce and for Muslim learning and proselytization." Harris, using a spectrum of sources, analyzes the revolts of Thierno Shehu 'Aliyyū (1911) and Ala Yaya (1905 and 1911). With the elimination of the early leaders, Muslim leaders and the French administration developed a symbiotic relation which was apparent as late as the 1958 "non."

1894

Hébert, P. Samory en Haute Volta. Etudes voltaïques (nouv. sér.), no 2, 1961 [1963]: 5-55. DLC

1895

Hickin, L. The advance of Islam in Nigeria. MW, v. 26, July 1936: 400-403. DS36.M7, v. 26

Alarmist note on the advance of Islam in Nigeria. Included is reference to the quotes from a lecture "given by a Professor Nnamdi Azikiwe to members of the Young Ansar-ud-Deen Society." Hickin concludes, "Why worry about the spread of Islam in Nigeria? Because we are convinced that *only the best is good enough for Africa.*"

1896

Hiskett, Mervyn. The 'Song of Bagauda': a Hausa king list and homily in verse. BSOAS, v. 27, pt. 3, 1964: 540-568; v. 28, pt. 1, 1965: 112-135; v. 28, pt. 2, 1965: 363-385. PJ3.L6, v. 27, 28

Text, translation of, and ample commentaries on a long poem in Hausa. The *Song* is divided into four major sections: a prelude, including a doxology and eulogy of the Prophet Muhammad; a king list; a homily on the frailty of the world; and finally a section on fatāwī, or rulings on points of Muslim law.

1897

Hodgkin, Thomas L. Nigerian perspectives, an historical anthology. London, Oxford University Press, 1960. 340 p. illus. (West African history series) DT515.A3H6

1898

Hodgson, William B. The Foulahs of Central Africa, and the African slave trade. [New York?] 1843. 24 p. GN652.F9H6

An early essay on the Fulbe, their culture, and their proselytizing efforts for Islam. The author suggests that they are "destined to be the great instrument in the future civilization of Africa, and the consequent suppression of the external Atlantic slave trade."

1899

Hogben, Sidney J., and A. H. M. Kirk-Greene. The emirates of Northern Nigeria; a preliminary survey of their historical traditions. London, Oxford University Press, 1966. 638 p. illus., maps (1 fold. col.) DT515.65.H6

"This book is virtually a new one . . . that has grown . . . out of its predecessor, *The Muhammadan Emirates of Nigeria.*"

Recasting of an old and valuable classic. Hogben rewrote the first part, while both authors collaborated in updating the second part dealing with the various emirates. See also two other works by Hogben: *An Introduction to the History of the Islamic*

Emirates of Northern Nigeria (Ibadan, Oxford University Press, 1967. 351 p. DT515.65.H63), and *The Muhammadan Emirates of Nigeria* (London, Oxford University Press, H. Milford, 1930. 351 p. DT515.H65).

1900

Holden, H. H. The Zabarma conquest of North-West Ghana. In *Historical Society of Ghana. Transactions*. v. 8, pt. 2; 1965. Legon, 1965. p. 60-86.

DT510.A1H55, v. 8

1901

Hopen, C. Edward. The pastoral Fulbe family in Gwandu. London, Published for the International African Institute by the Oxford University Press, 1958. 165 p. illus., maps. GN652.F9H66

1902

Hubert, Lucien. Avec ou sans l'Islam? Paris, Edition de la Correspondance d'Orient, 1913.

Source: Joucla, 5822.

1903

Hunwick, J. O. A little known episode in the history of Kebbi. *JHSN*, v. 5, June 1971: 575-581.

DT515.A2H5, v. 5

1904

Ismā'il Hāmid. Les Kounta. *RMM*, t. 15, sept. 1911: 302-318. DS36.R4, v. 15

The Kuntah are a well-known Saharan tribe of religious learned men and traders. They claim to be of Zenata stock, pushed south by the Ṣanhājah. Hāmid translates the entire *Tārīkh Kuntah*, a manuscript given to Captain Cortier in 1909 by Bā Ūld Shaykh Sīd 'Umar, marabout of Etelia in the Adrar des Iforas. A genealogy is appended.

1905

Jackson, James G. An account of Timbuctoo and Housa, territories in the interior of Africa, by El Hage Abd Salam Shabeeny; with notes, critical and explanatory. [1st ed. reprint]. London, Cass, 1967. 547 p. 2 plates (col. maps) (Cass library of African studies. Travels and narratives, no. 25)

DT198.J13 1820a

Facsimile reprint of 1st ed., London, Longmans, 1820.

1906

Jeffreys, M. D. W. Arab knowledge of the Niger's course. *Africa*, v. 25, Jan. 1955:84-90.

PL8000.I6, v. 25

The course of the Niger was almost unknown to Europe until the 19th century. It became better

known through Mungo Park and the Lander brothers who traveled from Busa to the Ocean. Jeffreys suggests that the course of the river was known to Arab geographers such as al-Bakrī and al-Idrīsī as early as the 11th century.

1907

———.Bahr Sudan-Black Sea-Niger. *African studies*, v. 27, no. 2, 1968: 95-97. DT751.A4, v. 27

1908

———.The Niger and the Arabs. *Muslim Digest*, v. 5, Jan. 1955: 3-8. BP1.I553, v. 5

1909

Jones, D. H. Jakpa and the foundation of Gonja. In *Historical Society of Ghana. Transactions*. v. 7, pt. 1; 1964. Legon, 1964. p. 24-41.

DT510.A1H55, v. 7

1910

Junaidu, Malam, Waziri of Sokoto. *Tarihin Fulani*. [History of the Fulbe] Zāria, Gaskiya Corporation, 1970. 86 p.

In Hausa.

Source: Gaskiya 1970, p. 6.

1911

Kaké, Ibrahima Baba. L'aventure des Bukhara (prétoriens noirs) au Maroc au XVIIIe siècle. *Présence africaine*, no 70, 2. trimestre, 1969: 67-74. GN645.P74, 1969

1912

Kane, Issa. Histoire et origine des familles du Fouta Toro. In *Comité d'études historiques et scientifiques de l'Afrique occidentale française. Annales et mémoires*, v. 1, 1916: 325-344. MnU

1913

Kane, Oumar. Samba Gelajo-Jegi. *BIFAN*, t. 32, oct. 1970: 911-926. DT1.I5123, v. 32

1914

Kanya-Forster, Alexander S. The conquest of the Western Sudan: a study in French military imperialism. London, Cambridge University Press, 1969. 297 p. 2 maps. DT532.K35

1915

Khaffāb, Maḥmūd Shīt. Qādat fath al-Maghrib al-'Arabī. [The leaders of the conquest of the Arab Maghrib] Beirut, Dār al-fath lil-ṭibā 'ah wa-al-nashr [1966] 2 v. illus., maps (3 fold.), ports. (*His Qādat al-fath al-Islāmī*) DT199.K43 *Orien Arab*

1916

al-Khūrī, Fu'ād I. al-Islām 'inda qabīlat al-Timniy. [Islam among the Temne tribe] al-Abḥāth, m. 18, Sept./Dec. 1965: 339-372.

AS595.A6A36, v. 18 Orien Arab

Islam reached the Temne of Sierra Leone through Muslim traders and then via Islamic reformers. al-Khūrī investigates its encounter with traditional beliefs and secret societies such as the Poro. In order to show the syncretism of Temne Islam, the author presents translations of three poems on their Islamization, on Alfa Brahima (the Prophet Abraham), and the creation of man. He then examines the Temne's world view and the division of the universe into the worlds of angels, man, and the spirits.

1917

Kirk-Greene, Anthony H. M. The kingdom of Sukur: a Northern Nigerian *Ichabod*. Nigerian field, v. 25, 2, Apr. 1960: 67-96.

QH195.N5A15, v. 25

1918

Klein, Martin A. Processes of Islamization in late 19th century Senegambia. Paper presented to the International Congress of Africanists, second session, December 11-20, 1967. Dakar. 23 p. DLC

1919

Kozlov, S. Iā. Osnovnye etapy sotsial'noi gvineiskikh Ful'be. [The major stages of the social history of Guinea's Fulbe] Sovetskaiā etnografiā, 4, 1965: 94-105. GN1.S65, 1965

Tables of contents also in French; summaries in French.

1920

———. Zagatka proiskhozhdeniia Ful'be naroda. [The enigma of the origin of the Fulbe people] Sovetskaiā etnografiā, 1, 1967: 117-129.

GN1.S65, 1967

Tables of contents also in French; summaries in French.

1921

Kraemer, H. A Moslem "Missionary" in Mende-land, Sierra Leone. Man, v. 46, Sept./Oct. 1946: 111-113. GN1.M25, v. 46

1922

La Chapelle, F. de. Esquisse d'une histoire du Sahara occidental. Hespéris, t. 11, 1930: 35-95.

DT181.H4, v. 11

1923

Lartigue, R. de. Notice sur les Maures du Sénégal et du Soudan. In L'Afrique française; bulletin du Comité de l'Afrique française. Renseignements coloniaux et documents, 1897: 41-72.

DLC-Micro 03878

1924

Lavers, John E. The adventures of a Kano pilgrim, 1892-1893. Kano studies, v. 1, pt. 4, 1968: 69-78.

DLC

"The account that follows was given to Major Wingate in 1892 when he was collecting material on Rabih b. Fadlallah for the Intelligence Department of the Egyptian War Office. Little is known of his informant, al-Hajj Isa Hassan Sulaiman al-Kanami . . . [who] gives what must be a typical account of the trials and tribulations of a pilgrimage, although it is more detailed than most, and it is particularly interesting for its description of Rabih."

1925

Legassick, Martin. Firearms, horses, and Samorian army organization. JAH, v. 7, no. 1, 1966: 95-115.

DT1.J65, v. 7

1926

Le Grip, A. Aspects actuels de l'Islam en A. O. F.: 1. Mouvements et influences anti-traditionalistes. 2. L'Islam traditionnel et ses moyens défense. A&A, no 24, 4. trimestre 1953: 6-20; no 25, 1. trimestre 1954: 43-61. DT1.A85, 1953, 1954

The first part is concerned with the various threats facing traditional Islam: the Wahhabi movement, modernism, French education, and political and social reforms. Le Grip suggests that the Wahhabi movement is an instrument both of religious and cultural reforms and of social and political struggles. The second part deals with the reaction of the conservative element to the threats. Traditional religious education, which is declining everywhere except possibly Mauritania, and such religious fraternities as the Qadiri, Tijani, and Shadihli sects, are the tools at the disposal of the traditional structures in facing up to the Middle Eastern and Western assault on traditionalism in West Africa. He concludes that two channels are open to Muslims: the masses would follow the call of a new Mahdi, and the intellectuals would follow a progressive reform movement not unlike the Salafiyah trend in Egypt.

1927

Leriche, Albert. l'Islam en Mauritanie. BIFAN, t. 11, juil./oct. 1949: 458-470. Q89.I5, v. 11

In the 15th century Islam took hold in what is today Mauritania. Leriche, who deeply and empathically knew Mauritania, analyzes Islam through the four religious fraternities: Šūfiyah, Qādirīyah, Shādhiliyah, and Tījāniyah. The Šūfiyah, with almost no adepts, and the Shādhiliyah, with only a few, were of no great significance. The Qādirīyah, to which most Moors Muslims of North Africa belong, is the most important, followed by the Tījāniyah, which is centered in the Tagant central region. A chronology of the two important sects is given with a genealogy of its most representative leaders.

1928

Leriche, Albert, and Mokhtar Ould Hamidoun. Note pour servir à l'histoire maure (notes sur les forgerons, les Kunta, et les Maures du Hod). BIFAN, t. 15, avril 1953: 737-750.

Q89.I5, v. 15

In collaboration with Moukhtar Ould Hamidoun, Leriche gives a historical analysis of the origin of the blacksmiths in Moorish society and the fluctuations of their status with the vagaries of conquest. Another group briefly studied is the Kuntah of the Tuat who, forced to migrate southward, proselytized the people of the Sahara and the blacks on the periphery of the desert.

1929

———. Notes sur le Trârza, essai de géographie historique. BIFAN, t. 10, 1948: 461-538.

Q89.I5, v. 10

A historical geography in the tradition of Yāqūt al-Ḥamawī, the 13th-century Arab geographer. Mokhtar Ould Hamidoun describes the various regions of the Trarza, in southwestern Mauritania centered around Boutilimit and Nouakchott, and gives the history of its tribes and wells. A chronological table and detailed indexes on place names, tribes and their subdivisions, and family names are included.

1930

Le Rumeur, Guy. Le Sahara avant le pétrole. Paris, Société continentale d'éditions modernes illustrés [1960] 332 p. illus. (Connaissance de l'Afrique)

DT333.L49

1931

Le Sourd, Michel. Tarikh el Kavar. BIFAN, t. 8, no 1/4 1946: 1-54.

Q89.I5, v. 8

History of the Kavar, located in the northeastern part of Niger, based on oral traditions. Includes sections on the Senussi zāwiyah established at

"Chemidom" in 1879 and on the Qadiri and Tijani sects. Also included are lists of marabouts settled in various cities of the region.

1932

Levtzion, Nehemia. Notes sur l'origine de l'Islam militant au Fouta-Djalon. NA, no 132, oct. 1971: 107-110.

DT1.I513, 1971

1933

Low, Victor N. Three Nigerian emirates; a study in oral history. Evanston, Ill., Northwestern University Press, 1972. 296 p. illus.

DT515.65.L68

Part of illustrative matter in pocket.

Substantial study of the emirates of Gombe, Katagum, and Hadejia. Low provides a methodological framework for the study of traditional structures through their oral traditions.

1934

Lugard, Flora L. S., *Lady*. A tropical dependency; an outline of the ancient history of the western Sudan with an account of the modern settlement of northern Nigeria. New York, Barnes & Noble [1965] 508 p. 2 fold. maps.

DT502.L82 1965

1935

Maiden, Robert L. B. Historical sketches; studies in exploration and history, African and Islamic. Zaria, N.R.L.A., 1965. 115 p. illus., ports.

IEN

1936

Makulski, Krzysztof. Historia badań etnograficznych Sahary na tle historii. [History of ethnographic research on the Sahara in the light of the history of the penetration of the Sahara] Etnografia polska, t. 9, 1965: 347-387.

GN585.P6E8, v. 9

1937

Markov, W., and P. Sebald. The treaty between Germany and the sultan of Gwandu. JHSN, v. 4, Dec. 1967: 141-153.

DT515.A2H5, v. 4

Fearing to be left without a place in the imperial sun, the supporters of the Pan-Germanic Union and such organizations pushed for a German expedition in West Africa to establish German legal rights in the hinterland of Togo. Treaties were signed by several rulers claiming that their territories belonged to the Sultanate of Gwandu. The expedition then signed a treaty with the sultan of Gwandu in 1895. The authors provide a critical analysis of the treaties and attempt to untangle the *quid pro quo*. The Arabic texts are reproduced with an English translation of the original German. Also included is a note on the documents by Abdullahi Smith and F. H. El Masri.

1938

Martin, Bradford G. A new Arabic history of Ilorin. In Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 1, Jan. 1965: 20-27. DT352.4.I2a, v. 1

Descriptive analysis of *Ta'lif akhbār al-qurūn min Umarā' bilād Ilūrūn* [Work on the News of the Centuries on the Princes of Ilorin] by Ibn Kūkūra, reporting on the political developments in Ilorin from the beginning of the 19th century to the 1890's and the arrival of the British.

1939

Martin, H. Les tribus du Sahel et du Rio de Oro; les Oulad Bou Sba. BIFAN, t. 1, avril/juil. 1939: 587-629. Q89.I5, v. 1

The Awlād Bū Sbā' migrated from Morocco to Mauritania during the 19th century. They settled in the region of Akjoujt and fought the Kuntah, the Adrar warriors, the Awlād Dalīm, and the Rujaybāt. They were used by the French colonial forces in the first decade of the 20th century and are considered in this study as a potential buffer tribe against the turbulent Bīdān of Mauritania.

1940

Marty, Paul. Etudes sur l'Islam au Dahomey. RMM, t. 60, 2. trimestre, 1925: 109-188; t. 61, 3. trimestre, 1925: 75-162. DS36.R4, v. 60-61

The first Muslims to venture into southern Dahomey in 1704 were probably Hausa merchants who were killed for their inquisitiveness. In this two-part study, Marty provides, in his usual thorough fashion, a detailed analysis of Islam in Dahomey. He divides his investigation into Northern (above the 10th degree north) and Southern Dahomey. Describing first the history of the southern part of the country and its Islamization by the liberated slaves coming from Brazil, and the infiltration, via the north, by the Hausa and Yoruba traders, he includes the World War I period and relations with Northern Nigeria. The last part presents a detailed description, by "cercles" of the Muslim communities and their leaders in both regions.

1941

———Etudes sur l'Islam au Sénégal. Paris, E. Leroux, 1917. 2 v. illus. maps, plates, facsim. (Collection de la Revue du monde musulman)

BP65.S35M3

Contents: 1. v. 1. Les personnes.—2. v. 2. Les doctrines et les traditions. L.C. has v. 1.

Marty conceives of Islam as affiliation to a religious fraternity and following a Thierno or

marabout. In the 410-page first volume, the author explores the religious impact of the Mauritanian Moorish religious leaders; investigates the Tukulor Tijani groups, the Kunyah, and the Casamance Mandingo; and concludes with a study of Shaykh Yūnus (b. 1850) who first settled in Sandiniery and then moved to Banghère. Included are a number of appendixes as diverse as a list of Moorish marabouts in Wolof country from 1670 to 1690, a genealogy of the M'Bake family, a list of Murids in the Siné-Saloum cercle, and a partial bibliography of Amadū Bamba's works.

1942

———Etudes sur l'Islam en Côte d'Ivoire. Paris, E. Leroux, 1922. 495 p. facsim., maps, plates, ports. (Collection de la Revue du monde musulman, v. 12) BP64.I9M3

1943

———Etudes sur l'Islam et les tribus du Soudan. Paris, E. Leroux, 1920-21 [v. 3, '21] 4 v. facsim., geneal. tables, maps (part fold.), plates, ports. (Collection de la Revue du monde musulman [v. 6-9]) DT551.M35

Contents: t. 1 Les Kounta de l'Est. Les Berabich. Les Iguellad.—t. 2 La région de Tombouctou (Islam songhaï). Dienné, le Macina et dépendances (Islam peul).—t. 3 Les tribus maures du Sahel et du Hodh.—t. 4 La région de Kayes. Le pays mambara. Le Sahel de Nioro.

1944

———Etudes sur l'Islam et les tribus maures; les Brakna. Paris, E. Leroux, 1921. 398 p. facsim., maps, plates, ports. (Collection de la Revue du monde musulman) DT530.M3

"Annexes" (p. [347]-[393]) include texts of treaties and other documents in French and/or Arabic.

The Brakna are descendants of the Hassāniyah Arab tribes who reached Mauritania in the 14th century in the wake of the great Hilalian invasion of North Africa in the 11th century. Marty presents their history from the domination of the Awlād Rizg in the 15th century to the French occupation in the first quarter of the 20th. He also provides a chronicle of the various fractions of the tribe and their subdivisions. Appended is a genealogy of the Kuntah's Ahl Shaykh.

1945

———Etudes sur l'Islam maure; Cheikh Sidia—les Fadelia, les Ida Ou Ali. Paris, E. Leroux, 1916. 252 p. facsim., plates. (Collection de la Revue du monde musulman) BP65.M3M3

Study of the Shaykh Sīdiyā sect, its origin and impact in Mauritania; the Fāḍilīyah, who are a branch of the Qadiri sect; and the Idaw 'Alī adherents of the Tijani sect. The appendixes include a number of rare and interesting documents.

1946

———L'histoire des puits de M'hammed Ould Ahmed Youra. BCAOF, v. 3, juil./oct. 1920: 311–345. DT521.C6, v. 3

Translation of a long poem written in 1910 by a Mauritanian scholar, Muḥammad ūld Aḥmad Yūrā, at the request of Commandant Gaden, who was then "Adjoint au Commissaire du Gouvernement Général" in Mauritania. The poem describes the various wells in the region, including the etymology of each name and the tribes gravitating to it, thus providing a general history of the Banū Hasan of Mauritania.

1947

———L'Islam en Guinée; Fouta Diallon. Paris, E. Leroux, 1921. 588 p. illus., facsims., geneal. tables, maps, ports. (Collection de la Revue du monde musulman) BP64.A4F8

Exhaustive study on Islam in Fouta Djallon, Guinea, which reflects the spirit of an era. In the final paragraph, Marty expresses the hope that "les coloniaux français seront mieux documentés et plus avertis que leur ancêtre romain pour mener à bien, quels que soient les facteurs religieux, la double tâche du maintien de l'imperium français et du progrès des indigènes." The author divides his work into the following chapters: L'ancien régime; Les groupements Chadelia; Les Diakanké Qadriā de Touba; Les Tidiania Toucouleurs de Dinguiraye; Les Tidiania Foula; L'influence maure; La doctrine et le culte; L'enseignement musulman; L'Islam dans les institutions juridiques; L'Islam dans les coutumes sociales; Rites, pratiques et survivances du passé.

Attached are 28 appendixes including genealogies, correspondence, treaties, catalogs of private libraries, *silsila*, autographs, charms, etc.

1948

———L'Islam en Mauritanie et au Sénégal. RMM, t. 31, 1915/1916: 1–280. DS36.R4, v. 31

Contents: La politique indigène du Gouverneur Général Ponty en Afrique occidentale française.—Cheikh Sidia et sa "voie" (Mauritanie).—Les Fadelia.—Les Ida ou Ali, Chorfa Tidiania de Mauritanie.—Les groupements Tidiania dérivés d'al-Hadj Omar (Tidiania Toucouleurs).—Le groupement Tidiani d'al-Hadj Malik (Tidiania Ouolofs).—

Le groupement des Bou Kounta.—Les Maandings, élément islamisé de Casamance.—Chérif Younous de Casamance.

1949

———L'Islam et les tribus dans la colonie du Niger (2. série). Revue des études islamiques, v. 5, cahier 2, 1931: 139–240. BP1.R53, v. 5

After a historical introduction to the Kaouar and Tibesti subdivisions, noting the various centers—Bilma, Fachi, Djado, Yat, and Zouar—and the personalities involved, Marty describes the Islamic doctrines and legal obligations, the educational system, and the impact of Islam on the social and juridical fields in the region. Annexed are notes on Koranic schools, marabouts, the text of the Niamey Convention (June 20, 1909) between Colonel Laperrière and Lieutenant-Colonel Venel to delineate the jurisdictions of Algeria and the A.O.F., a Senussi genealogy, and a short bibliography.

1950

———Poème historique d'Abou Bakr Ibn Hejab, le Dimani. BCAOF, v. 4, avril/juin 1921: 252–263. DT521.C6, v. 4

A 147-verse poem (rajaz meter) on the history of Mauritania's tribes. The work is patterned after a famous poem by Walid ūld Khalinah, the Dimani poet. A footnote states that the original text is "en dépôt au 'Service des affaires musulmanes du Gouvernement général'."

1951

Mason, Michael. The *Jihad* in the South: an outline of the nineteenth century Nupe hegemony in north-eastern Yorubaland and Afenmay. JHSN, v. 5, June 1970: 193–209. map.

DT515.A2H5, v. 5

1952

Mauny, Raymond. Note historique autour des principales plantes cultivées d'Afrique occidentale. BIFAN, t. 15, avril 1953: 684–730. Q89.I5, v. 15

Examination of the major plants cultivated in West Africa. Mauny traces the origin of each and the period it was introduced in the region with citations of many Arab authors regarding these plants, including a section on cotton and its spread following the expansion of Islam. Bibliography.

1953

———La photographie aérienne et les recherches archéologiques en A.O.F. NA, no 53, janv. 1952: 6–9. illus. DT1.I513, 1952

Aerial photography has opened still another avenue for the study of African history. In this

article, with a number of references to aerial photography applied to Africa, Mauny reports on several medieval sites photographed by the French Air Force. There is also a list of sites to be photographed.

1954

———Tableau géographique de l'Ouest africain au Moyen Age, d'après les sources écrites, la tradition et l'archéologie. Dakar, I.F.A.N., 1961. 587 p. illus., maps (part fold.), plans. (Mémoires de l'Institut français d'Afrique noire, no 61) DT471.M35

Mauny's magnum opus. This work of great erudition and love for Africa has inspired a number of Africanist vocations.

1955

Meillassoux, Claude. Les origines de Gumbu (Mali). BIFAN, t. 34, avril 1972: 269-298.

DT1.I5123, v. 34

Goumbou is a village in the "Cercle" of Nara in Mali along the line separating the sedentary from the nomadic populations. Meillassoux reports the foundation and early history of the settlement and its people, the Kusu, based on legends kept by the griots, two short chronicles "conservées par les deux fractions de la famille chorfa des Koreishi de Gumbu," and oral traditions. See also 1856.

1956

Méniaud, Jacques. Sikasso; ou, l'histoire dramatique d'un royaume noir au XIX^e siècle. Paris, F. Bouchy, 1935. 208 p. illus., facsim. maps (1 fold.), plates (2 col.), ports. DT553.S5M4

1957

Miske, Ahmed. Une tribu maraboutique du Sahel: les Ahel Barikalla. BCAOF, v. 20, oct./déc. 1937: 482-506. DT521.C6, v. 20

History of the Ahl Bārik Allāh marabout tribe of Mauritania by one of its learned descendants. Provides genealogical lists and a glossary of Moorish terms.

1958

Miské, Ahmed Bāba. al-Wasīt; tableau de la Mauritanie au début du XX^e siècle. Présenté par Ahmed-Bāba Miské. Paris, C. Klincksieck, 1970. 128 p. illus. PJ8390.M3S535

Anthology of Ḥassānīyah poetry augmented by a small section describing the Bīḍān society at the end of the 19th century. Aḥmad Bābā ūld Miskih, former Mauritanian ambassador to Washington, an editor of *Africasia*, and a poet himself, describes the

social organization of the "Moorish society of the 19th century both glorious and decadent, living in an amazing intellectual luxury, but politically in full decay." He then relates the ethnic origin of the Bīḍān and describes their society through an analysis of their poetry, classical (Shī'r) and dialectical (l²-ghna, from classical Arabic, *al-Ghinā'*, meaning "singing"). See 2038 for the original Arabic version.

1959

Modat, Colonel. Portugais, Arabes et Français dans l'Adrar mauritanien. BCAOF, v. 5, oct./déc. 1922: 550-582. DT521.C6, v. 5

The Mauritanian Adrar has been a point of contact between the northern invaders from the time of the first Portuguese incursions into Wadān from Arguin about 1455. The Banī Ḥasan followed the Portuguese and last came the French, who established firm control in 1913 after a difficult period of "pacification."

1960

Mokhtar ould Hamidoun. Précis sur la Mauritanie. Saint-Louis, Sénégal, Centre IFAN-Mauritanie, 1952. 69 p. illus. (Etudes mauritaniennes, no 4)

DT553.M2M6

1961

Monnier, Marcel. Mission Binger. France noire (Côte d'Ivoire et Soudan). Paris, E. Plon, Nourrit, 1894 [1893] 298 p. front. (port.), map, plates. DT527.B7

1962

Monteil, Charles V. Les Bambara du Ségou et du Kaarta. Etude historique, ethnographique et littéraire d'une peuplade du Soudan français. Paris, Larose, 1924. 404 p. map, plates.

Source: Brasseur, 1082.

1963

———Les Khassonké, monographie d'une peuplade du Soudan français. Paris, E. Leroux, 1915. 528 p. (Collection de la Revue du monde musulman) 4DT.869

Includes a section on the Islamization of the group.

1964

Monteil, Vincent. Essai sur le chameau au Sahara occidental. Saint-Louis du Sénégal, Centre IFAN-Mauritanie, 1952. 132 p. illus., plates. (Etudes mauritaniennes, no 2) SF249.M6

1965

——— *Esquisses sénégalaises: Wâlo, Kayor, Dyolof, Mourides, un visionnaire*. Dakar, IFAN, 1966. 243 p. illus., maps (part fold.), ports. (Université de Dakar. Institut fondamental d'Afrique noire. Initiation et études africaines no 21)

DT549.42.M65

Includes the following studies: *Chronique du Wâlo sénégalais; Lat Dior, damel du Kayor (1842-1886) et l'islamisation des Wolofs; Le Dyolof et Al-Bouri Ndiaye; Une confrérie musulmane: les Mourides du Sénégal; Un visionnaire musulman sénégalais (1946-1965)*.

1966

Moody, Johanna E. Paul Staudinger: an early traveller to Kano. *Kano studies*, no. 3, June 1967: 38-53.

DLC

1967

Muffet, D. J. M. Concerning brave captains; being a history of the British occupation of Kano and Sokoto and of the last stand of the Fulani forces. With a foreword by Alhaji Sir Ahmadu Bello. [London] A. Deutsch [1964] 224 p. illus., geneal. tables, fold. maps, ports. DT515.9.N5M8

1968

Muhammad, Akhbar. The origins and rise of Muslim authority in Bondoukou.

Source: ASA, Program, 15th, 1972.

1969

Muhammad, Muhammad Ismā'īl. *Nayjiriyah wa-Dāhūmī wa-al-Kāmīrūn*. [Nigeria, Dahomey and Cameroon] [Cairo] Mu'assasat Rūz al-Yūsuf, 1961. 253 p. illus. (al-Alf kitāb, 338. al-Majmū'ah al-Ifriqiyah)

DT471.M94

1970

——— *Sirāliyūn wa-Laybiryā*. [Sierra Leone and Liberia] [Cairo] Mu'assasat sijil al-'Arab, 1963. 251 p. illus., maps, ports. (al-alf kitāb, 449)

DT516.2.M8

1971

Muqlid, Muhammad Yūsuf. *Mūrītāniyā al-ḥadīthah: ghābiruha, ḥādiruha; aw al-'Arab albid fī Ifriqiyā al-sawdā': tārikhum, aṣluhum, 'Urūbatuhum, aḥwāluhum*. [Contemporary Mauritania: her remote past, present; or the White Arabs in black Africa: their history, origin, Arabness, and situation] [Beirut] Dār al-kitāh al-Lubnānī [1960] 386 p. illus., facsims., ports.

DT553.M25M85

1972

Nadel, Siegfried F. *A black Byzantium: the kingdom of Nupe in Nigeria*. With a foreword by the Right Hon. Lord Lugard. London, New York [etc.] Published for the International Institute of African Languages and Cultures by the Oxford University Press, 1942. 420 p. illus., diagrs., front., maps (part fold.), plates, tables.

DT515.N27

1973

al-Naqar, 'Umar. The pilgrimage tradition in West Africa; an historical study with special reference to the nineteenth century [Khartoum] Khartoum University Press, [1972] 160 p. illus. BP64.A4W363

The pilgrimage to Mecca, which every Muslim should perform at least once in his lifetime if possible, is a unique experience for the Islamic Ummah, or community, where Muslims from every corner of the world congregate to partake in an intense religious experience. al-Naqar, who wrote his dissertation on the subject, presents a well-documented investigation of the history of the Hajj, including the pilgrimage of some of the rulers of West Africa during the "medieval" period; he then concentrates on the 19th century and concludes with an analysis of "attitudes to the Pilgrimage." Substantial bibliography.

1974

——— *Takrur the history of a name*. JAH, v. 10, no. 3, 1969: 365-374.

DT1.J65, v. 10

Study of the origin of the term *Takrūr*, which in Arabic writings has come to refer to all Muslims from West Africa. The author also attempts to delineate the territory included in the geographical area called Takrūr.

1975

——— *West Africa and the pilgrimage to the Holy Places of Islam*. Ibadan, Nigeria. University. *Centre of Arabic Documentation*. Research bulletin, v. 2, Jan. 1966: 37-38.

DT352.4.I2a, v. 2

1976

Niane, Djibril Tamsir. *Mise en place des populations de la Haute-Guinée*. *Recherches africaines; études guinéennes*, nouv. sér., no. 2, avril-juin 1960: 40-53.

DT543.A3R4, n.s. 1960

"Là ou s'arrête le 'So' [type of savanna bush] là s'arrête le Manding" says the Mandingo dictum. Niane attempts in this study to delineate the territory of the Mande-Tan, those who say "N'Ko" for "I say." Based on the local traditions of villages forming the core of Mandingo territory, namely

the region between Siguiri and Bamako, he traces the migrations and political vagaries of this enterprising ethnic group.

1977

Niane, Djibril Tamsir, and J. Suret-Canale. *Histoire de l'Afrique occidentale*. [Paris] Présence africaine [1961] 223 p. illus. (part col.), ports. DT532.N5

"La présente édition du 'Manuel d'histoire de l'Afrique occidentale' reprends, pour l'essentiel, le texte de l'ouvrage publié en octobre 1960 à Conakry par le Ministère de l'éducation nationale de la République de Guinée. Cet ouvrage, exclusivement destiné aux écoles, n'avait pas été mis en vente dans le public."

1978

Norris, H. T. Yemenis in the western Sahara. JAH, v. 3, no. 2, 1964: 317-322. DT1.J65, v. 3

1979

Northern history research scheme (Project). First interim report. Zaria, 1966. 55 p. DT515.9.N5N66

Issued by the Ahmadu Bello University and the Ibadan University.

Includes lists of Arabic manuscripts held on microfilm at Ahmadu Bello University, Zaria.

1980

Notes et études sur l'islam en Afrique noire. By Marcel Chailley [and others] Paris, Peyronnet, 1962. 195 p. illus., map. IEN

Contents: Marcel Chailley, Aspects de l'islam au Mali.—A. Bournon, Mourides et mouridisme, 1953.—B. Bichon, Les musulmans de la subdivision de Kombissiry (Haute-Volta).—F. J. Amon d'Aby, Attitude de l'animisme face à l'islam et au christianisme.—F. Quesnot, Influence du Mouridisme sur le Tidjanisme et les cadres maraboutiques de l'islam.

1981

al-Nuwayy, Ibrāhīm Ṣāliḥ. *Tārīkh al-Islām wa-ḥayāt al- 'Arab fī Imbirātūrīyat Kānim burnū*. [History of Islam and the life of Arabs in the Kanem-Bornu Empire] By Ibrāhīm Ṣāliḥ ibn Yūnis ibn Muḥammad al-awwal ibn Yūnis ibn Ibrāhīm ibn Muḥammad al-Makkī ibn 'Amrū al-Ḥusaynī al-Nuwayy. [Khartoum, Jāmi 'at al-Khartūm, kulliyat al-ādāb, shu'bat abḥāth al-Sūdān, 1970] 285 leaves (Silsilat dirāsāt fī al-turāth al-Sūdānī, 14)

DT515.9.B6N89

1982

Qlōruntimēhin, B. Qlatunji. 'Abd al-Qadir's mission as a factor in Franco-Tukulor relations, 1885-1887.

Genève-Afrique/Africa-Geneva, v. 7, no 2, 1968: 33-50. DT1.G44, v. 7

1983

—Resistance movements in the Tukulor empire. CEA, v. 8, 1968: 123-143. DT1.C3, v. 8

Study of the resistance to the Tukulor empire of al-Hajj 'Umar ibn Sa'īd Tall (1852-64) by populations of the Senegambia who consistently refused to grant the Tukulor rule any legitimacy. The history is divided into two phases: the first witnessed the establishment of the empire and the clash between the Tijānīyah and the Qādirīyah; the second phase culminated in a military confrontation between al-Hajj 'Umar and the local populations who, eventually, collaborated with the French forces to bring about the collapse of the state.

1984

—The Segu Tukulor Empire. [London] Longmans [1972] 357 p. illus., maps, ports. (Ibadan history series) DT532.3.O44

Comprehensive study of the Segou Empire. The author proposes to "deal with" the process of political unification, administration and politics in the Western Sudan under the leadership of the Tukulor."

1985

—The treaty of Niagassola, 1886: an episode in Franco-Samori relations in the era of the scramble. JHSN, v. 4, June 1969: 601-614.

DT515.A2H5, v. 4

1986

L'opinion musulmane au Soudan et les événements de Turquie. L'Afrique française, 1915: 90-94.

DLC-Micro 03878

"Récit de troubles provoqués par quelques éléments islamisés. Adresses de loyalisme de Cheikh Sidi El Kheir (un des chefs des Tāleb Mokhtar), des notables de Oualata et de Tombouctou."—(abstract by Brasseur, 1766)

1987

Otton Loyewski, d', Lt. Coppolani et la Mauritanie. Revue d'histoire des colonies, t. 26, 2. trimestre, 1938: 1-70. JV1801.R4, v. 26

Xavier Coppolani initiated, in 1901, the conquest of Mauritania, which was not "pacified" until 1934. Coppolani relied upon tribal rivalries. Using a politics of divide and rule—"Je m'applique à maintenir les divisions, à les accentuer"—he saw the need to draw religious leaders and maraboutic tribes to the French cause, "ce qu'il faut c'est . . . les attirer et les annexer, en faire des agents de

notre politique." The success of his policy was cut short by his death at the age of 39 in 1905. Otton Loweski recalls nostalgically, "Ce qui aurait pu être fait par Coppolani en 1905 avec quelques goumiers nécessitera en 1908 une véritable expédition d'un millier d'hommes et de multiples combats."

1988

Ouane, Ibrahima Mamadou. *L'énigme du Macina*. Monte-Carlo, Regain [1952] 187 p. DT551.O8
'Ajībū, son of al-Hājj 'Umar, was named ruler of Masina and Dinguiraye by Colonel Archinard on May 4, 1893. Ouane, a great-grandson of al-Hājj 'Umar, provides the history of his family and shows the great friendship it harbored for France.

1989

Pageard, Robert. *Notes sur l'histoire des Bambaras de Ségou*. Clichy [France] 1957. 32 p.
Source: Brasseur, 3028.

1990

Palmer, Sir Herbert Richmond. The girgam. In *African Society*. Journal, v. 12, Oct. 1912: 71-83. DT1.R62, v. 12

According to Palmer, this *girgam*, or list of ancestors, translated by Mallan 'Umar of "Kazauri," was written in Kanuri and not Arabic as were those procured by Barth and Nachtigal. The Kanuri text is provided with an English translation.

1991

———The Bornu Sahara and Sudan. New York, Negro Universities Press [1970] 296 p. illus., facsim., maps (part fold.)

DT515.9.B6P3 1970

Reprint of the 1936 ed.

One of the earliest attempts to write the history of a region on the basis of local African sources. Palmer, who was a resident of the Bornu Province and spent 26 years in the area, presents the political development of Bornu using various mahram and girgam as his main sources of information.

1992

Panikkar, Kavalam Madhusudan. The serpent and the crescent; a history of the Negro empires of western Africa. New York, Asia Publication House [1964, c1963] 286 p. map (on lining-papers), geneal. table. DT471.P3

1993

Paris. Université. *Centre des hautes études administratives sur l'Afrique et l'Asie*. Carte des religions de

l'Afrique. République de la Côte d'Ivoire. 1957. 1 v. (various pagings) BL2470.I8P3

1994

———Carte des religions de l'Afrique de l'ouest; notice et statistiques. [Paris, Documentation française, 1966] 135 p. BL2465.P26

1995

Paris-Teynac, E.J. Notes sur les puits de l'Azaouad (Soudan). NA, no 53, 1952 janv. 1952: 24-29. illus. DT1.I513

The Azwad region north of the Niger bend and Timbuktu was a transit region for the trans-Saharan trade. Wells were of great importance and formed a chain of "coaling stations." Paris discusses the wells of the area and the building techniques employed.

1996

Parrinder, Edward G. The story of Ketu, an ancient Yoruba kingdom. 2d [rev.] ed. Edited by I. A. Akinjogbin. [Ibadan] Ibadan University Press, 1967. 106 p. fold. map. DT513.P3 1967

Includes references to conflicts with Muslim populations.

1997

Périé, J. Notes historiques sur la région de Maradi (Niger). BIFAN, t. 1, avril/juil. 1939: 377-400.

Q89.I5, v. 1

Historical study of the Maradi region in southern Niger bordering on northern Nigeria. Based on local traditions gathered by the Tilho Mission (1906-09), it investigates the origin of the Hausa, Gobirawa, Tuareg, and Fulbe of the area and presents a history of the sultanates of Gobir and Maradi in the 19th century. Five genealogical tables are annexed.

1998

Peroz, E. *L'empire de l'Almamy Emir Samory*. Besançon, 1888.

Source: Joucla, 7755.

1999

Person, Yves. Samori et la Sierra Leone. CEA, v. 7, 1. cahier 1967: 5-26. DT1.C3, v. 7

Historical analysis of contacts in Sierra Leone between Samory and European traders settled on the Atlantic coast. Person traces the conflict between Dyula traders and the advancing colonial powers that culminated in the collapse of the Samory empire.

2000

Philibert, [Charles] La conquête pacifique de l'intérieur africain; nègres, musulmans et chrétiens; par le Général Philibert. Paris, E. Leroux, 1889. 376 p. illus., maps (part. fold.), plates, port. DT527.P54

2001

Piaszewicz, Stanislas. A story of the Wala people; a Hausa text from the IASAR/152 manuscript. *Africana bulletin*, nr 10, 1969: 53-76. DT19.9.P6A65

The Institute of African Studies, University of Legon (Ghana), holds a significant collection of historical records on Africa. "The Story of the Wala People," a Hausa manuscript in Ajami script, was translated and commented on by Piaszewicz as a doctoral dissertation. The Wala, who are centered around Wa in northern Ghana, are a Muslim people. Included are the Hausa text and its transliteration in addition to an English translation. *See also* 1661.

2002

———The story of Wala, our country. *Africana bulletin*, nr 11, 1969: 59-78. DT199.P6A65, 1969

Another version of the preceding history based on the manuscript IASAR/45. *See also* 1661.

2003

Pol-Pagès. La Mahométisme dans le "Hombori" en 1922 (Région de Tombouctou—Soudan Français). *BCAOF*, v. 16, juil./sept. 1933: 360-410. DT521.C6, v. 16

Pol-Pagès, who was "Administrateur des Colonies, commandant le Bas Sénégal," presents Islam in the Hombori, as described by the "Chef de canton" and the qadi of the city. After a general introduction, he explores the people, institutions, doctrines and cults, religious fraternities, Shari'a and local customs, the social action of Islam on the indigenous populations, the impact of Islam in the economic field, and French policies toward Islam in the area. Pol-Pagès concludes that "le programme de notre politique vis-à-vis de l'Islam peut à notre avis, dans ce pays, se résumer en quelques lignes: appel à nous par une confiance absolue de tous les indigènes, développement de leurs intérêts agricoles, commerciaux et industriels, respect de leurs coutumes tant qu'elles ne lèsent point nos droits et leur dispenser sans réserve les bienfaits de l'assistance médicale et de l'enseignement de la langue française."

2004

Pottier, René. Histoire du Sahara. Paris, Nouvelles éditions latines [1947] 334 p. (L'Histoire vivante) DT333.P68

2005

Poulet, Georges. Les Maures de l'Afrique occidentale française. Préf. de Binger. Paris, A. Challamel, 1904. 172 p. 4DT.982

2006

Prost, André. L'Islam en Afrique occidentale. Grands lacs; revue générale des missions d'Afrique, v. 63, oct. 15, 1947: 11-19. BV3500.A35, v. 63

2007

Quenum, Maximilien. Légendes africaines, Côte-d'Ivoire, Soudan, Dahomey. Rochefort-Sur-Mer, Impr. A. Thoynon, 1946. 10 p. illus. 4PQ.Fr306
Includes a section on "Fama Soundiata," p. 45-72.

2008

Quinn, Charlotte A. Mandingo kingdoms of the Senegambia; traditionalism, Islam, and European expansion. Evanston, Ill., Northwestern University Press, 1972. 211 p. maps. DT509.42.Q56

The three-cornered conflict in the Senegambia between the animistic Mandingo kingdoms, the supratribal Muslim grouping, and the European intruders form the basis of this thoroughly researched work. Charlotte Quinn has based her study on oral traditions, British official documents, and a plethora of other sources to document her analysis of the Soninke-Marabout wars and Ma Diakhu Ba (1809-1867), the leader of the Islamic revivalist movement.

2009

———A nineteenth century Fulbe state. *JAH*, v. 12, no. 3, 1971: 427-440. DT1.J65, v. 12

About 1867 Fulbe living in the Mandingo kingdoms of Tomani and Jimara on the south bank of the Gambia river revolted against their Mandingo landlords. Under their leader, Alfa Molo, the Fulbe went on to destroy the decadent Mandingo state system over much of the Gambia's south bank, and south into Portuguese Guinea, in one of the few determinative conquests in Gambia history. A new state emerged from this revolution which was based on the political dissatisfactions and ethnic consciousness of the Fulbe, its institutions moulded by the political skills and vigorous personality of Alfa's son, Musa Molo.

Hostility towards the old Mandingo ruling classes which unified Musa's following in the early years of

the Fulbe revolt dissipated with their continuous victories. For the following decade the marabouts leading a Muslim *jihād* in the Senegambia fulfilled the role of the enemy without, as by edict and assassination Musa worked to stabilize his kingdom.

Although both Fuladu and its Muslim neighbour states were superseded by European colonial rule at the beginning of the twentieth century, Musa Molo had made a brilliant attempt to unify the Gambia valley during the chaotic last years of the pre-colonial period.—(Abstract supplied, modified)

2010

———Niumi: a nineteenth-century Mandingo kingdom. *Africa*, v. 38, Oct. 1968: 443–455.

PL8000.I6, v. 38

2011

Quiquandon, F. Histoire de la puissance mandingue d'après la légende et la tradition. Les Traouré dans le KénéDougou jusqu'au moment de l'arrivée de la mission Quinquandon. In *Société de géographie commerciale de Bordeaux. Bulletin*, t. 15, 1892: 305–318; t. 15, 1892: 400–429.

DLC-Micro 38304

A history of the Mandingo people based on oral tradition, including the reigns of Sundiata, Kanku Mūsā, the Traoré in Sikasso, and the 19th century.

2012

Reeve, Henry F. The Gambia; its history, ancient, mediaeval, and modern, together with its geographical, geological, and ethnographical conditions, and a description of the birds, beasts, and fishes found therein. New York, Negro Universities Press [1969] 287 p. illus., maps, port.

DT509.R4 1969

Reprint of the 1912 ed.

2013

Richer, A. Les Touareg du Niger (Région de Tombouctou, Gao): les Oulliminden. Paris, Larose, 1924. 359 p.

“Une première partie (pages 13 à 112) traite des Touareg nigériens avant la conquête française, et elle est intéressante; mais la deuxième partie, de beaucoup la plus importante (pages 113 à 340)—‘Les Oulliminden depuis la conquête française’—constitue la portion principale et véritablement originale du volume. . . Il [Richer] a surtout compulsé et utilisé les archives inédites des postes de Tombouctou, Gao, Bamba, Bourem, Ménaka, Kidal, Dori, Tillabéry, Ansongon, etc., postes dont plusieurs n'existent plus à l'heure actuelle.”—(from a review by Maurice Delafosse in *Revue de l'histoire*

des colonies françaises, t. 13, 2. trimestre, 1925: 297–301. JV1801.R4, v. 13).

Source: Brasseur, 1969.

2014

Richet, Etienne. En Mauritanie. La tribu maraboutique des Oulad Biri. *La Réforme sociale*, 8. sér., v. 7, janv./juin 1919: 405–427. H3.R3, 1919

Investigation of the Awlād Bīrī, a tribe located in the Trarza region of Mauritania. They are a maraboutic group that has not renounced the right to carry weapons. The author provides information on their history and their political, social, religious, and material life.

2015

Rivière, Claude. Bilan de l'islamisation de la Guinée. *Afrique documents*, no 105/106, 1969: 319–359. DT1.A479, 1969

2016

Robinson, Charles H. Hausaland, or, Fifteen hundred miles through the central Soudan. London, S. Low, Marston, 1896. 304 p. front., illus., facsim., plates, ports., fold. map. DT518.H3R6

Appendix II: The Hausa Association: p. 286–292. Appendix IV: List of Books Published on the Hausa People or Language During the Last Half Century: p. 293–295.

2017

Robinson, David. The impact of al-Hajj ‘Umar on the historical traditions of the Fulbe. In *Folklore Institute. Journal*, v. 8, Aug./Dec. 1971: 101–113.

Source: International African bibliography, v. 3, July 1973.

2018

Rougier, F. L'Islam à Banamba. *BCAOF*, v. 13, avril/juin 1930: 217–263. DT521.C6, v. 13

Study of Islam in Banamba, located in what was then the “Cercle” of Bamako, encompassing the people, institutions, doctrine and cult, religious orders, Muslim law, impact of Islam on the local populations, and Islam's influence in the political and economic fields. The concluding paragraph suggests that Koranic schools be expropriated by the government in order to control the evolution of Islam in Banamba.

2019

Rousseau, R. Le Sénégal d'autrefois. Etude sur le Cayer; cahiers de Yoro Dyâo. *BCAOF*, v. 26, avril/juin 1933: 237–298. DT521.C6, v. 26

2020

———Le Sénégal d'autrefois. Etude sur le Oualo; cahiers de Yoro Dyâo. BCAOF, v. 12, janv./juin 1929: 133-211. DT521.C6, v. 12

2021

———Le Sénégal d'autrefois: Etude sur le Toubé; papiers Rawane Boy. BCAOF, v. 14, juil./sept. 1931: 334-364. DT521.C6, v. 14

2022

———Le Sénégal d'autrefois. Seconde étude sur le Cayor (Compléments tirés des manuscrits de Yoro Dyâo) BIFAN, t. 3, janv./oct. 1941: 79-144. Q89.I5, v. 3

2023

Saïd, Mohamed. Les Touareg de la région de Tombouctou; leur exode vers le nord-est. Revue tunisienne, v. 10, janv. 1903: 34-49; v. 10, mars 1903: 116-123; v. 10, mai 1903: 209-214. DT241.R45, v. 10

2024

———Les tribus arabes de la région de Tombouctou. Revue tunisienne, v. 11, nov. 1904: 479-488. DT241.R45, v. 11

2025

Saint Croix, F. W. de. The Fulani of Northern Nigeria: some general notes. Farnborough, Gregg, 1972. 74 p. DT515.42.S25 1972
First published in 1945.

2026

Saint-Martin, Yves J. La volonté de paix d'El Hadj Omar et d'Ahmadou dans leurs relations avec la France. BIFAN, t. 30, juil. 1968: 785-802. DT1.I5123, v. 30

European historians of the colonial period and "certain African writers and journalists" have held opposite views on al-Ḥājj 'Umar and his son Aḥmadū, but according to Saint-Martin both views have contributed to the image of the men as "exemplary resistants to colonization."

Saint-Martin's thesis is that both al-Ḥājj 'Umar and his son "desired to retain peaceful relations with the French." His sources for this belief are a number of oral traditions, official reports, and correspondence, as well as published monographs. See also 2031.

2027

Saint-Père, J. H. Création du Royaume du Fouta Djallon. BCAOF, v. 12, juil./déc. 1929: 484-555. DT521.C6, v. 12

Story of the Fouta Djallon Kingdom based on oral traditions as told by the old "Karamokobe, Tiernobe, Dielibe, Hodobe, and Kikakabe" and on old manuscripts lent to the author by the learned men of Koïne.

2028

———Les Sarakollé du Guidimaka. Paris, E. Larose, 1925. 188 p. (Publications du Comité d'études historiques et scientifiques)
Source: Brasseur 1076.

2029

Salifou, André. Le Damagaram, ou Sultanat de Zinder au 19e siècle. Niamey, Centre nigérien de recherche en sciences humaines, 1971. 318 p. (Etudes nigériennes, 27) DLC

2030

Samb, Amar. L'Islam et l'histoire du Sénégal. BIFAN, t. 33, juil. 1971: 461-507. DT1.I5123, v. 33

2031

———Sur el Hadj Omar (à propos d'un article d'Yves Saint-Martin). BIFAN, t. 30, juil. 1968: 803-805. DT1.I5123, v. 30

Comment on an article by Saint-Martin (see 2026) suggesting that al-Ḥājj 'Umar and his son Aḥmadū wanted to retain peaceful relations with the French. Samb, basing his case on political and religious arguments, flatly denies and rejects Saint-Martin's thesis. See also 2247.

2032

Sanderval, A. Oliver. De l'Atlantique au Niger par le Foutah-Djallon; carnet de voyage. Paris, P. Ducrocq, 1882. 407 p. illus. IEN

2033

Ṣaqr, 'Atūyah. al-Islām fī Nayjiryā. [Islam in Nigeria] Cairo. al-Jāmi' al-Azhar. Majallāt al-Azhar, m. 32, Dec. 1960: 730-735. BP1.C3, v. 32

After a short historical note on the introduction of Islam by the Almoravids in the 10th and 11th centuries and on the Sokoto Empire, Ṣaqr suggests that Muslims in Nigeria are very religious though their beliefs are sometimes "mixed with legends, sorcery and jugglery." He then describes the various Islamic associations, such as the Anṣār al-Dīn and Anwār al-Dīn societies, and the only Muslim periodical, *al-Ḥaqqīqah*, published in Lagos. The essay ends with a note on the struggle between Islam and Christianity for the conversion of the Animist populations of the Bauchi plateau.

2034

Schacht, Joseph. Islam in Northern Nigeria. *Studia Islamica*, v. 8, 1957: 123-146. BP1.S8, v. 8

The development of the study of Islam in northern Nigeria is best illustrated by Schacht's statement in 1950: "I do not know of a single publication that treats of Islam in Northern Nigeria as such." In this essay on his visit to the region under the auspices of the Colonial Office to report on the position of Islamic law, he discusses the propagation of Islam, the development of Muslim education, and the judicial system. He concludes that "the nearest parallel I know to the present state of Islam in Northern Nigeria, in more than one respect, is the form it took, many centuries ago, under the Almoravids."

2035

Schultze, A. The sultanate of Bornu. Translated with additions and appendices by P. A. Benton. London, Cass, 1968. 401 p. (Cass library of African studies; general studies, no. 50)

DT515.9.B6S3 1968

First published in 1913.

2036

Séré de Rivières, Edmond. Histoire du Niger. Paris, Berger-Levrault, 1965. 311 p. illus., plates. (Mondes d'outre-mer. Série histoire) DT547.S38

2037

Shākir, Maḥmūd. Ghīniyā. [Guinea]. Damascus, Dār al-Fikr [196-?] 79 p. maps. (Mawāṭin al-Shu'ūb al-Islāmīyah fī Ifrīqiyā, 1) DLC

2038

al-Shinqītī, Aḥmad ibn al-Amīn. al-Wasīt fī tarājīm udabā' shinqīt wa-al-kalām 'alā tilka al-bilād taḥdīdan wa takhtītan wa- 'ādātihim wa-akhlāqihim wa-ma yata'allaq bi-dhālīka. [The mediator in the lives of the Shinqit scholars, and discourse on the country, locationally and descriptively; their habits and manners and all that pertains to these] al-ṭab'ah 2. bi-'ināyat Fu'ād Sayyid. Cairo, Maktabat al-Khankā, 1961. 582 p. PJ8390.M3S5

See also 1958 for a French translation of the work.

2039

Skinner, Elliott P. Christianity and Islam among the Mossi. *American anthropologist*, v. 60, Dec. 1958: 1102-1119. GN1.A5, v. 60

2040

Smith, H. F. C. A neglected theme of West African history: the Islamic revolution of the 19th century. *JHSN*, v. 2, Dec. 1961: 169-185.

DT515.A2H5, v. 2

2041

Smith, Pierre. Les Diakhanké: Histoire d'une dispersion. In *Société d'anthropologie de Paris. Bulletin et mémoires*, t. 8, fasc. 3/4, 1965: 231-262.

GN2.S61, v. 8

2042

Sölken Heinz. Die Geschichte von Kabi nach Imamu Umari. In *Akademie der Wissenschaften, Berlin. Institut für Orientforschung. Mitteilungen*, Bd. 7, Heft 1, 1959: 129-162; Bd. 9, Hefte 1, 1963: 30-163.

PJ5.A5A25, v. 7, 9

2043

———Reise in Wangara. In *Wort und Religion; studien zur Afrikanistik, Missionswissenschaft, Religionswissenschaft*, Ernest Dammann zum 65. Geburtstag. Hrsg. Hans-Jürgen Greschat und Hermann Junggraithmayr. Stuttgart, Evangelischer Missionsverlag [1969] p. 127-132. PL8003.W6

2044

Sow, Alfā Ibrahīm. Chroniques et récits du Foûta Djalon. Paris, C. Klincksieck, 1968. 262 p. plates. (Langues et littératures de l'Afrique noire, 3)

DT553.F8S6

French and Fulfulde.

2045

Staude, Wilhelm. La légende royale des Kouroumba. *JOSAF*, t. 31, fasc. 2, 1961: 209-260.

DT1.S65, v. 31

2046

Stewart, Charles C. A new document concerning the origins of the Awalad Ibiri and the N'Tishait. *BIFAN*, t. 31, janv. 1969: 309-319.

DT1.I5123, v. 31

Reproduction and translation of an Arabic manuscript discovered in 1966 beneath the tomb of Maryam al-Madhkurah, the grandmother of the wife of Shaykh Sīdiyā al-Kabīr (1782-1868), near the well of Bir Allah, 100 kilometers northwest of Boutilimit in southern Mauritania. The body of the document, written in Maghribi style, comprises a genealogy of the Awlād Ibīrī of the eastern Trarza region. Stewart, through internal criticism and circumstantial evidence, tends to doubt the authenticity of the work which, nevertheless, sheds new light on this period of Mauritanian history.

2047

Tardivet, R. Les sultans de l'Aïr. BCAOF, v. 11, oct./déc. 1928: 689-694. DT521.C6, v. 11

Free translation of an Arabic manuscript on the history of the sultans of Agadez from the reign of Yūnus (15th century) to Sultan 'Umarū.

2048

Tauxier, Louis. Un dernier chapitre de l'histoire de Bondoukou. Revue d'ethnographie et des traditions populaires, 8. année, no 31/32, 1927: 213-226. NNC

2049

———Histoire des Bambara. Paris, P. Geuthner, 1942. 226 p. front. (port.), illus. (map) GN652.B2T3

After presenting the sources for Bambara (Bamana) history, Tauxier traces their history under Mamari Coulibali, and describes the Kaarta Bambara, the settlement of the Tukolor in Segou, and the French period starting in 1890.

2050

———Moeurs et histoire des Peuls. I. Origines, II. Les Peuls de l'Issa-ber et du Macina, III. Les Peuls du Fouta-Djallon. Avec 23 gravures et 1 carte. Paris, Payot, 1937. 419 p. illus. (map), xvi plates on 8 leaves. (Bibliothèque scientifique) GN652.F9T3

With an introduction of 116 pages, Tauxier investigates the various theories regarding the origin of the Fulbe. He then describes the material life, customs, and history of the Fulbe before and after the Tukolor conquest.

2051

———Le noir de Bondoukou, Koulangos, Dyoulas, Abrons, etc. Paris, Editions E. Leroux, 1921. 770 p. (Etudes soudanaises) 4DT.1011

See the review by Delafosse in BCAOF, v. 4, oct./déc. 1921: 702-705 (DT521.C6).

2052

Temple, Olive S. M. M. Notes on the tribes, provinces, emirates, and states of the northern provinces of Nigeria, compiled from official reports. Edited by C. L. Temple. New York, Barnes & Noble [1967] 595 p. geneal. tables. DT515.T45 1967

Reprint of the 2d ed., 1922, with bibliography and index added.

2053

Tidjani, Ahmed. al-Islām fī al-Sinighāl, abḥāth wa-dirāsāt ḥawla intishār al-Islām wa-al-fikr al-Islāmī fī

Ifriqiya, wa taṣwīr ḥāl al-Muslimīn fī Ifriqiya al-Gharbiyah. [Islam in Senegal, research and studies on the spread of Islam and Muslim thought in Africa, and description of the status of Muslims in West Africa] Beirut, Dār Maktabat al-Ḥayāt [1970?] 130 p. BP88.T47I8

2054

Tordoff, William. A note on the relations between Samory and king Prempeh of Ashanti. Ghana notes and queries, No. 3, Sept./Dec. 1961: 5-7. DT510.A1H553, 1961

2055

Traoré, Dominique. Les relations de Samory et de l'état de Kong. NA, no 47, juil. 1950: 96-97. DT1.I513, 1950

2056

Trimingham, J. Spencer. The Christian church and Islam in West Africa. London, SCM Press [1955] 55 p. illus., map. (I.M.C. research pamphlets, no. 3) BV3540.T7

Based on material collected under the sponsorship of the Church Missionary Society and the Methodist Missionary Society.

2057

———Islam in West Africa. Oxford, Clarendon Press, 1959. 262 p. diagr., fold. map. BP64.A4W4

Analytical study of Islam, its fraternities and development, and its impact on the social and cultural manifestations of the region.

2058

Trimingham, J. Spencer, and Christopher Fyfe. The early expansion of Islam in Sierra Leone. Sierra Leone bulletin of religion, v. 2, Dec. 1960: 33-40. DLC

2059

al-Tuwaṭī, 'Abd al-Qādir ibn Abī Bakr. Le Sahara et le Soudan: Documents historiques. Revue de l'Orient, v. 13, 1853: 73-91. DS1.R4, v. 13
Translated by J. Bargés.

2060

Urvoy, Yves F. M. A. Chronologie de Bornou. JOSAF, t. 11, 1941: 21-31. DT1.S65, v. 11

The chronology of Bornu rulers was first given by H. Barth, then modified by H. R. Palmer in his *Sudanese Memoirs* (see 730). Urvoy, using both dynastic lists—Girgām—and Arabic authors, proposes a modified chronology of 72 rulers begin-

ning with the mythical Sayf to Dunama IX (1810–17). A genealogical chart is included.

2061

———*Histoire de l'empire du Bornou*. Paris, Larose, 1949. 166 p. maps (part fold.) (*Mémoires de l'Institut français d'Afrique noire*, no 7) DT515.U7

Study of the Bornu Empire covering Kanem (700–1224), the loss of Kanem (1224–1507), the New Empire (1507–1819), and the Kanemi Bornu (19th century). The introduction of Islam in the 12th century and its development is traced up to the Rabāḥ interlude and the French occupation. The appendix includes a section on correspondence between Muḥammad Bello and Shaykh al-Amīn al-Kānimī and another on the development of commerce in the area. The style is somewhat uneven as Urvoy died before revising his first draft.

2062

———*Histoire des Oulliminden de l'Est*. BCAOF, v. 16, janv./mars 1933: 66–97. DT521.C6, v. 16

Historical analysis of the eastern Oulliminden Tuaregs. Refers to a translation of a "History of Ader" written in 1907 by "Mallam-Be-Detchoukou," marabout of the Sultan of Agadez, and included in *Monographie du Cercle de Tahoua* by Lieutenant Peignot (1912). An interesting inclusion is the text of the surrender document of the Oulliminden.

2063

———*Petit atlas ethno-démographique du Soudan entre Sénégal et Tchad*. Paris, Larose, 1942. 46 p. illus., 3 fold. maps, 4 plates. GN651.U7

Thèse complémentaire—Université de Paris.

Concise study of the Sudan between Senegal and Chad, including pictures and drawings of dwelling types and tribal scarifications. Maps show population density, distribution of ethnic groups, and Muslim and Animist areas of concentration. The last is of interest for comparative purposes as it was compiled about 1939.

2064

Vieillard, Gilbert P. *Notes sur les Peuls du Fouta-Djallon*. BIFAN, t. 2, janv./avril 1940: 85–210.

Q89.I5, v. 2

A comprehensive study of the Fulbe populations of the Fouta Djallon "Cercles" of Labé, Makou, and Kindia. Annexed are translations of a poem by Tierno Mohammadou Tierno Sâdou on "God and Work in the Fields" and another incantation to the Lord.

2065

Wade, Amadou. *Chronique du Walo sénégalais (1186?–1885)*. Translated by Bassirou Cissé and annotated by Vincent Monteil. BIFAN, t. 26, juil./oct. 1964: 440–498. DT1.I5123, v. 26

Translation and annotation of a chronicle on the Senegalese Walo—centered in Dagana—dictated by Amadou Wade in Wolof from Arabic notes he had prepared. Contains valuable information regarding Walo relations with the surrounding Muslim groups and the efforts of the Berbers to convert the Walo populations. Included is a dynastic list of the 52 brak of Walo (1186–1855).

2066

Wane, Yaya. *Etat actuel de la documentation au sujet des Toucouleurs*. BIFAN, t. 25, juil./oct. 1963: 457–477. DT1.I5123, v. 25

Survey of present documentation on the Tukulor. The bibliography has four major sections: history, ethnology-anthropology, economics, and archival materials. A subsection on ethnology includes six titles on Islam.

2067

Westermann, Diedrich. *Islam in the West and Central Sudan*. *International review of missions*, v. 1, Oct. 1912: 618–653. BV2351.I6, v. 1

2068

Wilks, Ivor. *Islam in Ghana history: an outline*. *Ghana bulletin of theology*, v. 2, Dec. 1962: 20–28.

CtY-D

2069

———*The Northern factor in Ashanti history*. [Legon] Institute of African Studies, University College of Ghana, 1961. 46 p. illus. DT507.W5

See also his "The Northern factor in Ashanti history: Begho and the Mande" (*JAH*, v. 2, no. 1 1961: 25–34. DT1.J65) in which he concludes that "from its inception the Ashanti kingdom was in commercial contact not only with the European trading companies on the coast to the south, but also with the great towns of the Niger bend to the north," providing a new dimension to the trans-Saharan trade linking the Sahel with North Africa and Europe. Wilks shows the role of the urban centers in present-day Ghana in the trade network.

2070

Zahrān, 'Umar Ṭal'at. *al-Islām fi Sīrālīyūn*. [Islam in Sierra Leone]. In Cairo. al-*Jāmi'* al-Azhar. Majallat al-Azhar, v. 21, 1949: 281–285.

BP1.C3, v. 21

Islam was brought to Sierra Leone by Fulbe and Mandingo traders as early as the 1700's. Zahrān relates the opposition of Col. R. Doherty, governor of Sierra Leone, and relations between the Muslims of Fourah Bay and Dinguiraye, in central Guinea, where children received a solid religious education.

2071

Zakī, 'Abd al-Rahmān. al-Islām wa-al-Muslimūn fi Gharb Ifrīqiyyā. [Islam and Muslims in West Africa] In *Majallat al-dirāsāt al-Islāmīyah*, m. 2, Oct. 1969: 138-182. DS36.M24, v. 2

Substantial study on the spread of Islam in West Africa from a traditional Muslim viewpoint. The author presents the beginnings of Islam in Africa; the Islamization of the various ethnic groups; the Sufi sects of West Africa; and Islam today in Nigeria, and Chad. Noteworthy is a section on Aḥmad Bābā al-Tinbuqtī (1553-1627) with a partial list of his writings.

2072

Zemp, Hugo. La légende des griots malinke. CEA, v. 6, 4. cahier, 1966: 611-642. DT1.C3, v. 6

Investigation of the Malinke griots based upon their oral traditions. Zemp traces back Sourakata, their ancestor, to Surāqah ibn Mālik ibn Ju'shum, who is mentioned by the Arab historian Ibn Ishāq. Zemp also reports the cosmogonic myth referred to by the griots, concluding that more research is needed to settle the question of their origins.

Languages & Linguistics

2073

Ba, Oumar. Vocabulaire de base. Introduction à l'étude du poular du Fouta sénégalais. BIFAN, t. 30, juil. 1968: 1271-1282. DT1.I5123, v. 30

List of basic vocabulary of Senegalese Fouta Fulfulde by a Fula scholar attached to IFAN. The work, divided into 27 sections, is of interest insofar as it shows the impact of Arabic on Fulfulde.

2074

Bivar, A. D. H. The Arabic calligraphy of West Africa. *African language review*, v. 7, 1968: 3-15. plates. DLC

The discussion is based largely on Nigerian material. A heavy, angular Kufic script found in early (16th-17th centuries) Korans from Bornu, and in the derived form known as Ajami in many later Nigerian Korans, as well as on the Gao'

tombstones (1100 A.D.), would appear to derive from a primitive Ifrīqī style general in North Africa until Almoravid times. But Almoravid rule in Spain, and the emigration from Spain in later centuries, led to the acceptance of a more delicate Andalusian style throughout North Africa, and this spread to West Africa, but probably only after the Moroccan conquest of 1590. In the 18th century, elements from current Egyptian book-hands influenced the devolved Andalusian, and produced a style employed for the literature of the Fulani jihad, which may be termed Jihādī. A later more flowing style produced in the learned circles of Sokoto may be termed Tābi'ī. The lateness of Egyptian and Eastern, as opposed to Maghribī and Andalusian, influences is to be noted.—(From the synopsis in *African abstracts*, v. 20, July 1969: 112)

2075

—A dated Qur'an from Bornu. Nigeria magazine, no. 65, June 1960: 199-203.

DT515.N47, 1960

2076

Canu, Gaston. Remarques sur quelques emprunts lexicaux en Mò:re (dialecte de Ouagadougou). The *Journal of West African languages*, v. 5, Jan. 1968: 25-34. PL8017.J65, v. 5

Investigation of loan words in Mò:re. Most of these borrowings are from Arabic, either directly or via another language such as Songhay, Mandingo, Bamana, or Fulfulde. Canu, who worked on a lexical corpus of 1,296 words, divides the borrowings into assimilated and nonassimilated. He found that 52.5 percent of the borrowed words came from Arabic.

2077

Charlton, Lionel E. O. A Hausa reading book containing a collection of texts reproduced in facsimile from native manuscripts. London, New York, Oxford University Press, 1908. 83 p. 45 facsims. IEN

2078

Davidson, Basil. West African Arabic scripts. *West Africa*, no. 2433, Jan. 18, 1964: 59.

DT491.W4, 1964

2079

Delafosse, Maurice. Les noms des noirs musulmans du Soudan occidental. *RMM*, t. 12, oct. 1910: 257-261. DS36.R4, v. 12

Short notice on the Africanization of Arab names as a result of the Islamization of the Sudanic belt.

2080

Dianoux, H.-J. de. Les mots d'emprunt d'origine arabe dans la langue songhay. BIFAN, t. 23, juil./oct. 1961: 596-606. DT1.I5123, v. 23

Arabic, as the vehicle of Islamic teachings, started to spread in the region of the Niger Bend in the 13th century. It was reinforced with the Moroccan conquest of 1591 and remains of considerable importance in this transit region. De Dianoux studies the impact of Arabic on the Gao dialect of Songhay. Most of the terms, as expected, refer to the cultural, religious, and commercial spheres where Arab influence was predominant. Thorough treatment of the linguistic assimilation and transformation of Arabic phonemes when transferred into Songhay.

2081

Dupuis, Auguste V. Essai de méthode pratique pour l'étude de la langue songoi, ou songaï, langue commerciale et politique de Tombouctou et du Moyen-Niger. Suivie d'une légende en songoï avec traduction et d'un dictionnaire songoï-français. Paris, E. Leroux, 1917. 210 p. PL8685.D8

2082

Féral, G. Notes sur la morphologie du verbe dans le dialecte Hassane (Mauritanie). BIFAN, t. 13, janv. 1951: 214-250. Q89.I5, v. 13

Analysis of the morphology of the Hassāniyah dialect of Arabic spoken in Mauritania. Both the triliteral and quadriliteral forms of the verb, as well as the irregular verbs, are presented with a profusion of examples.

2083

Gaden, Henri. Un chant de guerre Toucouleur. BCAOF [v. 25?] 1916: 349; [v. 26?] 1917: 497. MH

2084

Goerner, Margaret, Youssef Salman, and Peter Armitage. Two essays on Arabic loan words in Hausa. [Zaria, Northern Nigeria] Dept. of Languages, Ahmadu Bello University, 1966. 32 leaves. (Ahmadu Bello University. Dept. of Languages. Occasional paper no. 7) P25.A34 no. 7

Contents: Foreword, by A. H. M. Kirk-Greene.—Arabic Loan Words in Hausa, by M. Goerner and Y. Salman.—Some Common Arabic Loan Words in Hausa and Swahili, by P. B. Armitage.

2085

Gouffé, Claude. Problème de toponymie haoussa: les noms de villages de la région de

Maradi (République du Niger). Revue internationale d'onomastique, v. 19, juin 1967: 95-127.

CS2300.R4, v. 19

2086

Greenberg, Joseph H. Arabic loan words in Hausa. Word, v. 3, Apr. 1947: 85-97. P1.W65, v. 3

2087

Gregersen, Edgar. The dating of loanwords in the Western Sudan. Paper presented at the 10th annual meeting of the African Studies Association, New York, 1967. DLC-Micro 03782

Collation of the original: 3 p.

2088

—Linguistic seriation as a dating device for loanwords with special reference to West Africa. African language review, v. 6, 1967: 102-108. MH

2089

Hiskett, Mervyn. The historical background to the naturalization of Arabic loan-words in Hausa. African language studies, v. 6, 1965: 18-26.

PL8003.A34, v. 6

The impact of Islam on Hausa is apparent in both Muslim religious terms and cavalry-related terms adopted by Hausa-phone peoples between 1350 and 1450. Mystic religious poetry has also infiltrated Hausa vocabulary with Shari'a terminology.

2090

Hunwick, J. O. The influence of Arabic in West Africa. In Historical society of Ghana. Transactions. v. 7, pt. 1; 1964. Legon, 1964. p. 24-41.

DT510.A1H55, v. 7

"It is hardly surprising that Islam, being the religion of a book, not of a man, should have placed such a high degree of importance on the ability to read." As a result of the primordial importance of Arabic, whenever Islam spread, Arabic and Arabic schools trailed not far behind. Hunwick, discussing the impact of the "language of God," shows its influence in West Africa as early as the Ghana Empire. He also examines the "main uses to which the language was put during the 19th century in Nigeria" such as correspondence, political books and pamphlets, treatises of advice to emirs, biographical literature, histories, ethnography and sociology, and education.

2091

Jacobs, J. Les épopées de Soundjata et de Chaka: une étude comparée. Aequatoria, v. 25, no 4, 1962: 121-124. MH-P

2092

Kirk-Greene, Anthony H. M. The meaning of place names in Hausaland. BIFAN, t. 31, janv. 1969: 264-278. DT1.I5123, v. 31

The study of African history relies upon a cluster of disciplines, one of which is toponymy. Kirk-Greene, who is fluent in Hausa, provides a detailed analysis of Hausa history as seen through its names. The study is divided into traditional territorial terms and classes of toponymic origin which includes topographic features, personal names and derivations, ethnic derivations, and derivations from flora and fauna. Two other sections deal with the spelling of Hausa place names and town praise names, *Kíráárìi*.

2093

———A preliminary inquiry into Hausa onomatology; three studies in the origins of personal, title and place names. Zaria, Institute of Administration, 1964. 56 leaves. DLC

In the foreword the author states: "This is an exploratory enquiry into the derivation of certain basic functional terms in Hausa: personal name (*sunu*), title (*sarauta*), and place (*wari*). A study of these nominal origins is not only of practical value to the newcomer to Northern Nigeria, but can also lead to a deeper understanding of some of the phenomena of Hausa society with which he comes into immediate contact." Three appendixes provide a list of titles current in a typical pre-Fulani (pre-1804) Hausa emirate, the titles of the first and second-class chiefs of Northern Nigeria in order of precedence, and a historical note on the name "Nigeria."

2094

Labouret, Henri. La langue des Peuls ou Foulbé. Dakar, IFAN, 1952. 286 p. (Mémoires de l'Institut français d'Afrique noire, n 16) PL8181.L3

"Léxique peul-français. Léxique français-peul": p. [245]-286.

2095

Lacroix, Pierre F. Remarques préliminaires à une étude des emprunts arabes en Peul. Africa, v. 37, Apr. 1967: 188-202. PL8000.I6, v. 37

The peripatetic Fulbe have been in contact with a large number of societies, with one result that Fulfulde is characterized by numerous cultural borrowings. Lacroix believes that the main channel of borrowing from Arabic has been through the written word, whether the Koran, religious treatises, or literary works. He also proposes an elaborate schema to show the various avenues of

borrowing: direct from written Arabic; direct from an Arabic dialect; indirect from written Arabic via a relay language; indirect from an Arabic dialect via a relay language; indirect from written Arabic via two relay languages; and indirect from an Arabic dialect via two relay languages. He analyzes the structure of the loanwords and their precise meaning in Fulfulde, comparing it to the meaning of the original Arabic term.

2096

Leriche, Albert. Anthroponymie Toucouleur. BIFAN, t. 18, janv./avril 1956: 169-188.

DT1.I5123, v. 18

Investigation of Tukolor names. Leriche describes the individual name '*indé*, the clan name *yettôdé*, and diminutives *sowâré*, and provides an extensive list of Tukolor names of Arabic origin followed by a list of names based on religious events.

2097

———Toponymie et histoire maure. BIFAN, t. 14, janv. 1952: 337-343. Q89.I5, v. 14

One of the difficulties in reading the works of early explorers and writers on Africa is deciphering the distortions of the place names. In this article, Leriche takes four sites—Ydamen, Synguyty, Tynygumhy, and Marzy and Emersey—from Duerta Pacheco Pereira's *Esmeraldo de Situ Orbis* and locates them with the aid of Arabic writings and oral traditions. There are ample notes.

2098

Lukas, Johannes. A study of the Kanuri language: Grammar and vocabulary. London, Dawson's of Pall Mall for International African Institute, 1967. PL8361.L8 1967

"First published . . . 1937."

2099

Monteil, Vincent. La cryptographie chez les maures; notes sur quelques alphabets secrets du Hodh. BIFAN, t. 13, oct. 1951: 1257-1264.

Q89.I5, v. 13

Brief sketch on nine cryptographic systems derived from Arabic. These were prevalent in the Hodh region in southeastern Mauritania.

2100

Mouradian, Jacques. Notes sur les altérations du nom de Mohammad chez les Noirs islamisés de l'Afrique occidentale. BCAOF, v. 21, juil./sept. 1938: 459-462. DT521.C6, v. 21

Essay on the adaptations, in West Africa, of the Prophet Muḥammad's name.

2101

——Notes sur quelques emprunts de la langue wolof à l'arabe. BIFAN, t. 2, juil./oct. 1940: 269–284. Q89.I5, v. 2

Arabic, the language of Islam and the Koran, influenced Wolof Islam to the extent that it incorporated many Arabic names. Mouradian lists about 100 Wolof terms which he traced to Arabic, showing the patterns of linguistic assimilation.

2102

N'Diaye, Aïssatou. Complément à une note sur les emprunts de la langue wolof à l'arabe. NA, no 41, janv. 1949: 26–29. DT1.I513, 1949

Further information on Arabic loan-words in Wolof, to be added to an article by Jacques Mouradian on the same topic (*see* 2101).

2103

Poussibet, F. Répertoire des termes géographiques maures de la région de Tombouctou. BIFAN, t. 24, janv./avril 1962: 199–262. DT1.I5123, v. 24

Index of 509 terms related to Ḥassānīyah geographical terminology, including hydrology, pluviometry, and botany.

2104

——Vocabulaire maure relatif à la météorologie. BIFAN, t. 24, janv./avril 1962: 263–264.

DT1.I5123, v. 24

2105

Prost, André. Mots mossi empruntés au songhay. BIFAN, t. 28, janv./avril 1966: 470–475.

DT1.I5123, v. 28

Investigates Mò:re linguistic borrowings from Songhay, mainly in the religious and cavalry-related fields.

2106

Samb, Amar. Les langues africaines et leurs emprunts à l'arabe. NA, no 138, avril 1973: 41–45.

DT1.I513, 1973

2107

Taylor, Frank W. A Fulani-Hausa vocabulary. Oxford, Clarendon Press, 1927. 136 p. (Taylor's Fulani-Hausa series, IV) PL8183.T33

Useful in tracing Hausa and Fulfulde terms of Arabic origin.

2108

Vincent, B. Acte de vente passé à Tombouctou; manuscrit arabe venue de Tombouctou. Journal asiatique, 3 sér., t. 9, 1840: 375–389.

PJ4.J5, 3d ser. 1840

Manuscripts from North Africa were an important trade item after the Islamization of the Sudanic belt. The author presents the text, translation, and commentaries on the bill of sale of a manuscript from Morocco.

2109

Vohsen, Ernest. Proben der Fulah-sprache. Zeitschrift für Afrikanische, ozeanische und ostasiatische sprachen, Jahrg. 1, ockt. 1887/juli 1888: 217–237; Jahrg. 3, okt. 1889/juli 1890: 298–315.

PL8000.Z36, v. 1, 3

Transliteration and translation of a Fulbe manuscript in Arabic from the Fouta Djallon region in Guinea.

Law

2110

Afrika-Instituut (*Netherlands*) The future of customary law in Africa. L'avenir du droit coutumier en Afrique. Symposium-colloque, Amsterdam, 1955. Organized by the Afrika Instituut, Studiecentrum, Leiden, in collaboration with the Royal Tropical Institute, Amsterdam. Leiden, Universitaire Pers Leiden, 1956. xvii, 305 p. DLC-LL

2111

Anderson, James N. D. Conflict of law in Northern Nigeria. Journal of African law, v. 1, summer 1957: 87–98. DLC-LL

Examination of two recent judgments in Northern Nigeria dealing with homicide, illustrating the conflict between Islamic and statutory laws.

2112

Brito, Eduíno. O direito islâmico dos Fulas e Mandingas da Guiné. Boletim cultural de Guiné Portuguesa, v. 22, jul./obro 1967: 269–291.

DT613.B6, v. 22

2113

Brown, William A. A monument of legal scholarship: the Nawâzil al-Takrûr of al-Mustafa b. Ahmad al-Ghalâwî. In Ibadan, Nigeria. University. Centre of Arabic Documentation. Research bulletin, v. 3, July 1967: 137–138. DT352.4.I2a, v. 3

2114

Chabas, Jean. Le droit des successions chez les Ouolofs. Annales africaines, v. 1, 1956: 75–119.

DLC-LL

2115

Da Silva, Artur A. O direito penal entre os Fulas da Guiné. *Boletim cultural da Guiné Portuguesa*, v. 9, julho 1954: 481-495; v. 10, jan. 1955: 1-22.

DT613.B6, v. 9, 10

2116

Guèye, Youssouf. Essai sur les causes et les conséquences de la micropropriété au Fouta Toro. *BIFAN*, t. 19, janv/avril 1957: 28-42.

DT1.I5123, v. 19

The reason for the fragmentation of arable land in the Fouta Toro is attributed by Guèye to the Muslim law of inheritance. The continuing division of land to satisfy such tenets led to an exodus of the rural population to the overcrowded urban centers. The article closes on a pessimistic note on the fragmentation trend in view of continued intensive cultivation methods.

2117

Hill, D. J. Comparative aspects of the Maliki law and common law of agency. In Zaria. Abdullahi Bayero College. *Centre of Islamic Legal Studies*. *Journal*, v. 1, no. 2 [1967?]: 53-69.

K1.H5, v. 1

2118

Hopen, C. Edward. A note on *Alkali Fulfulde*; a reformation movement among the nomadic Fulbe (Fulani) of Sokoto Province. *Africa*, v. 34, Jan. 1964: 21-27.

PL8000.I6, v. 34

In order to stand up to Hausa economic and cultural encroachments and adapt their own culture to northern conditions, the Fulbe youth of northwestern Nigeria instituted a creative innovation—the *Alkali Fulfulde* (Judge of the Fulbe way)—to serve as a quasi-tribunal to implement the Fulbe “way of life.” Hopen considers the institution to be typologically marginal to “revitalization movements.”

2119

Joubert, Lt. Les coutumes et le droit chez les Kel Tdélé. *BIFAN*, t. 1, janv. 1939: 245-281.

Q89.I5, v. 1

General examination of the Kel Tdélé, nomads of the Air region, including their physical characteristics and way of life, family structure, religion, and Islamic law.

2120

Kozlov, S. Ia. Pozemel'nye otnosheniâ na Futa-Dzhallone (XVIII-XX vv). [Land tenure relations in the Fouta Djallon (18th-20th century)] *Sovetskîâ etnografiâ*, 6, 1965: 50-60.

GN1.S65, 1965

2121

Leriche, Albert. Des châtiments prévus par la loi musulmane et leur application en Mauritanie. *BI-FAN*, t. 19, juil./oct. 1957: 446-463.

DT1.I5123, v. 19

Analysis of the application of punishments as set in the Shari'a in Mauritania. Islam provides four types of penalties: retaliation, blood price, cases defined by the law, and arbitrary decisions taken by a qadi or imam if not determined explicitly by the law. The conclusion reached by Leriche is that the Ḥassānīyah society is less rigorous in the application of the letter of the law than other Muslim societies.

2122

McDowell, C. M. The breakdown of traditional land tenure in Northern Nigeria. In *International African Seminar, 8th, Haile Sellassie I University, 1966*. Ideas and procedures in African customary law; studies presented and discussed at the Eighth International African Seminar at the Haile Sellassie I University, Addis Ababa, January 1966. Edited by Max Gluckman, with an introduction by A. N. Allott, A. L. Epstein, and M. Gluckman. London, Published for the International African Institute by the Oxford University Press, 1969. p. 266-278.

DLC-LL

2123

Meek, Charles K. Land tenure and land administration in Nigeria and the Cameroons. London, H. M. Stationery Off., 1957. 420 p. 5 fold. maps (in pocket) ([Gt. Britain] Colonial Office. Colonial research studies, no. 22) JV33.G7A48 no. 22

Deals with problems of land tenure, especially when complicated by Islamic inheritance laws in the Muslim areas.

2124

Pautrat, René. La justice locale et la justice musulmane en A. O. F. Rufisque, Impr. du Haut Commissariat de la république en Afrique occidentale française, 1957. 267 p. forms, tables.

DLC-LL

At head of title: Haut Commissariat de la république en Afrique occidentale française.

2125

Prothero, R. Mansell. Land use, land holdings and land tenure at Soba, Zaria Province, Northern Nigeria. *BIFAN*, t. 19, juil./oct. 1957: 558-563.

DT1.I5123, v. 19

Analysis of the conflict between customary law and Muslim law regarding land tenure at a time of land hunger and scarcity.

2126

Smith, David N. Native courts of Northern Nigeria: techniques for institutional development. *Boston University law review*, v. 48, winter 1968: 49-82. OLC-LL

2127

Verdier, R. Problèmes fonciers nigériens. *Recueil Penant*, v. 74, oct./nov./déc. 1964: 587-593.

K18.E5, v. 74

Investigation of the conflict between traditional land tenure and Islam as well as European concepts introduced by the colonial authorities.

2128

Wilks, Ivor. The Shaghanughu and the spread of Māliki law: a provisional note. In Ghana. University, Legon. *Institute of African Studies*. Research review, v. 2, no. 3, 1966: 67-73. DT1.G48, v. 2

Report on the problems related to the Maliki isnad delivered by the Shaghanughu, a Dyula lineage of learned men in northern and western Ivory Coast and in western Upper Volta. Includes a manuscript example of a sanad of Mallam 'Abd al-Rahmān ibn Hāmid Tarawīrī, of Wa.

2129

Williams, T. H. The criminal procedure code of Northern Nigeria: the first five years. *Modern law review*, v. 29, May 1966: 248-272. DLC-LL

Literature

2130

Bâ, Amadou-Hampâté, and G. Dieterlen. Koumen: Texte initiatique des pasteurs peuls. Paris, Mouton, 1961. 196 p. IEN

2131

Bâ, Amadou-Hampâté, and L. Kesteloot. Une épopée peule: "Silamaka." *L'Homme*, v. 8, janv./mars 1968: 5-36. GN1.H68, v. 8

2132

Bâ, Amadou Oumar. Les mystères du Bani; roman folklorique soudanais. Monte-Carlo, Editions regain [1960] IEN

2133

Bâ, Thierno. Lat Dior, le chemin de l'honneur; drame historique en huit tableaux. [Dakar, Imp. A. Diop, 1970] 98 p. illus. PQ3989.2.B24L3

2134

Beyries, Jean-Louis. Proverbes et dictons mauritaniens. *Revue des études islamiques*, v. 4, 1. cahier, 1930: 1-15. BP1.R53, v. 4

Text, translations, and comments on 198 Mauritanian proverbs and sayings.

2135

Cherbonneau, M. A. Histoire de la littérature au Soudan. *Journal asiatique*, sér. 5, v. 6, déc. 1855: 391-407. PJ4.J5, v. 6

2136

Cissé, Bassirou. "Ma dyêma burati . . ." "Je vais essayer de m'élever encore une fois . . ." Poème de Moussa Ka (1883-1967). Transcribed and translated by Bassirou Cissé. Edited and annotated by Amar Samb. BIFAN, t. 30, juil. 1968: 847-860.

DT1.I5123, v. 30

Text, translation of, and commentaries on an 80-verse poem on God, life, and the afterlife. Cissé notes that the poem "nous fait songer à la Divine Comédie de Dante et à l'Apocalypse de Saint-Jean par l'évocation saisissante des faits eschatologiques, par les fresques grandioses et les tableaux terribles"

2137

Clair, Andrée. Bakari, enfant du Mali. Paris, Présence africaine [1960] [18] p. illus. IEN

2138

Colin, Roland. Les contes noirs de l'Ouest africain; témoins majeurs d'un humanisme. Préf. de Léopold S. Senghor. Paris, Présence africaine [1957] 206 p. IU

2139

Dembo, Coly. Poème d'un lettré mandingue de Casamance. NA, no 36, oct. 1947: 3.

DT1.I513, 1947

2140

Diagne, Amadou Matapé. Les trois volontés de Malic. Paris, Larousse, 1920.

Source: Jahn, 330.

2141

Diop, Birago. Contes choisis. Edited Joyce A. Hutchinson. Cambridge [Eng.] Cambridge University Press, 1967. 176 p. GR350.D512

French text, introduction in English.

The stories in this selection are from *Les contes d'Amadou-Koumba* (1947) and *Les nouveaux contes d'Amadou-Koumba* (1958).

- 2142
 ———Les contes d'Amadou-Koumba. 3. edition. Paris, Présence africaine, 1969. 191 p. (Collection Contes africains) GR350.D5 1969
 See also English translation by Dorothy S. Blair (GR350.D513).
- 2143
 ———Les nouveaux contes d'Amadou-Koumba. Préf. de Léopold Senghor. Paris, Présence africaine [1958] 173 p. 4Pq Fr. 4797
- 2144
 Diop, Ousmane Socé. Karim, roman sénégalais, suivi de Contes et légendes d'Afrique noire. 3. ed. Paris, Nouvelles éditions latines, 1966. 240 p. (Bibliothèque de l'Union française) PQ3989.D56K3 1966
- 2145
 Ekwensi, Cyprian. Burning grass; a story of the Fulani of Northern Nigeria. London, Heinemann [1962] 150 p. illus., map. (African writers series, 2) PZ4.E349Bu
- 2146
 Erickson, John D. Kane's *L'Aventure ambiguë*. Source: ASA, Program, 15th, 1972.
- 2147
 Gaden, Henri. Proverbes et maximes peuls et toucouleurs, traduits, expliqués et annotés. Institut d'ethnologie, 1931. 368 p. (Université de Paris. Travaux et mémoires de l'Université d'ethnologie-16) PN6519.F8G3
- 2148
 Gueye, Youssouf Aliou. Le légende de Oumarel. Présence africaine (nouv. sér.), no 6, fév./mars 1956: 126-142; no 7, avril/mai 1956: 102-119. GN645.P74, 1956
- 2149
 Gwandu, Umaru. Wakokin Wa'azi. [Zaria, Gaskiya Corporation, 1959] 3 v. in 1. PL8234.G9W3
 Religious poem by a blind man.
- 2150
 Innes, Gordon. Stability and change in griots' narrations. African language studies, v. 14, 1973: 104-118. PL8003.A34, v. 14
 Study of variations in *griots* performances. Taking the Sundiata epic as an example, Innes studies the versions of two brothers, Banna and Dembo Kounate, who have studied under their father, and proceeds to analyze the process by which major changes have taken place in the lifetime of the performers.
- 2151
 Hiskett, Mervyn. The Arab star-calendar and planetary system in Hausa verse. BSOAS, v. 30, pt. 1, 1967: 158-176. PJ3.L6, v. 30
- 2152
 ———Mamman Konni: An eccentric poet and holy man from Boddinga. African language studies, v. 11, 1970. 211-229. DLC
 "In honor of Malcolm Guthrie."
 Text and translation of a Hausa poem written by a holy man castigating his wife for telling tales about him to her Gobir kinsfolk. The poem is unusual in that, in addition to its stinging wit, it reflects a profound erudition in Islamic culture.
- 2153
 Kaïdara. Kaïdara, récit initiatique peul, rapporté par Amadou-Hampâté Bâ. Edité par Amadou-Hampâté Bâ et Lilyan Kesteloot. [Paris] Julliard, 1969. 183 p. (Classiques africains, 7) PL8184.K3 1969
 Fulfulde text and French translation on opposite pages.
 Initiatory poem of Fulbe learned men extolling knowledge over fortune and power.
- 2154
 Kane, Hamidou. Ambiguous adventure; translated from the French by Katherine Woods. London, Heinemann, 1972. 178 p. (African writers series, 119) PZ4.K163 Am8
 Translation of *L'aventure ambiguë*.
- 2155
 ———L'aventure ambiguë; récit. Préface de Vincent Monteil. [Paris] Julliard [1966, c1961] 209 p. PQ3989.2.K3A98 1966
- 2156
 Kane, Mohamadou. Les contes d'Amadou Koumba; du conte traditionnel au conte moderne d'expression française. Dakar, 1968. 243 p. (Université de Dakar. Publications de la Faculté des lettres et des sciences humaines. Langues et littérature, no 16) GR350.K27
- 2157
 Kesteloot, Lilyan. The West African epics. Présence africaine, no 58, 2. quarterly, 1966: 165-169. GN645.P74, 1966

2158

Kesteloot, Lilyan, and others. Une épopée malienne: Da monzon de Ségou. Abbia, no 14/15, juil./déc. 1966: 171-229. AP9.A24, 1966

2159

Kirk-Greene, Anthony H. M. Hausa ba dabo ba ne: a collection of 500 proverbs. Translated and annotated by A. H. M. Kirk-Greene. Ibadan [Nigeria] Oxford University Press, 1966. 84 p.

PN6519.H35K5

Text in English and Hausa.

2160

Koelle, Sigismund W. African native literature [; or Proverbs, tales, fables, and historical fragments in the Kanuri or Bornu language, to which are added a translation of the above and a Kanuri-English vocabulary]. Introduction: David Dalby. Published in association with the African Language Review. (Um eine Einleitung verm. Nachdruck der 1854 in London erschienenen Ausg. Photomechanischer Nachdruck) Graz, Akademische Druck- u. Verlagsanstalt, 1968. 434 p.

PL8361.Z77 1968

2161

Kouyaté, Seydou Badian. Sous l'orage. Avignon, Presses universitaires, 1957.

Source: Jahn, 178.

2162

Laye, Camara. The dark child. With an introduction by Philippe Thoby-Marcellin. [Translated from the French by James Kirkup and Ernest Jones] New York, Farrar, Strauss and Giroux [1969, c1954] 188 p.

DT543.4.L313 1969

Translation of *L'enfant noir*.

Autobiographical.

2163

———Dramouss, roman. [Paris] Plon, 1966. 251 p.

PQ3989.L37D7

2164

———A dream of Africa. Translated from the French by James Kirkup. With an introduction by Emile Snyder. New Collier Books [1971] 190 p. (African/American library)

PQ3989.L37

Translation of *Dramouss*.

2165

———L'enfant noir. Edited by Joyce A. Hutchinson. Cambridge [Eng.] Cambridge University Press, 1966. 189 p. map.

PQ3989.L37E6 1966

Autobiographical.

Introduction and notes in English.

2166

———Le regard du roi, roman. Paris, Plon [1954] 254 p.

IU

2167

Louis-Marie de Saint-Joseph, *Frère*. Fables et contes maures: Les histoires du chacal. BIFAN, t. 10, 1948: 560-594.

Q89.I5, v. 10

Free translation of 20 fables and tales gathered from a goumier (camel corps soldier) from the Trarza by a former commanding officer of the Goum of Akjoujt.

2168

Ly, Djibril. Coutumes et contes des Toucouleurs du Fouta Toro. BCAOF, v. 21, avril/juin 1938: 304-326.

DT521.C6, v. 21

Short introduction to Tukolor customs followed by 13 tales gathered from wandering minstrels in the Fouta Toro in Senegal.

2169

Marty, Paul. Poème de Mohammed al-Yadāli à la louange de l'Emir des Brakna Ahmad ould Heïba. BCAOF, v. 4, avril/juin 1921: 264-267.

DT521.C6, v. 4

2169a

Molin, Paul Marie, *Bp*. Recueil de proverbes bambaras et malinkés. Issy-les-Moulineaux, Impr. Saint-Paul [1960] 315 p.

PN6519.B3M6

2170

Monteil, Charles V. Soudan français: Contes soudanais. Paris, E. Leroux, 1905. 205 p. (Collection de contes et chansons populaires, t. 28)

GR15.C6, v. 28

2171

Muhammad, Liman. Comments on John N. Paden's 'A Survey of Kano Hausa poetry.' Kano studies, no. 2, July 1966: 44-52.

DLC

2172

Muqlid, Muḥammad Yūsuf. Shu'arā' Mūrītāniyā al-qudamā' wa-al-muhdathīn. [The old and modern poets of Mauritania] Casablanca, Maktabat al-wihdah al-'Arabīyah [1962] 752 p. illus., facsim., ports.

PJ8390.M3M8

2173

Ndao, Aliou. L'Exil d'Albouri. Suivi de La décision. Honfleur, P. J. Oswald, 1967. 134 p. (Théâtre africain, 1)

PQ3989.2.N4E9

2174

———Le fils de l'Almamy. Suivi de La case de l'homme; théâtre. [Paris] P. J. Oswald [1973] 76 p. (Théâtre africain, 20) PQ3989.2.N4F5

2175

Nicolas, François-J. Folklore Twareg, poésies et chansons de l'Azawarh. BIFAN, t. 6, no 1/4, 1944: 1-463. Q89.I5, v. 6

Issue devoted to a compilation of 86 Tuareg poems. Each poem is given in phonetic transliteration followed by its translation. The author is a graduate of the Ecole des langues orientales.

2176

Norris, H. T. Saharan myth and saga. Oxford, Clarendon Press, 1972. 240 p. illus., 2 fac-sims., geneal. tables, map. (Oxford library of African literature) PJ8390.S2N58

With mentors such as Mukhtār Ūld Ḥāmidūn and Muḥammad Ūld Mawlūd Ūld Dāddah, Norris was bound to produce a thorough work on Saharan literature. He states in his introduction that "the aim of this book is to present typical examples of perennial Saharan saga and tribal chronicles as they have survived in their Arabic, and not their Berber form. A wide selection of Maghribi—North African and Spanish-Arab—literature has been introduced to delineate recurrent motifs in these sagas and to show that many of them are variations on themes found in ancient Semitic, Yemenite, and late-medieval Oriental romances."

2177

———Shinqiti folk literature and song. Oxford, Clarendon Press, 1968. xiv, 200 p. illus., fac-sims., map, 2 plates, port. (Oxford library of African literature) PJ8390.S2N6

Thorough study of Arabic classical and vernacular literature and music in Mauritania. The author, who has worked under the guidance of Mukhtār ūld Ḥāmidūn, divides his work into two major parts. In the first, he analyzes West Saharan society, its various dialects, the historical development of Ḥassāniyah poetical forms, its musicians and poets, musical instruments, recitals, and dances. The second part deals with Ḥassāniyah Zwāghah poetry as well as folk tales of the Trarza. Norris translates and analyzes a large body of literature, thus providing a clear picture of the Weltaunschaung of a great nomadic society. Appended are two manuscripts on Mauritanian music and Saharan folk poetry.

2178

Ouane, Ibrahima Mamadou. Fadimata, la princesse du desert and Drame de Deguemberé. Avignon, Presses Universitaires, 1956.

Source: Jahn, 921.

2179

Paddon, E. M. Hausa proverbs and Hausa character. MW, v. 5, Oct. 1915: 409-412. DS36.M7, v. 5

2180

Paden, John N. A survey of Kano Hausa poetry. Kano studies, no. 1, Sept. 1965: 33-39. DLC

Wāakāa (poetry) is an integral part of the daily lives of the people of Kano. With a wealth of examples, Paden illustrates the various styles and trends of Hausa poetry. In addition to the traditionalists who use Ajami (Arabic script, from *'Ajami*, foreigner) and Arabic meters, he provides samples by modernist writers who use Boko (Roman script) and Latin meter.

2181

Prost, André. Légendes songhay. BIFAN, t. 18, janv./avril 1956: 188-201. DT1.I5123, v. 18

2182

Rattray, Robert S., ed. and tr. Hausa folk-lore, customs, proverbs, etc., collected and transliterated with English translation and notes. Oxford, Clarendon Press. 1913. 2 v. illus., fronts. 2 plates.

PL8234.A1R3

Transliterated text with English translation and Hausa text on opposite pages.

2183

Samb, Amar. Influence de l'Islam sur la littérature <<wolof.>> BIFAN, t. 30, avril 1968: 628-641.

DT1.I5123, v. 30

Exploring the impact of Islam on both Wolof vocabulary and poetry, the author shows the influence of Arabic prosody in the adoption of the meter, the traditional qaṣīdah form, as well as the classical themes of Arabic poetry. Samb also indicates how, through vocabulary and poetry, Islam has pervaded the Wolof world view.

2184

Seydou, Christiane. Essai d'études stylistiques de poèmes peuls du Fouta-Djallon. BIFAN, t. 29, janv./avril 1967: 192-233. DT1.I5123, v. 29

Stylistic review of Fulbe poems of the Fouta Djallon region in Guinea, an area noted for its Fulbe erudites and scholars. In this study, Madame Seydou investigates the techniques of prosody

indicating strong Islamic influences and similarity with those of the classical forms in Arabic.

2185

———<<Majaado Alla gaynaali>> poème en langue peule du Foûta-Djalon. CEA, v. 6, 4. cahier, 1966: 643–681. DT1.C3, v. 6

Substantial analysis of a religious poem by Rahmatullahi, a woman from Telikoo in the Fouta Djallon. The poem is a “sermon on death” which, according to Madame Seydou, is characterized by “the fascinating power of evocation brought about by the regularity of the rhythm; the stubborn dance of language engulfing the audience in the hallucinating whirlwind of the verb, and the quasi magical invocation of the Image, ending by the spell of an inspired trance. And yet, at no time, does the author let herself be dominated by the unbridled force of words: her art and faith have always remained firmly in control.”

2186

———Note sur le <<mot-date>> (Procédé mnémotechnique et littérature utilisé par les écrivains peul et hausa). JOSAF, t. 38, fasc. 1, 1968: 15–18. DT1.S65, v. 38

Dating of Hausa and Fulfulde manuscripts is not an easy task. Sometimes the scribe closes his work with a religious formula in which he includes the date of completion. Another method is the inclusion of a “date-word” in which a numerical value is attributed to each letter, the sum of which gives the date. Seydou, using a table provided by Shaykh Hampâté Bâ, shows the working of the mnemonic system.

2187

———Panorama de la littérature peule. BIFAN, t. 35, janv. 1973: 176–218. DT1.I5123, v. 35

Includes two oral traditions and two written poems. The last poem is an elaborate funeral oration.

2188

———Trois poèmes mystiques peuls du Foûta-Djalon. Revue des études islamiques, v. 40, 1972: 141–185. BP1.R53, v. 40

The translations of the three poems are accompanied by commentaries. Seydou discusses the Tijani sect and al-Hajj Alfâ ‘Umar Saydû, the author of two of the poems. The third poem is an anonymous funeral oration on the occasion of the death of ‘Aliyyû Bûbâ N’Jan, a well-known Fouta Djallon poet.

2189

Sissoko, Fily Dabo. La passion de Djimé. Paris, Editions de la Tour de guet [1956] 113 p.

PQ3989.S52P3

2190

———Sagesse noire (sentences et proverbes malinkés) Paris, Editions de la Tour du guet [1955] xviii, 62 p. IU

2191

Sow, Alfâ Ibrâhîm, *ed.* La Femme, la vache, la foi, écrivains et poètes du Foûta-Djalon. [Paris] Julliard, 1966. 376 p. plates. (Classiques africains, 5)

PL8184.A2S6

French and Fulfulde.

When converted to Islam, the Fulbe modibbe became what Amadou-Hampâté Bâ calls “the aristocracy of the Book.” They produced a vast literature in Fulfulde pertaining to Islam and the “Straight Path.” Sow, a Fulbe who teaches Fulfulde at the Paris Ecole des langues orientales, is eminently qualified to present his people’s literature, which is divided into two broad categories—aristocratic and popular. The former is essentially religious, from the great masters of the 18th century to the modern writers in social criticism. The author traces the history of literary movements using poems which have been translated and annotated. A small Fulfulde-French dictionary and a helpful index of names are appended.

2192

———Notes sur les procédés poétiques dans la littérature des peuls du Fouta-Djalon. CEA, v. 5, 3. cahier, 1965: 370–387. DT1.C3, v. 5

Fulbe learned men (modibbo/modibbe) have successfully emulated traditional Arabic poetry. With the democratization of Fulbe Islam and its spread during the 18th and 19th centuries, poetry in Fulfulde slowly developed to reach the non-Arabic-speaking faithful. Sow analyzes in great detail the whole range of Fulfulde prosody.

2193

Teffahi, M. Introduction à la littérature maure. NA, no 59, juil. 1953: 87–88. DT1.I513, 1953

Hassānīyah literature may be divided between classical Arabic poetry, Shi’r, and vernacular Arabic in the form of gāf and tal’at, which are sung accompanied by the tidimit, a four-string guitar, and ardine, a Mauritanian flute. Included is a poem by a Hassani poet translated by Teffahi.

2194

———La poésie populaire maure; les tal’at et les guifen. NA, no 60, oct. 1953: 116–117.

DT1.I513, 1953

Second part of an article on Mauritanian poetry (see 2193), concentrating on the vernacular poetry in Hassānīyah. These short poems show, by the delicate choice of words, the wealth of vocabulary of the poet in describing the loved one, satirizing an ugly action, or describing a historical episode.

2195

Tinguidji, Boûbacar, and Christaine Seydou, eds. *Silâmaka et Poullôri: récit épique peul*. Paris, Colin, 1972. 227 p. illus., map, records. (Classiques africains, 13) PL8184.T5S5

2195a

Travélé, Moussa. *Proverbes et contes Bambara*. Paris, Librairie orientale Paul Geuthner, 1923. 240 p. DHU

2196

Usuman dan Fodio. *Nour-el-eulbab (Lumière des cœurs) de Cheïkh Otmane ben Mohammed ben Otmane dit Ibn-Foudiou*. *Revue africaine*, no 227, 4. trimestre, 1897: 297-321.

DT271.R4, 1897

Translated and commented on by Ismā'il Hāmid.

2197

Vieillard, Gilbert P. *Poèmes peuls du Fouta Djallon*. BCAOF, v. 20, juil./sept. 1937: 225-311.

DT521.C6, v. 20

Collection of eight poems in Fulfulde gathered in the Fouta Djallon. Four poems deal with the French occupation and the other four describe the women of the region. Text is in Fulfulde with a French translation.

2198

—Récits peuls du Macina et du Kounari. BCAOF, v. 14, janv./juin 1931: 137-156.

DT521.C6, v. 14

Collection of four oral traditions on the exploits of the Fulbe chiefs of the Masina and Kounari (Mopti region) from the eighth century to the beginning of the 19th century. The accounts were taken from itinerant Fulbe merchants and griots.

Music

2199

Balandier, Georges, and Paul Mercier. *Notes sur les théories musicales maures à propos de chants*

enregistrés. *In International West African Conference. Comptes rendus*. v. 5; 1947. Lisboa, 1952. p. 137-191. illus. DT471.I58, 1947

At head of title: [Portugal] Ministério das Colónias. Junta de Investigações Colónias.

Proceedings issued without title.

Various languages.

2200

Krieger, Kurt. *Musikinstrumente der Hausa*. *Baessler-Archiv, neue folge*, Bd. 16, Dec. 1968: 373-430. GN1.B3, n.s., v. 16

2201

Leriche, Albert. *Instruments de musique maure et griots*. BIFAN, t. 12, juil. 1950: 744-750.

Q89.I5, v. 12

2202

—Poésie et musique maure. BIFAN, t. 12, juil. 1950: 710-743. Q89.I5, v. 12

Leriche, who spoke Hassānīyah, presents an analysis of the various poetical forms used by the poets, such as the gāf and Tal'at. The author also analyzes the various types of songs and the structured occasions for each type.

2203

MacKay, Mercedes. *The Shantu music of the harims of Nigeria*. *African music*, v. 1, no. 2, 1955: 56-57. ML5.A26, v. 1

2204

—The traditional musical instruments of Nigeria. *The Nigerian field*, v. 15, July 1950: 112-133. QH195.N5A15, v. 15

2205

Nikiprowetzky, Tolia. *Les griots du Sénégal et leurs instruments, communication présentée au XVe Congrès du Conseil International de la Musique populaire*, Gottwaldov, Tchécoslovaquie, 1962. [Paris, 1962?] 1 v. (unpaged) illus. ML3760.N53

2206

—The music of Mauritania. *In International Folk Music Council. Journal*, v. 14, Jan. 1962: 53-55. ML3760.N543, v. 14

2207

—L'ornementation dans la musique des Touareg de l'Aïr. *In International Folk Music Council. Journal*, v. 16, Jan. 1964: 81-83.

ML26.I544, v. 16

2208

—Trois aspects de la musique africaine, Mauritanie, Sénégal, Niger. Paris, Office de coopération radiophonique [1966?] 93 p. illus. ML3760.N543 French and English.

2209

Rabeh, S., tr. Four Hausa songs. Black Orpheus, no. 19, Mar. 1966: 5-7. PL8000.B6, 1966

Numismatics

2210

Delafosse, Maurice. Sur l'origine des noms de monnaies usités au Soudan. Journal asiatique, v. 208, janv./mars 1926: 177-184. PJ4.J5, v. 208

2211

Hiskett, Mervyn. Materials relating to the cowry currency of the Western Sudan. A late nineteenth-century schedule of inheritance from Kano. 2. Reflections on the provenance and diffusion of the cowry in the Sahara and the Sudan. BSOAS, v. 29, pt. 1, 1966: 122-142; v. 29, pt. 2, 1966: 339-366. PJ3.L6, v. 29

2212

Kirk-Greene, Anthony H. M. The major currencies in Nigerian history. JHSN, v. 2, Dec. 1960: 132-150. DT515.A2H5, v. 2

2213

Mauny, Raymond. Anciens ateliers monétaires ouest-africaine. NA, no 78, avril 1958: 34-35. DT1.I513, 1958

The minting of gold currency, both mithqal and dinar, in Tademekka, present-day Es-Souk, was reported by al-Bakrī. However, after a close reading of Joseph Dupuis' *Journal of a Residence in Ashantee* (see 854), Mauny has concluded that the major minting centers were Bornu and Nikki, the capital of Borgho.

Politics

2213a

Arnaud, Robert. L'Islam et la politique musulmane française en Afrique occidentale française. L'Afrique française; bulletin du Comité de l'Afrique française et du Comité du Maroc. Ren-

seignements coloniaux et documents, 1912: 2-30; 115-127; 142-154. DLC-Micro 02878

2214

Benquey. Considérations sur l'Islam africain (Haute-Côte d'Ivoire). BCAOF, [v.] 4 oct./déc. 1921: 678-688. DT521.C6, v. 4

Arguing against the notion that Islam should be encouraged in the colonies, the author invalidates, to his satisfaction, all the arguments in favor of the spread of Islam as a buttress of the colonial administration.

2215

Borgnis-Desbordes, A. Un cinquantenaire. L'arrivée des Français au Niger. 1. février 1883- 1. février 1933. Revue militaire de l'A.O.F., avril 1933: 33-41. map.

Source: Brasseur, 3139.

Includes references to the 1882 Kéniéran battle against Samory.

2216

British policy and Islam in Nigeria. MW, v. 1, July 1911: 296-300. DS36.M7, v. 1

Remarks by a former staff officer of the West African Frontier Force in answer to a previous article on Nigeria. He concludes, "The recognition of Hausa as the future Hindustani of our West African colonies and the gradual substitution of Roman characters in writing for the Arabic alphabet, which is taking place under Government auspices and for which the language is well adapted, should prove a considerable aid in the spread of Christian literature and ideas."

2217

Chailley, Marcel. Quelques aspects de l'Islam sénégalais. In Académie des sciences d'outre-mer. Comptes rendus mensuels des séances, t. 22, juin 1962: 249-262. JV1802.A314, v. 22

Chailley stresses the ecumenical tendency of the faith in Senegal and concludes: "Je ne pense pas, sauf manoeuvres politiques, toujours possible en Islam, que le Sénégal musulman puisse s'aligner dans le cadre d'une Umma arabisée. Il a été trop formé à nos idées. Il n'est plus à ses yeux un danger dans le monde qui puisse heurter ses idéologies religieuses. Il s'est vraiment occidentalisé."

2218

Champagny, Aymar de. Négro-africanité de l'Islam malien. Vivant univers, no 267, mars/avril 1970: 14-21. G1.V57, 1970

2219

Charles, Eunice A. French West African policy and Muslim resistance in Senegal, 1880-1890. Paper presented at the 16th annual meeting of the African Studies Association, Syracuse, N.Y., 1973.
DLC-Micro 03782

Collation of the original: 5 p.

2220

Clozel, J. Lettres de Korbous; politique musulmane au Soudan; pacification du Sahara soudanais. L'Afrique française; bulletin du Comité de l'Afrique française et du Comité du Maroc. Renseignements coloniaux et documents, 1913: 60-61; 106-108; 149-152; 182-186. DLC-Micro 03878

2221

Connant, F. P. The manipulation of ritual: an indigenous political technique in Northern Nigeria. Paper presented at the 3rd annual meeting of the African Studies Association, Hartford, Conn., 1960.
DLC-Micro 03782

Collation of the original: 10 p.

2222

The contribution of Islam to national life in West Africa; a talk given in August 1955 at an orientation course for teachers appointed for service in West Africa. Overseas education, v. 28, Oct. 1956: 99-105. LC2601.O8, v. 28

2223

Crowder, Michael. West Africa under colonial rule. Evanston, Ill., Northwestern University Press, 1968. 540 p. maps (1 fold.) DT476.2.C76 1968b
Investigation of the colonial period (1885-1960). Though not primarily dealing with Islam, a Muslim thread runs through the work covering the rise of militant Islam, the French encounter with the Tukulor and Samory, and the confrontation of Islam vs. Christianity under colonial rule.

2224

———, ed. West African resistance: the military response to colonial occupation. London, Hutchinson, 1971. 314 p. 8 plates, illus., maps, ports.
DT476.2.C77

This study of African resistance to the colonial powers includes the following articles: J. K. Fynn, Ghana-Asante (Ashanti); A. S. Kanya-Forstner, Mali-Tukulor; B. Oloruntimehin, Senegambia-Mahmadou Lamine; Yves Person, Guinea-Samori; David Ross, Dahomey; Robert Smith, Nigeria-Ijebu; Obaro Ikime, Nigeria-Ebrohimi; La Ray Denzer, Sierra Leone-Bai Bureh; D. J. M. Muffett, Nigeria-Sokoto Caliphate.

2225

Curtin, Philip D. Jihad in West Africa: Early phases and inter-relations in Mauritania and Senegal. JAH, v. 12, no. 1, 1971: 11-24. DT1.J65, v. 12

The tradition of religious revolution directed against partially Muslim rulers is traced to the religious reform movement among the *zwāya* of Mauritania in the 1660s, and to the jihad that brought them briefly into control of Futa Toro, Cayor, Walo, and Jolof in the 1670s. In spite of the reconquest of these states by their secular rulers and the re-establishment of Hassānī control in southwestern Mauritania, the tradition of religious revolt and the aim of establishing an imamate under religious leadership lived on, to reappear in other Fulbe states. It came a generation later, with the jihad of Malik Sy in Bundu during the 1690s, and direct connexions can be traced between the leadership in Bundu and the leadership in the later jihad in Futa Jallon. The jihad in Futa Toro in the 1770s and 1780s followed in the same tradition. This evidence suggests that the external influence of the mid-eighteenth-century revival of Islam in Arabia and the Middle East has been overemphasized in West African religious history. Forces working for the reform of Islam based in Africa itself were already at work—(Abstract supplied)

2226

Delafosse, Maurice. L'état actuel de l'Islam dans l'Afrique occidentale française. RMM, t. 11, mai 1910: 32-53. DS36.R4, v. 11

Status report on Islam in French West Africa, including: expansion, "cette marche paraît bien être aujourd'hui stationnaire"; statistics and distribution; impact of Islam on traditional civilizations; and attitudes of Muslims. Delafosse concludes that "l'intérêt de la domination européenne, comme aussi l'intérêt bien entendu des indigènes, nous fait donc un devoir de désirer le maintien du *statu quo* et de garder une neutralité absolue vis-a-vis de tous les cultes."

2227

———Une lettre du Cheikh sénégalais Moussa Kamara. Revue des études islamiques, v. 1, 1. cahier, 1927: 140-144. BP1.R53, v. 1

Text and translation of a pro-French letter accompanying a contribution toward the payment of the French Public Debt. It is interesting to note in the preface the mention of an *Histoire des peuples soudanais* by Shaykh Mūsā Kamara, which Delafosse had undertaken to translate.

2228

Dent, M. J. Elections in Northern Nigeria. *Journal of local administration overseas*, v. 1, Oct. 1962: 213-224. JS40.J6, v. 1

2229

Diallo, Thierno. Les institutions politiques du Fouta Dyalon au XIXe siècle. (Fii Laamu alsilaamaaku Fuuta Jaloo). [Paris] Université de Paris, Faculté des lettres et sciences humaines [196-] 337 leaves. 3 fold. maps. DT553.F8D5

Doctoral dissertation on Fulbe political institutions of the Fouta Djallon. After a survey of the geography and history of the region, the author analyzes its social and economic structures. The second part of the study investigates the political intricacies of the system, namely the Almami's role and the division of power between the Alfaya and the Soriya groups. The last part deals with the councils and assemblies, including the village council, provincial council, the "permanent" council of Timbo, Grand Council of Elders, also known as the federal assembly of freemen, and the believers' assemblies. Includes also genealogies, a lexicon of Fulbe terms, an index of proper names, and a substantial bibliography.

2230

Dudley, B. J. O. Traditionalism and politics: a case study of Northern Nigeria. *Government and opposition*, v. 2, July/Oct. 1967: 509-524. JA8.G6, v. 2

2231

Du Plessis, Johannes. Government and Islam in Africa. *MW*, v. 11, Jan. 1921: 2-22. DS36.M7, v. 11

The adoption of a policy of indirect rule in Northern Nigeria greatly disturbed missionaries in Africa. Lugard's statement that "government will in no way interfere with the Mohammedan religion" curtailed missionary activity. Du Plessis criticizes three arguments presented against proselytization: "1. Christian missionaries in Mohammedan areas are a menace to peace and quiet; 2. Christian schools and Christian missions generally exercise a denationalizing influence on the native and 'destroy racial identity' . . .; 3. experience proves that Islam is better adapted to the African than Christianity, and, in point of fact, it is making much more rapid headway."

2232

Echenberg, Myron J. Jihad and state building in late nineteenth century Upper Volta: The rise and fall of the Marka state of al-Kari of Bousse.

Canadian journal of African studies, v. 3, no. 3, 1969: 531-561. DLC

2233

Hodgkin, Thomas L. Islam and national movements in West Africa. *JAH*, v. 3, no. 2, 1962: 323-327. DT1.J65, v. 3

2234

Kaba, Lansiné. Islam, society and politics in pre-colonial Baté, Guinea. *BIFAN*, t. 35, avr. 1973: 323-344. DT1.I5123, v. 35

This study reflects the transition in African history from the study of large political units to the lesser-known smaller ones, which, nevertheless, played an important role in the political continuum of West Africa. Baté—meaning between rivers—was a Maninka-Mori state that developed in about the 17th century around Kankan. The author, drawing on oral traditions and the writings of early travelers and French administrators, reconstructs the history of this small but significant piece of the West African historical puzzle.

2235

Klein, Martin A. Islam and imperialism in Senegal; Sine-Saloum, 1847-1914. Stanford, Calif., Published for the Hoover Institution on War, Revolution, and Peace by Stanford University Press, 1968. 285 p. maps. DT549.7.K55

2236

Laizé. L'Islam dans le territoire militaire du Niger. *BCAOF*, v. 2, avril/juin 1919: 177-183. DT521.C6, v. 2

2237

Markovitz, Irving L. Traditional social structure, the Islamic brotherhood, and political development in Senegal. *The Journal of modern African studies*, v. 8, 1970: 73-96. DT1.J68, v. 8

"Traditional social structures in new African states have not withered away according to the plans of modernising African leaders or the projections of Western social scientists. Leaders and social interests of long ancestry continue to count, and often determine the policies of so-called modern governments. Many chiefs and religious figures have succeeded in maintaining their relative power *vis-a-vis* their former subjects." On the basis of this premise, Markovitz analyzes the situation in Senegal. He looks at the ancient reigning families, the marabouts and Murid Order, French policies toward the latter, and the ability of the conservative classes to change. As a result of the interaction of these separate variables, he shows how relationships

have been transformed and adapted to meet the demands of the modern period.

2238

O'Brien, Donal C. [Cruise O'Brien, Donal] Towards an "Islamic policy" in French West Africa, 1854-1914. *JAH*, v. 8, no. 2, 1967: 303-316. DT1.J65, v. 8

2239

Qloruntimēhin, B. Qlatunji. Franco-Samori relations 1886-1889: Diplomacy as War. *JHSN*, v. 6, Dec. 1971: 67-92. DT515.A2H5, v. 6

After introducing his essay with a section on the nature of diplomacy, Qloruntimēhin states, "This essay is a case study in the use of diplomacy as a form of war. In the period covered by the study the French were concerned with diplomacy solely as an alternative means of attaining the same goals which had eluded them earlier on when they had engaged in open war." He examines the Treaty of Keniebakoura (1886), the Bissandougou Convention (1887), and the Treaty of Niako (1889) and suggests, "In Franco-Samori relations, especially in the period from 1886 to 1889, and thereafter, the only distinction between one episode and another was one between the disguised and the open war."

2240

———The idea of Islamic revolution and Tukulor constitutional evolution. *BIFAN*, t. 33, oct. 1971: 675-692. DT1.I5123, v. 33

Starting with the premise that "the concept of 'Islamic revolution' and the studies based on it are unsatisfactory largely because they lead to a projection of situations in a way that tends to merge the idea with the fact, and the ideal as instituted for the adherents of the religion with the concrete social reality," Qloruntimēhin shows the symbiosis of the Islamic aspirations of the Tukulor as expressed by al-Ḥājj 'Umar and the forces representing the ideas and attitudes indigenous to Tukulor society, such as the caste and clan systems. These two factors manifesting themselves "in the decentralized structure of the empire and the fratricidal strife that was a feature of its politics contributed in a large measure to its fall."

2241

La propagande islamique au Soudan. *L'Afrique française; bulletin de l'Afrique française et du Comité du Maroc. Renseignements coloniaux et documents*, 1906: 288-289. DLC-Micro 03878

2242

Quellien. La politique musulmane dans l'Afrique occidentale française. Paris, E. Larose, 1910.

Source: Joucla, 7993.

2243

Quinquand, J. La pacification du Fouta-Djallon. *Revue d'histoire des colonies*, v. 26, no. 4, 1938: 49-134. JV1801.R4, v. 26

Under the pretext of securing trade lines, between 1881 and 1886, France prepared the path for the ultimate occupation of the Fouta Djallon and the defeat of Almamy Bokar of Timbo. Quinquand reports the French side of the story, showing the various efforts of Beckmann and his reliance upon the rivalries between the Fouta leaders to complete the conquest and occupation of the region.

2244

Robinson, David. Indigenous and external legitimation in 18th century Fouta Toro.

Source: ASA, Program, 15th, 1972.

2245

Saint-Martin, Yves J. L'empire toucouleur et la France; un demi-siècle de relations diplomatiques, 1846-1893. Dakar, 1967. 482 p. illus., facsimils., maps, plans, ports. (Université de Dakar. Publications de la Faculté des lettres et sciences humaines. Histoire, no. 11) DT549.42.S3

Substantial study of Tukulor-French relations. The empire of al-Ḥājj 'Umar, resting on a religious basis, conditioned to a great extent the attitudes of its leaders toward the conquering French representing a Kāfir encroachment on a segment of Dār al-Islām. Saint-Martin attempts to put to rest the stereotype of al-Ḥājj 'Umar as "le fanatique prophète noir" in contradiction to Faïdherbe, Gallieni, and Archinard, "les bâtisseurs d'empire," and looks at the period as an exercise in diplomatic relations and military operations.

2246

———Les relations diplomatiques entre la France et l'Empire toucouleur de 1860 à 1887. *BIFAN*, t. 27, janv./avril 1965: 183-222. DT1.I5123, v. 27

Analysis of peace negotiations between France and al-Ḥājj 'Umar and then his son Aḥmadū, beginning in 1864 and concerning territorial concessions and protection rights. Study of the various treaties, including the last one signed at Gouri in 1887 between Aḥmadū and Gallieni. The text of this treaty is appended.

2247

———L'artillerie d'El Hadj Omar et d'Ahmadou. BIFAN, t. 27, juil./oct. 1965: 560–572.

DT1.I5123, v. 27

Relates the efforts of the two leaders to secure artillery to resist the French conquest.

Roads & Itineraries

2248

Abbadie, A. d'. Itinéraire de pèlerin maure au XIXe siècle. NA, no 78, avril 1958: 40–41.

DT1.I513, 1958

A short excerpt from the report of a pilgrimage to Mecca by a Mauritanian from the Hawd region. He went via Tangiers by sea to Egypt and returned by land via Sennar, Kordofan, Darfur, Bornu, Hausaland, and Timbuktu.

2249

'Abd Allāh ibn Qāsim al-Tilimsānī. Itinéraire de Tlemsen à Timbectou donné par Abdallah ben Cassem de Tlemsen et suivi par lui jusqu'à Saglia Hamra; communiqué par M. Ch. Cournault. Revue de l'Orient, nouv. ser., t. 4, 1856: 331–33.

DS1.R4, 1856

2250

Cherbonneau, Auguste. Indication sur la route de Touggourt à Timbuctou. Revue de géographie, v. 6, janv./juin 1880: 31–39.

G1.R43, v. 6

2251

Cortier, M. De Tombouctou à Taoudenni, suivi de: note sur un fragment de manuscrits arabes recopiés à Araouane. La géographie, v. 14, déc. 1906: 317–341.

G11.S4, v. 14

2252

Denis, P. A propos des salines et des pistes caravanières du Sahara occidental. Bulletin de liaison saharienne, v. 3, oct. 1952: 26–32.

DT331.B83, v. 3

Sects

2253

Alexandre, Pierre. A West African Islamic movement: Hamallism in French West Africa. In Rotberg, Robert I., and Ali M. Mazrui. Protest and

power in Black Africa. New York, Oxford University Press, 1970. p. 497–512. maps. DT353.R6

In 1900 Sī Muḥammad ūld 'Abd Allāh al-Akhḍar, a Sharīf from Touat who settled in Niore du Sahel, differed with the established Tijani order over a prayer formality. The dispute grew and his disciple, Ḥamāhu Allāh ibn Sharīf Muḥammad ibn Sīdnā 'Umar, broke away from the Tijani and established what became known as the Ḥamālīyah, reformed Tijani, or sometimes Tidjanisme-onze-grains. Alexandre presents the history of the fraternity and its relations with the colonial administration and its close collaboration, if not integration, with the Rassemblement démocratique africain.

2254

André, Pierre J. L'Islam noir, contribution à l'étude des confréries religieuses islamiques en Afrique Occidentale, suivie d'une étude sur l'Islam au Dahomey. Paris, P. Geuthner, 1924. 129 p. fold. table. BP65.A4A6

In the introduction, J. Carde, Governor-General of French West Africa, shows the concern of the authorities for the spread of Islam in the coastal zones when he states that "le marabout ne prend plus place dans la caravane qui s'enfonçait naguère dans le désert vers les rives nigériennes, il arrive par le paquebot." The fact that André went originally to French West Africa to head the intelligence apparatus provides the framework for the investigation. After a historical sketch of the Islamization of the region, the author analyzes the various sects, such as the Qadiri, Tijani, Senussi, and Ahmadi groups. The conclusion points out the threat of Islam in providing a cover for nationalist tendencies and calls attention to Communist indoctrination of the "tirailleurs indigènes." Appended is a short study of Islam in Dahomey and the Porto-Novo complex in particular.

2255

Behrman, Lucy. The political significance of the Wolof adherence to Muslim brotherhoods in the 19th century. African historical studies, v. 1, Jan./June, 1968: 60–78. DT1.A226, v. 1

This paper has proposed that the reasons for the political power of the Marabouts among the Wolof can be found in the nature of the brotherhoods and in the general insecurity of the ethnic group at the time at which it joined the Muslim orders. The brotherhoods had developed by the twelfth century into tight hierarchical organizations whose leaders had unquestioned authority over their followers. The orders attracted followers in Senegal because

they symbolized opposition to the colonialists, expressed the desire of various parts of the population for social reform, and provided a framework of security for the Wolof whose social and political system was disintegrating. The Wolof joined the Muslim orders whose leaders replaced the traditional kings and nobles as social, economic, and political rulers.—(Abstract supplied)

2256

Bergmann, M. Die bruderschaft der Muriden, funktionale analyse. *Soziale welt*, v. 19, no. 2, 1968: 150-171. IEN

2257

Bourlon, Abel. Actualités des mourides et du Mouridisme. *A&A*, no 46, 2. trimestre, 1959: 10-30. DT1.A85, 1959

Muridism is a Wolof adaptation of the Qadiri fraternity. Boulon, who had close contacts with the sect, describes Touba, the holy city of the Murids, its mosque and pilgrimage. He also presents the great leaders of the group, their influence, rivalries, and relations with the French Administration, and analyzes the importance of the movement in the economic, social, and political life of Senegal.

2258

Cole, J. Augustus. A revelation of the secret orders of West Africa. Dayton, United Brethren Pub. House, 1886. 99 p. HS317.C65

2259

Cruise O'Brien, Donal B. Le Talibé mouride: étude d'un cas de dépendance sociale. *CEA*, v. 9, 3. cahier, 1969: 502-507. DT1.C3, v. 9

In a substantial issue devoted to "relations of personal dependence in Black Africa," the role of the Murid movement appears as a clear case of social dependency. After the collapse of the Wolof state system, the Murid sect, a branch of the Qadiri fraternity, provided a substitute for the traditional system of allegiance and client relationships. The talibé (Arabic *Ṭālib*, student) owes his Shaykh absolute allegiance after the rite of submission, Njebbel. He works in his fields and makes regular payments. In return, the talibé receives religious instruction and certain material benefits in times of crisis.

2260

———The Mourides of Senegal: the political and economic organization of an Islamic brotherhood. Oxford, Clarendon Press, 1971. 321 p. 8 plates, illus., maps, ports. (Oxford studies in African affairs) DT549.42.C76

Substantial study of the Murid sect. The author divides his analysis into three major sections: origins and growth, the structure of religious authority, and from agrarian settlement to urban politics, concluding on a pessimistic note regarding the future of the fraternity.

2261

Delafosse, Maurice. L'Ahmadiisme et son action en Afrique occidentale française. *L'Afrique française*; bulletin du Comité de l'Afrique française et du Comité du Maroc. Renseignements coloniaux et documents, 1924: 32-36. DLC-Micro 03878

2262

———Les confréries musulmanes et le maraboutisme dans les pays du Sénégal et du Niger. *L'Afrique française*; bulletin du Comité de l'Afrique française et du Maroc. Renseignements coloniaux et documents, 1911: 81-90. DLC-Micro 03878

2263

Diarra, Thiam Médoune. Cheikh Ahmadou Bamba, fondateur du Mouridisme (1850-1927). [Conakry, Impr. nationale Patrice Lumumba, 1964] 32 p. illus. BP195.M67B357

2264

Fisher, Humphrey J. Ahmadiyyah; a study in contemporary Islam on the West African coast. [London] Published for the Nigerian Institute of Social and Economic Research [by] Oxford University Press, 1963. 206 p. BP64.A4W35

Detailed analysis of the Ahmadiyyah movement in Nigeria, Ghana, Sierra Leone, the Gambia, the French-speaking areas, and Liberia.

2265

———Ahmadiyya in the Gambia, French territories and Liberia. *West Africa*, no. 2330, Jan. 27, 1962: 93. DT491.W4, 1962

2266

———The Ahmadiyya movement in Nigeria. *African affairs*. no. 1: p. 60-88. (St. Anthony papers, no. 10) DT1.A185, no. 1

Issued also in Carbondale, Ill., by Southern Illinois University Press. DT1.A16.

The Ahmadiyyah movement was introduced in Nigeria by Nigerian Muslims, mainly from Lagos, who were concerned "to find a more modern expression of Islam." Fisher's report, based on a 1958-59 visit to West Africa, provides a historical analysis of the movement. In spite of its original impetus, directed mainly to education, Fisher feels

that "the maintenance and remoulding of Islam there [Nigeria] seem now decisively the responsibility of the non-Aḥmadi Muslims."

2267

———Ahmadiyya in Sierra Leone. *Sierra Leone bulletin of religion*, v. 2, June 1960: 1–10. DLC

2268

———Ahmadiyya in West Africa. *West Africa*, no. 2216, Nov. 21, 1959: 1000. DT491.W4, 1959

2269

———Independency and Islam: the Nigerian Aladuras and some Muslim comparisons: review article. *JAHS*, v. 11, no. 2, 1970: 269–277.

DT1J65, v. 11

Critical review of two works: J. D. Y. Peel's *Aladura: A Religious Movement Among the Yoruba* (London, Published for the International African Institute by the Oxford University Press, 1968. 300 p.) and H. W. Turner's *History of an African Independent Church* (Oxford, Clarendon Press, 1967. 2 v.). Fisher compares these separatist churches with their Muslim equivalent regarding three features: prayer, healing, and revelation.

2270

———Planting Ahmadiyya in Ghana. *West Africa*, no. 2226, Jan. 30, 1960: 121. DT491.W4, 1960

2271

———Some novelties introduced into West African Islam by Ahmadiya. In *Nigerian Institute of Social and Economic Research* (Ibadan). *Proceedings of the annual conference*. v. 6; 1958. Ibadan, 1958. p. 220–231. HN792.W43, 1958

2272

———Some reflexions on Islam in independent West Africa. *Clergy review*, v. 53, Mar. 1968: 178–190. BX801.C6, v. 53

2273

Halpern, J. La confrérie des Mourides et le développement au Sénégal. *Cultures et développement*, v. 4, no 1, 1972: 99–125.

HD83.C85, v. 4

2274

Holas, Bohumil. La Goumbée: une association de jeunesse musulmane en basse Côte d'Ivoire. *Kongo-overzee*, v. 19, no. 2/3, 1953: 116–131. map. DT641.K57, v. 19

2275

Kaba, Lansiné. *The Wahhabiyya; Islamic reform and politics in French West Africa*. Evanston, Ill., Northwestern Press, 1974. xv, 285 p. map (*Studies in African religion*) DLC

2276

Kesby, John D. Muslims of Senegal. *West African review*, v. 33, Sept. 1962: 37–44. DT491.W47, v. 33
Brief article on the Murids.

2277

Laforgue, Pierre. Une secte hérésiarque en Mauritanie: Les Ghoudf. *BCAOF*, v. 11, oct./déc. 1928: 647–653. DT521.C6, v. 11

A small religious sect in Mauritania, the Ghudfiyah, was centered around Atar and spread among the "Ideïboussat." The original sufism of the founder, Muḥammad Maḥmūd al-Khalīfah, was later mixed with various non-sufi practices, thus inspiring the scorn of the orthodox ulemas.

2278

Maintenance sociale et changement économique au Sénégal [par] J. Copans [et al.] Paris, O.R.S.T.O.M., 1972 illus. (*Travaux et documents de l'O.R.S.T.O.M.*, no 15) HN810.S4M34

Table of contents in English (2 leaves) inserted.

L.C. has v. 1, *Doctrine économique et pratique du travail chez les Mourides*.

2279

Marone, Ibrahima. *Le Tidjanisme au Sénégal*. BIFAN, t. 32, janv. 1970: 136–215.

DT1.I5123, v. 32

Substantial study. After providing a historical analysis, Marone describes the organization and structure of the fraternity and concludes with a section on the dynamics of the Tijani sect and the evolution of the Senegalese society. Appended are various religious poems and incantations.

2280

Martin, Bradford G. Notes sur l'origine de la *tariqa* de Tiğaniyya et sur les débuts d'al-Hağğ 'Umar. *Revue des études islamiques*, v. 37, 2. cahier, 1969: 267–290. BP1.R53, v. 37

2281

Martin, V. Le mouvement mouride et l'arachide. In *Mission Roland Portères. Aménagement de l'économie agricole et rurale au Sénégal; mission d'étude* 15 mars-30 avril 1952. [Dakar, 1952] p. 102–112. HD2135.S42M5

2282

Marty, Paul. *Les Mourides d'Amadou Bamba*. Paris, E. Leroux, 1913. (Collection de la Revue du monde musulman)

Source: Joucla 6992

2283

al-Maṣrī, Imām. *Minbar al-Islām tushārik al-tā'ifah al-Tijānīyah iḥtifāliḥā bil-mawlid al-nabawī al-sharīf*. [Minbar al-Islām participates with the Tijani community in its celebration of the Holy Prophet's birthday] *Minbar al-Islām*, v. 29, July 1971: 212-220. DS36.M53, v. 29 *Orien Arab*

Report on the celebrations in Kaolack, Senegal, which—according to al-Maṣrī—brought together about 200,000 persons from all of West Africa. Included is an interview with a new convert to Islam from the midwest region of Nigeria.

2284

Monteil, Vincent. *Chronique de la Zaouïa d'Assa*. In *Mutanawwi'āt Muḥammad al-Fāsī*. [Rabat? 1969?] p. 81-89. AC105.M87 *Orien Arab*

At head of title: *al-Mamlakah al-Maghribīyah: Jāmi'at Muḥammad al-Khāmis*.

2285

———Une confrérie musulmane: Les Mourides du Sénégal. *Archives de sociologie des religions*, 7. année, juil./déc. 1962: 77-104. BL60.A7, v. 7

Historical analysis of the Murid sect, the tribulations of its leader Amadu Bamba, and the impact of the sect on the economy of Senegal.

2286

Rossie, Jean-Pierre. *Influence occidentale dans la structure religieuse musulmane (confréries) en Afrique Ouest Francophone pendant la première moitié du XIXe siècle*. *Correspondance d'Orient; Etudes*, no 11/12, 1967: 35-48. DS36.C65, 1967

Analysis of the Hamalli and Murid movements during the early part of the 19th century. The author isolates two variables—namely the role and influence of the French administration, and the feelings and values upon which the latter based its policy—and shows their historical evolution and dynamics.

2287

Stewart, Charles C. Notes on North and West African manuscript material relating to the West African Qadiriyya *tariqa*. In *Ibadan, Nigeria. University. Centre of Arabic Documentation. Research bulletin*, v. 4, Dec. 1968: 1-25. DT352.4.I2a, v. 4

2288

Sy, Cheikh Tidiane. Ahmadou Bamba et l'islamisation des Wolof. *BIFAN*, t. 32, avril 1970: 412-433. DT1.I5123, v. 32

2289

———La confrérie sénégalaise des Mourides, un essai sur l'Islam au Sénégal. [Paris] *Présence africaine*, 1969. 354 p. plates. BP195.M66S9

Study of one of the major religious fraternities in Senegal. The author—a Senegalese—has divided his work into two main parts. In the first part, he studies the Islamization of West Africa and the Wolof and analyzes the development of the Murid movement by Aḥmadū Bamba (1850-1927), its doctrine and expansion. In the second part, Sy looks at Muridism in the light of the conjuncture of the political and economic aspects of Senegalese society. Extensive bibliography.

2290

Triaud, Jean-Louis. *La lutte entre la Tidjaniya et la Qadriya dans le Macina au 19e siècle*. In *Abidjan, Ivory Coast. Université. Annales*, v. 1, no 1, 1969: 149-171. DLC

2291

Villeneuve, Michel. *Une société musulmane d'Afrique noire: la confrérie des mourides*. *IBLA [revue de l'Institut des belles lettres arabes]* 28. année, no 110, 2. trimestre, 1965: 127-163. AS653.I5, v. 28

2292

Wade, A. *La doctrine économique du mouridisme*. *Annales africaines*, 1967: 175-206. DLC-LL

Analysis of the Murid doctrine. Wade believes it to be a unique example of a blend of religious beliefs and economic development in Islam. He shows the originality of the formula: learning, prayer, and work, and the impact of the economic tenets of the fraternity on the Senegalese economy.

Society & Culture

2293

Abdul, M. O. A. *Yoruba divination and Islam*. *Orita*, v. 4, July 1970: 17-26. DLC

As an example of the adaptability of Islam to the African environment, Abdul presents divination as one of the important traditional practices that have assimilated Islamic elements and are accommo-

dated by the latter. The Ifā of the Yoruba and its Muslim counterpart, the Hati, are analyzed to show the similarities and interaction between the two practices and two religions.

2294

Abimbola, Wande. Ifa divination poetry and the coming of Islam in Yoruba: a preliminary investigation. Paper presented at the 14th annual meeting of the African Studies Association, Denver, 1971.

DLC-Micro 03782

Collation of the original: 16 p.

2295

Anawati, Georges C. Trois talismans musulmans en arabe provenant du Mali (Marché de Mopti) *Annales islamologiques*, v. 11, 1972: 287-339.

BP1.A65, v. 11

"Volume dédié à la mémoire de Gaston Wiet."

2296

Appia, Béatrice. Les forgerons du Fouta-Djallon. *JOSAF*, t. 35, fasc. 2, 1965: 317-352.

DT1.S65, v. 35

Description of the smith caste in the Fouta Djallon region of Guinea. This study, revised by Germaine Dieterlen and annotated by A. Hampâté Bâ, examines in detail the smiths, their religious and social organizations, including the various spirits (iron, trees, wind, mountains, and mosques), the training period, initiation, and techniques. Appia quotes various prayers and incantations, including a number of Muslim terms, showing the growing influence of Islam on that group.

2297

Arnaud, Robert. Croyances relatives aux éclipses de lune à Tombouctou. *Revue d'ethnographie et des traditions populaires*, v. 3, 2. trimestre, 1922: 154.

GN1.R53, v. 3

2298

Ba, Oumar. Notes sur la démocratie en pays toucouleur. [n.p., Imp. A. Diop, 1966] 52 p. (Etudes mauritaniennes)

IEN

2299

———La polygamie en pays toucouleur. *Afrique documents*, no 64, juil./oct. 1962: 165-179.

DT1.A479, 1962

Critique of the practice of polygamy by the Tukulor of the Foto Toro region. Ba dissects the "Nialigou" institution and, though polygamous himself, declares himself opposed to it.

2300

Balewa, Sir. Abubakar Tafawa. The city of language. *The Nigerian teacher*, v. 1, no. 4, 1935: 52. illus.

DT515.N47, v. 1

The former Prime Minister of Nigeria began his career as a teacher. In this article he imaginatively explains the parts of speech and their interrelations in English by comparing them to a "Hausa city, with its hierarchy of officials, dependent one on the other." By reversing the process, the intricacies of Hausa social relations are schematically presented to the student of Northern Nigeria.

2301

Bivar, A. D. H. Nigerian panoply: arms and armour of the Northern Region [Nigeria] [Lagos, Nigeria] Dept. of Antiquities, 1964.

IEN

2302

Bouillie, Robert. Les coutumes familiales au Kanem. Paris, Domat-Montchrestien, 1937. 359 p. fold. geneal., fold. maps., plates, ports.

DT553.K2B6

Doctoral dissertation on social structures of the Kanem region population of Chad. Bouillie, who was "capitaine d'Infanterie Coloniale," spent two years in Mao studying these populations. Though not directly dealing with Islam, the essay contains a large section (40 pages) on Islam in Kanem. The rest of the work is concerned with the various aspects of the society which is greatly influenced by Islam. The attitude of the writer toward his wards is best expressed by the following colonial *dictum*: "Il est en effet, en matière de colonisation, un principe absolu et indiscutable qu'il convient de ne jamais oublier: lorsque l'indigène se croit suffisamment puissant pour se libérer de la tutelle dont il est l'objet, il n'hésite pas à se retourner contre l'autorité dominante s'il juge celle-ci dépouillée de son prestige et de sa force, quels que soient les bienfaits dont il ait pu profiter."

2303

Boutillier, Jean-Louis. Les rapports du système foncier Toucouleur et de l'organisation sociale et économique traditionnelle. Leur évolution actuelle. In *International African Seminar. 2d, Leopoldville, Congo, 1960*. African agrarian systems; studies presented and discussed. Edited with an introduction by Daniel Biebuyck. Foreword by Daryll Forde. [London] Published for the International African Institute by the Oxford University Press, 1963. p. 116-136.

HD966.I5 1960

2304

Bravmann, René A. Islam and tribal art in West Africa. [London, New York] Cambridge University Press [1974] 189 p. illus. (African studies series no. 11) N7398.B72

2305

Brenner, Louis. Concepts of legitimacy in Bornu as manifested in various forms of literary expression and behavior.

Source: ASA, Program, 15th, 1972.

2306

Brévié, Jules. Islamisme contre "le Naturalisme" au Soudan français; essai de psychologie de politique coloniale. Paris, Leroux, 1923. 320 p.

"Préoccupé spécialement d'exposer les éléments mystiques et sociaux sur lesquels repose la civilisation indigène des populations du Soudan occidental et de montrer en quoi l'islamisme contrecarre ces éléments et quelle réaction résulte de l'opposition de deux tendances distinctes. . . . La troisième partie du volume contient, sur les rapports de la colonisation française avec l'islamisme soudanais et sur les conséquences variées et parfois contradictoires des méthodes de politique indigène successivement adoptées, des aperçus originaux fort instructifs pour ceux qui voudraient écrire l'histoire de l'intervention européenne en Afrique Occidentale."—(From a review by Maurice Delafosse in *Revue de l'histoire des colonies françaises*, v. 15, 2. trimestre. 1923: 310-313. JV1801.R4)

Source: Joucla, 1253.

2307

Brito, Eduino. Festas religiosas do Islamismo Fula. Boletim Cultural da Guiné Portuguesa, v. 11, jan. 1956: 91-105. DT613.B6, v. 11

2308

Brouin, M. Un îlot de vieille civilisation africaine; le pays de Ouacha (Niger français). BSAOF, v. 21, oct./déc. 1938: 469-479. DT521.C6, v. 21

Description of the country southwest of Zinder which was part of the "Sosébaki" empire of the Darnikawa. The empire flourished until the advent of Usuman dan Fodyo. Brouin describes its social structure and religious beliefs, as well as a former ribât near the "Illela" mountain where is located the shrine of a marabout named Wālī dan Šadaqah, who lived there in the 17th century.

2309

Burness, Helen N. The position of women in Gwandu and Yauri. Overseas education, v. 26, Jan.

1955: 143-152.

LC2601.O8, v. 26

Notes on the position of women in the Gwandu and Yauri emirates of Northern Nigeria.

2310

Cardaire, Marcel P. L'Islam et la cellule sociale africaine. A&A, no 29, 1955: 20-28.

DT1.A85, 1955

Cardaire believes that while Islam was the religion of "Princes" in West Africa for about 10 centuries, it has become in the recent past an Islam of religious fraternities. The conquering chiefs did not impose their beliefs on the traditional social structure, which remained impervious to Islam. With the weakening of these structures and a resulting feeling of alienation, Cardaire argues, the impact of the modern world created a spiritual void. Islam provided people separated from the traditional groups with a refuge in a new all-embracing socio-religious membership. He believes that African Muslim scholars are beginning to rethink African Islam to adapt it to African traditional realities.

2311

Coutouly, François de. La famille, les fiançailles et le mariage chez les Peuls du Liptako (Haute-Volta). Revue d'ethnographie et des traditions populaires, v. 4, 3. trimestre 1923: 259-270. GN1.R53, v. 4

2312

Daniel, F. de F. The regalia of Katsina, Northern Provinces, Nigeria. In African Society. Journal, v. 31, Jan. 1932: 80-83. DT1.R62, v. 31

Description of the regalia consisting of "two swords, a large camel drum of bronze and a bronze pot of overlapping plates riveted together." The information was given Daniel by Mallam Zayara, Wazirin, Katsina.

2313

Delafosse, Maurice. Le clergé musulman de l'Afrique occidentale. RMM, t. 11, juin 1910: 177-206. DS36.R4, v. 11

Description of the religious men in West Africa. Delafosse examines the composition, recruitment, functions, hierarchy, insignia, income, doctrine, training, teaching, and "intellectual and moral values" of this group. He also describes their public prayers. His investigation concentrates on the "almami, modibbo" including the "alfa, karamoko, moriba, tyerno" better known as marabout, and the "alkali."

2314

——— Coutumes et fêtes matrimoniales chez les musulmans du Soudan occidental. RMM, t. 11, juil./août 1910: 405–421. DS36.R4, v. 11

After pointing out pre-Islamic residues among the Islamized Mande, Delafosse examines the wedding ceremonies, or “fourou-ba-don”; the “water feast,” or “dyi-sou,” taking place on the full moon preceding the fast of Ramaḍān; and the “virgins’ feast,” or “sougouroudon,” celebrated on the last day of Ramaḍān.

2315

Dieterlen, Germaine, and Z. Ligers. Notes sur un talisman bambara. NA, no 83, juil. 1959: 89–90.

DT1.I513, 1959

Comments on and reproduction of a Bambara talisman from the Ségou region.

2316

Dubot, B. Nouvelles notes sur la croix d’Agadés. NA, no 111, juil. 1966: 100–103. DT1.I513, 1966

Contribution on the complex question of the origin of the Agadez cross.

2317

——— Notes sur la croix d’Agadés. NA, no 68, oct. 1955: 106–108. illus. DT1.I513, 1955

2318

Dupire, Marguerite. Organisation sociale des Peul: étude d’ethnographie comparée. Paris, Plon [1970] 624 p. illus., maps, plates. (Recherches en sciences humaines, 32. Serie jaune.)

GN652.F9D79

Monumental study on the social structure of the Fulbe covering an area from Dakar to Lake Chad. Marguerite Dupire shared the life of the still-enigmatic Fulbe and throws a welcome light on the elements that make these communities, both herders and farmers, one people in spite of the relative degree of assimilation in the host societies.

2319

——— Peuls nomades; étude descriptive des Wodaabe du Sahel nigerien. Paris, Institut d’ethnologie, Musée de l’homme, 1962. 336 p. illus., maps (part fold., part col.) GN652.F9D8

2320

Dupuch, Charles. Essai sur l’emprise religieuse chez les Peulh du Fouta-Djallon. In Comité d’études historiques et scientifiques de l’Afrique occidentale

française. Annuaire et mémoire, 1917: 290–309.

Source: Joucla 4368.

2321

Du Puigauveau, Odette. La Ziâra de Cheikh Mohammed Fadel. BIFAN, t. 13, oct. 1951: 1218–1226. illus. Q89.I5, v. 13

Description of the mausoleum of Shaykh Muḥammad Fāḍil ūld ‘Ubayd, one of the most venerated religious leaders in the Adrar region of Mauritania. The author visited the site as early as 1937 and describes the mausoleum in great detail with drawings and photographs.

2322

Dupuis, Anne, and Nicole Echard. La poterie traditionnelle hausa de l’Ader (Rép. du Niger). JOSAF, t. 41, fasc. 1, 1971: 7–34. illus.

DT1.S65, v. 41

Study of traditional Hausa pottery of the Ader region in Niger, carried out in Bakin Dabagi, a village in the Tahoua “Prefecture.” Included are various techniques used by women potters.

2323

Durand, O. Moeurs et institutions d’une famille Peule du cercle de Pita. BCAOF, v. 12, janv./juin 1929: 1–85. DT521.C6, v. 12

Exhaustive investigation of Fulbe family life in the village of Timbi-Touni, located south of Labe in Guinea. The study focuses on an Elayanke Fulbe family under the leadership of Thierno Muḥammadu Mukhtār Ba, the “Chef de Canton” of the village. With an unmistakably Gallic wit, Durand presents the setting, including the village, dwellings, and furniture; he then describes in great detail marriage, conjugal life, sexual mores, prostitution, death, funerals, and the many facets of everyday life.

2324

Earthy, E. Dora. The impact of Mohammedanism on paganism in the Liberian hinterland. Numen; international review for the history of religions, v. 2, Sept. 1955: 206–216. BL1.N8, v. 2

2325

Echard, Nicole. Note sur les forgerons de l’Ader (pays hausa, République du Niger). JOSAF, t. 35, fasc. 2, 1965: 353–372. DT1.S65, v. 35

2326

Ferguson, Phyllis. Islamization in Dagbon: a study of the alfanema of Yendi. [Cambridge, Eng.] 1972. 381 p. illus., maps. IEN

2327

Gabus, Jean. *Au Sahara*. Neuchâtel, La Baconnière [1954, c1955-(1958)] 2 v. illus., maps. DT337.G3

Contents: [1] Les hommes et leurs outils.—[2] Arts et symboles.

2328

Gaden, Henri. *Légendes et coutumes sénégalaises; cahiers de Yoro Dyao*. *Revue d'ethnographie et de sociologie*, no 3/4, mars/avril 1912: 119-137; no 5/6, mai/août 1912: 191-202. GN1.R5, 1912

2329

———Du nom chez les toucouleurs et peuls islamisés du Fouta sénégalais. *Revue d'ethnographie et de sociologie*, v. 3, janv./fév. 1912: 50-56.

GN1.R5, v. 3

2330

Gbadamōsi, G. O. The imamate question among the Yoruba Muslims. *JHSN*, v. 6, June 1972: 229-237. DT515.A2H5, v. 6

With the development of Islam among the Yoruba, the organizational problems of the Muslim community crystallized around the position of the Imam. Gbadamōsi examines the question and divides it into three main phases: "The first phase was primarily a period of rough and ready improvisation. The second phase covered the period when there was only a single Imam for the Muslim community. During this period, the community was still small, and the knowledge of Islam and Arabic was generally scanty. Much more important was the fact that new ideas and systems were introduced, albeit in growing synthesis, with old established customs and practices. In the third phase, there was a Chief Imam with other local Imams (Imam Ratib) for the community. The community has grown large, and general knowledge had increased considerably. The conventions of the past which had become established in many areas were now being boldly challenged."

2331

Goody, John R. The impact of Islamic writing on the oral cultures of West Africa. *CEA*, v. 11, 3, cahier, 1971: 455-466. DT1.C3, v. 11

After investigating the impact of Arabic writing on non-literate West African cultures, Goody concludes "by suggesting that the initial appeal of Islam to outsiders was frequently magical (or magico-religious) and that writing was at first valued for its role in superhuman rather than human communication." This appeal, in turn, paved the way for the conversion of non-Islamic

elements, while at the same time introducing novel practices and beliefs, thus creating a unique brand of Islam.

2332

Greenberg, Joseph H. The influence of Islam on a Sudanese religion. New York, J. J. Augustin [1947, c1946] 73 p. diags., map. (Monographs of the American Ethnological Society, 10)

E51.A556 no. 10

2333

———Islam and clan organization among the Hausa. *Southwestern journal of anthropology*, v. 3, autumn 1947: 193-211. GN1.S64, v. 3

2334

———Some aspects of Negro-Mohammedan culture-contact among the Hausa. *American anthropologist*, v. 43, Jan./Mar. 1941: 51-61.

GN1.A5, v. 43

2335

Grindal, Bruce T. Islamic affiliations and urban adaptation: The Sisala migrant in Accra, Ghana. *Africa*, v. 43, Oct. 1973: 333-346. PL8000.I6, v. 43

Study of the Sisala migrant traders, a group from northwestern Ghana, in Accra, particularly the relatively high incidence of Islamic affiliation among traditionally non-Muslim migrants. He believes that the attraction stems from insecurities resulting from migration and that Islam provides the instruments and channels to facilitate adjustment to urban life.

2336

Hill, Polly. *Rural Hausa; a village and a setting*. Cambridge [Eng.] Cambridge University Press, 1972. 368 p. illus. DT515.42.H54

2337

Hiskett, Mervyn. Some historical and Islamic influences in Hausa folklore. *In* Indiana University. *Folklore Institute*. *Journal*, v. 4, June/Dec. 1967: 145-161. GR1.I5, v. 4

2338

Holas, Bohumil. *La clef des songes des musulmans sénégalais*. NA, no 42, avril 1949: 45-49.

DT1.I513, 1949

Key to the interpretation of dreams as used by the Wolof of Senegal. The main source of information for Holas was his students at the Ecole normale William Ponty.

2339

Honeyman, A. M. A Muslim charm from West Africa. In Glasgow. University. *Oriental Society*. Transactions. v. 13; 1947-49. Glasgow, 1949. p. 53-56. MH

2340

Institut français d'Afrique noire. Mélanges ethnologiques. Dakar. IFAN, 1953. 408 p. illus., geneal. tables, maps (part fold., 1 col.), 23 plates, tables. (*Its Mémoires*, no 23) GN643.15

Contents: Dans la boucle du Niger: Dori, ville peule, par P. Delmond.—La vie matérielle des Maures, par P. Dubié.—Catalogues des scarifications en usage chez certaines populations du Dahomey et du Nord-Togo, par J.-C. Froelich.—Phytothérapie maure, par A. Leriche.—Les noms individuels chez les Dogon (Soudan Français), par D. Lifchitz et D. Paulme.—La légende du Ouagadougou et l'origine des Soninké, par C. Monteil.

2341

Kane, Elimane. La polygamie musulmane au Sénégal. *Revue indigène*, v. 15, janv./mars 1920: 26. JV1835.R6, v. 15

2342

Kane, Issa. La circoncision chez les Toucouleurs. *L'Education africaine*, v. 29, janv./juin 1937: 42-47. L81.E42, v. 29

2343

Kangiwa, *Mallam Shehu, and al-Haji* A. K. Metteden. Leatherwork in Northern Nigeria. *Nigeria magazine*, no. 74, Sept. 1962: 2-9. DT515.N47, 1962

2344

al-Khūrī, Fu'ād I. The African-Lebanese mulattoes of West Africa: a racial frontier. *Anthropological quarterly*, v. 41, Apr. 1968: 90-103. GN1.P7, v. 41

2345

———'Ayn 'alā Lubnān. [An eye on Lebanon] Beirut [Dār majallat Shi'r] 1963. 184 p. illus. DT471.K45

History of the Lebanese community in West Africa.

2346

Klein, Martin A. Social and economic factors in the Muslim revolution in Senegambia. *JAH*, v. 13, no. 3, 1972: 419-441. DT1.J65, v. 13

2347

Kozlov, S. ĪA. Polozhenie zavisimyykh grupi naseli-niia na Futa-Dzhallone v b. 19—pervoĭ polovine 20 b. [Status of dependent groups of the Fouta-Djallon population (19th-first part of the 20th c.)] In *Akademiiā nauk SSSR. Institut etnografii. Trudy. Novaia seriia*, t. 90. Moskva, 1966. (Afrikanskii etnograficheskii sbornik, 6) p. 11-24.

GN2.A2142, v. 90

English summary.

2348

Laforge, Pierre. Les Djenoun de la Mauritanie saharienne. *BCAOF*, v. 14, juil./sept. 1931: 433-452; v. 15, avril/sept. 1932: 400-424.

DT521.C6, v. 14, 15

Islam in Mauritania, writes Laforge, has not obliterated the old substratum of animistic religious beliefs. In this study on magic, he shows the old beliefs and their relationship with Muslim folklore regarding the meddlesome jinns.

2349

Leriche, Albert. Notes sur les classes sociales et sur quelques tribus de Mauritanie. *BIFAN*, t. 17, janv./avril 1955: 173-202. DT1.I5123, v. 17

Mauritanian society consists of two traditional groups: the warriors, carriers of rifles, and the marabouts, carriers of the prayer beads. Leriche presents the various divisions of the Mauritanian social structure which includes marabouts, warriors, tributaries, servants, and blacksmiths. He then delves into the origins of the tribes, whether Arab or Berber, concluding with a note on the numerous confederations of tribes.

2350

Leroux, Henri. Animism et Islam dans la subdivision de Maradi (Niger). *BIFAN*, t. 10, 1948: 595-695. Q89.I5, v. 10

The interaction of the local form of Animism with Maradi Islam is thoroughly investigated in this study. Leroux emphasizes animistic beliefs gravitating around the family and the land, including a number of rites and rituals. The spread of Islam is studied in terms of such agents of propagation as Muslim traders and Islamic law, the special status of Islam, and its own rituals with the local population. The result of the interaction reflects the plasticity of the Prophet Muhammad's message.

2351

Lunning, H. A. The impact of socio-economic factors on the land tenure pattern in Northern

Nigeria. *Journal of local administration overseas*, v. 4, July 1965: 173-182. JS40.J6, v. 4

2352

MacMichael, Harold A. *Sudan Arabs in Nigeria*. SNR, v. 6, July 1923: 109-110. DT118.S85, v. 6

2353

Maḥmūd, Ḥasan Aḥmad. *Dawr al-ʿArab fī nashr al-ḥaḍārah fī gharb Ifrīqiyah*. [The role of the Arabs in the propagation of civilization in West Africa] Cairo. *al-Jamʿiyah al-Miṣrīyah lil-dirāsāt al-tārīkhīyah*. *al-Majallah al-tārīkhīyah al-Miṣrīyah*, m. 14, 1968: 40-107. DT77.J28, v. 14 *Orien Arab*

The propagation of Islamic Arab culture in West Africa faced the same problem it faced in other regions, i.e., the encounter with indigenous cultures. "Islam," as Maḥmūd puts it, "both took and gave," resulting in a symbiosis, and "local cultural environments developed as a result of this cultural encounter, each with its own particular characteristics but all encompassed within one frame of shared Islamic characteristics of a common language, religion and ideals." Maḥmūd studies the spread of Islamic culture in West Africa from the first contacts with the Tuareg to the rise of the Islamic empires during the medieval period and then presents a detailed view of the system of government, Arab culture, and its centers during that period. He concludes with the confrontation, during the 19th century, between Islam and the West and the many forms resistance to the encroachment of Western culture took, such as Wahhabi trends, Sufi orders, and Mahdist movements.

2354

Marty, Paul. *Les amulettes musulmanes au Sénégal*. RMM, t. 27, juin 1914: 319-368. DS36.R4, v. 27

The flexibility of Islam is best illustrated in its adaptability in Africa. Taking religious amulets as an example, Marty shows their role in the Islamization of the Animist populations of black Africa. In a detailed presentation of the religious charms, gri-gri, he reviews the type of marabouts selling the amulets, describes the talisman and its content, and explains the meaning given to the various numbers and letters in the texts. Appended are texts and translations of some talismans examined.

2355

—Nos programmes de dessins et la reproduction des êtres animés dans l'Islam. *L'Education africaine*; bulletin de l'enseignement en A.O.F., no 34, nov. 1917: 18. PU-Mu

2356

Mauny, Raymond. *Autour de la croix d'Agadés*. NA, no 65, janv. 1955: 15. illus.

DT1.I513, 1955

Excerpts from a letter by Lord Rennel of Rodd to Mauny on an article regarding the origin of the Agadez cross (see the following entry). Lord Rennell believes that the cross is derived from the ancient Egyptian Ankh symbol of life. Also included are photographs of crosses given to IFAN by Col. R. Thiriet.

2357

—Une énigme non résolue: origine et symbolique de la croix d'Agadés. NA, no 63, juil. 1954: 70-79. illus. DT1.I513, 1954

Substantive study of the enigmatic Agadez cross. Mauny analyzes the various shapes of the cross and the symbolism behind it. After reviewing its hypothetical Egyptian, Carthaginian, and Greek origins, he concludes "... nous ne savons encore rien de certain à ce sujet." Extensive bibliography.

2358

Maupoil, Bernard. *Contribution à l'étude de l'origine musulmane de la géomancie dans le Bas-Dahomey*. JOSA, t. 13, fasc. 1, 1943: 1-94.

DT1.S65, v. 13

2359

Miner, Horace M. *Culture change under pressure: a Hausa case*. *Human organization*, v. 19, fall 1960: 164-167. GN1.H83, v. 19

2360

Modat, *Colonel*. *Aperçu sur la société maure de l'Adrar*. BCAOF, v. 5, avril/juin, 1922: 264-276.

DT521.C6, v. 5

Brief introduction to traditional Mauritanian society of the Adrar region. A study of the social structure and sources and focuses of authority, as well as the centers of religious activities.

2361

Monteil, Charles V. *La divination chez les noirs de l'Afrique occidentale française*. BCAOF, v. 14, janv./juin 1931: 27-137. DT521.C6, v. 14

Detailed study of divination in former French West Africa. The senior Monteil, after consulting a number of marabouts, among whom was Ahmadu Gano from Djenne who referred him to a book by Shaykh Muḥammad al-Zanāṭī, presents a substantial analysis of divination and geomancy in the area.

2362

Monteil, Vincent. Contribution à la sociologie des Peuls (Le Fonds Vieillard de l'IFAN). BIFAN, t. 25, juil./oct. 1963: 351-414. DT1.I5123, v. 25

Gilbert Vieillard died on the battlefield in 1940. He was fascinated by Africa and the Fulbe in particular. His notes gathered at IFAN in Dakar in a "Fonds Vieillard" are a valuable source of information on the peripatetic Fulbe. In this study, Monteil, former director of the IFAN, presents an element of Fulbe sociology based on Vieillard's papers. Of special interest are the sections on the religious texts, Fulbe Islam, and social structure.

2363

—Un visionnaire musulman sénégalais (1946-1965). Archives de sociologie des religions, 10, année, janv./déc. 1965: 69-98. BL60.A7, v. 10

Report on a Tukulor who kept a diary of his dreams and visions, and their interpretations. After the pilgrimage to the Holy Places, the man began to heal people and perform miracles. Monteil reports on the whole episode.

2364

Murūwah, Kāmil. Naḥnu fī Ifrīqīyah, al-hijrah al-Lubnānīyah al-Sūrīyah ilā Ifrīqīyah al-Gharbīyah: Mādīhā, ḥādiruhā, mustaqbaluhā. [We in Africa, Lebano-Syrian immigration in West Africa: its past, present, future] Beirut, al-Makshūf, 1938 [cover 1939] 323 p. illus., maps (1 col.), ports.

DT530.M8

2365

Nadel, Siegfried F. Nupe religion; traditional beliefs and the influence of Islam in a West African chiefdom. New York, Schocken Books [1970] 288 p. illus. BL2480.N8N3 1970

"Intended as a sequel to . . . [the author's] first monograph on the Nupe people, *A Black Byzantium*" (see 1972).

2366

Noye, Dominique, comp. Humour et sagesse peuls; contes, devinettes et proverbes foulbé du Nord-Cameroun, traduits et annotés, suivis d'un lexique foulfoulde-français. Maroua, Mission catholique, 1968. 118 p. PL8184.A2N6

Texte in Fulfulde and French.

2367

Olusanya, G. O. The Sabon-gari system in northern states of Nigeria. Nigeria magazine, no. 94, Sept. 1967: 242-248. DT515.N47, 1967

Investigation of the system of urban segregation imposed by the colonial authorities.

2368

Paden, John N. Religion and political culture in Kano. Berkeley, University of California Press, 1973. 461 p. maps, tables. BP173.P3 1973

Paden, who came to know Kano and its people intimately, provides an analytical study of the interaction between social and political systems in the famed city. He looks at Islam and its impact on religious leadership and political authority in the community. Paden concludes his substantial work stating that: "When political and religious authority roles are embodied in the same actors, the question of a political-culture zone becomes redundant to some extent, depending on the degree to which the actors can establish distinctive boundaries between these two sets of roles. If the political or religious authorities are of the charismatic variety, role boundaries tend to be blurred. This may facilitate community consolidation for a particular time period but seems to set up reactions in the community by those, particularly the bureaucracy, who are adversely affected by the fusion of all authority into a single source. The evidence from Kano would suggest that, despite the pressures for bureaucratic routinization and differentiation, the periods of community crisis (and in a plural society this is related primarily to interethnic tensions) can only be resolved by authority figures with fused roles (especially religious and political). The subsequent differentiation of these roles allows for bureaucratic consolidation of the new-scale community."

2369

Parrinder, E. Geoffrey. Islam and West African indigenous religions. Numen; international review for the history of religions, v. 6, Dec. 1959: 130-141. BL1.N8, v. 6

2370

—Religion in an African city. London, New York, Oxford University Press, 1953. 211 p. illus. BL2465.P29

The Yoruba of Nigeria have begun to accept Islam since the early part of the 19th century, and yet Islam, says Parrinder, "is the most considerable factor today in the religious life of Ibadan." In this study of religion in the Yoruba city, Parrinder, who has a missionary background, examines both Christianity and Islam, their manifestations, and impact on an African urban society.

2371

Péfontan, Commandant. Les Armas. BCAOF, v. 9, janv./mars 1926: 153-179. DT521.C6, v. 9

An ethno-historical study of the Arma group of the Niger Bend. The origin and the culture of these men, who first arrived with the Juder expedition of 1590, is amply studied. Arma, according to the author, comes from *Rumi*, which in Arabic means "Greek" or Westerner in general. It is believed that this elite commando of arquebusiers was formed of Spanish renegades.

2372

Pokrovskii, V. S. K voprosu o sotsialno ekonomicheskoi kharakteristiki gosudarstva Zapadnogo Sudana v 19 v. [Social and economic features of West African states during the 19th century] *Narody Azii i Afriki*, 2, 1963: 86-98.

DS1.P7, 1963

Tables of contents also in English and Chinese; summaries in English.

2373

Proudfoot, L. Mosque-building and tribal separatism in Freetown East. *Africa*, v. 29, Oct. 1959: 405-416. PL8000.I6, v. 29

There were few mosques at the beginning of the 20th century in Freetown, Sierra Leone. Interest gradually developed among the various ethnic groups, and an elaborate mosque was considered a status symbol for the Muslims of that city. As a result, the Mandingo, Temne, Fulbe, and Limba have built their own mosques where tribal languages are used rather than Krio, which is considered the *lingua franca* of Sierra Leone. According to Proudfoot, the mosque, originally a religious focus, is slowly drawn into the vortex of the political life of Freetown.

2374

———Towards solidarity in Freetown. *Africa*, v. 31, Apr. 1961: 142-157. PL8000.I6, v. 31

After discussing, in the preceding entry, the centrifugal forces at work on the Muslim community of Freetown, Proudfoot analyzes the centripetal forces which have led Muslims to strive to unite in the face of the Christian challenge. The organizations instrumental in developing these efforts are the Muslim Association, the Ahmadi sect, and the Muslim Reformation Society.

2375

al-Qaddāh, Na'im. *Afriqiyā al-gharbīyah fī zill al-Islām*. [West Africa under the shade of Islam] Reviewed by 'Umar al-Ḥakīm. [Damascus, Maktabat Atlas, 1961?] 168 p. illus., maps. (Dirāsāt Afriqiyah) DT471.Q2

Silsilat al-thaqāfah al-Sha'bīyah, 6.

At head of title: *Wizārat al-thaqāfah wa-al-irshād al-qawmī*. *Mudīriyyat al-ta'lif wa-al-tarjamah*.

2376

———*Ḥaḍārat al-Islām wa-ḥaḍārat Ūrubbā fī Ifriqiyā al-Gharbīyah*. [The civilization of Islam and Western civilization in West Africa] Damascus, Maktabat Atlas, 1965. 294 p. illus., maps, ports.

BP64.A4W365 Orien Arab

2377

———*al-Ta'thīr al-'Arabī al-Islāmī fī Mujtama' Ifriqiyā al-Gharbīyah*. [The Arab Muslim impact on the society of West Africa] *al-Ma'rifah*, no. 11, Apr. 1963: 48-58. AP95.A6M3, 1963 Orien Arab

2378

Raulin, H. Un aspect historique des rapports de l'animisme et de l'Islam au Niger. *JOSAF*, t. 32, fasc. 2, 1962: 249-274. DT1.S65, v. 32

With the spread of Islam in the Niger Valley, earth belonged to the Animist masters of the land while political authority was the realm of the Muslim conquerors. In this study focusing on land tenure, socio-economic family groups, and Animism based essentially on the concept of Mother Earth, Raulin looks at the Islamization of the Niger Valley and the interaction between Islam and Animism and the resulting relationship after centuries of contact.

2379

Reed, L. N. Notes on some Fulani tribes and customs. *Africa*, v. 5, Oct. 1932: 422-454.

PL8000.I6, v. 5

2380

Revol, Lt. Etude sur les fractions d'Imraguem de la Côte mauritanienne. *BCAOF*, v. 20, janv./juin 1937: 179-224. DT521.C6, v. 20

2381

Robin, J. L'évolution du mariage coutumier chez les musulmans du Sénégal. *Africa*, v. 17, July 1947: 192-201. PL8000.I6, v. 17

2382

Rodney, Walter. Jihad and social revolution in Futa Djalón in the eighteenth century. *JHSN*, v. 4, June 1968: 269-284. DT515.A2H5, v. 4

2383

Rouch, Jean. Migrations au Ghana (Gold Coast); (Enquête 1953-1955). *JOSAF*, t. 26, fasc. 1/2, 1956: 33-196. DT1.S65, v. 26

Includes a section on Islam among the migrants.

2384

———Problèmes relatifs à l'étude des migrations traditionnelles et des migrations actuelles en Afrique occidentale. BIFAN, t. 22, juil./oct. 1960: 369-378. DT1.I5123, v. 22

By describing present migrational patterns, Rouch raises the problem of migrations during the era of Western Sudanic empires.

2385

Scott Macfie, J. W. A jeweller in Northern Nigeria. *Revue d'ethnographie et de sociologie*, no 9/10, sept./oct. 1912: 281-286. GN1.R5, 1912

2386

Silla, Ousmane. Les Arabes et le Sénégal: Arabisme sans Arabisation. NA, no 121, janv. 1969: 24-30. DT1.I513, 1969

In the spread of Islam two processes took place: Islamization, which extended to China and Spain, and Arabization, which was halted whenever met by a strong indigenous culture such as that of Iran and the Indian subcontinent. Ousmane Silla, who is attached to IFAN, looks at the impact of Islam on Senegal and analyzes its social, religious, and cultural influences, concluding that the Muslim population of Senegal has been Islamized but not Arabized in the sense of feeling part of the Arab nation stretching from the Atlantic Ocean to the Persian Gulf. This seems to be due to French colonial policies, as well as to Senegalese attitudes towards Arabs caused by historical residues or economic factors.

2387

Siossat, J. Les coutumes des orpailleurs indigènes du Maramandougou. BCAOF, v. 20, juil./sept. 1937: 336-349. DT521.C6, v. 20

A technician, Siossat lived with the gold diggers of the Maramandougou, near Bamako, for a long time. He spoke Malinke and, as a result of this daily contact, gives a thorough description of gold-panning in the 1930's which had not changed considerably since older times and therefore provides valuable information about gold-panning operations at the time of the great Sudanic empires.

2388

Skinner, Elliott P. The diffusion of Islam in an African society. In *New York Academy of Sciences. Annals*. v. 96, article 2; 1962. New York, 1962. p. 659-669. Q11.N5, v. 96

This issue is devoted to the papers of a conference entitled "Anthropology and Africa Today" held by the New York Academy of Sciences on May 1-3, 1961.

In this investigation of the expansion of Islam in West Africa, Skinner concludes with a study of Islam in Kombissiri in the "cercle" of Ouagadougou based on his field notes for 1941-54.

2389

Smith, M. G. The Hausa system of social status. Africa, v. 29, July 1959: 239-252. PL8000.I6, v. 29

The Hausa provides an excellent example of the sociological importance of distinctions based upon status. In this article Smith looks into the status of the Hausa which is determined by such factors as ethnic origin (whether Fulbe or Habe), descent and lineage, kinship and social position, distinction between rulers and ruled, and the system of occupational class. Smith also devotes a section to the "Social Placement of Women" where the distinction between child and adult overrides all other status considerations.

2390

Stewart, Charles C., and E. K. Stewart. Islam and social order in Mauritania; a case study from the nineteenth century. Oxford, Clarendon Press, 1973. 204 p. (Oxford studies in African affairs)

BP64.M3573 1973

Through the life of Shaykh Sīdiyā al-Kabīr (1775-1868) Stewart expertly traces the impact of the Kuntah on the religious, social, political, and economic life of Mauritania.

2391

Tarkhān, Ibrāhīm 'Alī. al-Islām wa-al-lughah al-'Arabīyah fī Gharb Ifrīqiya. [Islam and the Arabic language in West Africa] Cairo. Jāmi'at al-Qāhirah. Kuliyyat al-ādāb. Majallat Kuliyyat al-ādāb, m. 27, pt. 1-2, May/Dec. 1965: 51-92.

AS693.C25 Orien Arab

Substantial analysis of Islam in West Africa. Professor Tarkhān, who teaches at the Khartoum branch of Cairo University, has divided his study into two sections, Islam and the Arabic language. In the first section, he shows the various phases of Islam: the beginnings in the seventh century, followed by the Almoravid, Mali, Songhay, and Fulbe phases. The second part of the study examines the impact of Arabic on the region, the changes it has undertaken, and the indigenous literature written in that language.

2392

Taylor, Frank W., and A. G. G. Webb. Labarun al'adun Hausawa da zantatukansu; accounts and conversations describing certain customs of the Hausas. With a foreword by Henry Balfour. Lon-

don, Oxford University Press, H. Milford, 1932. 225 p. diagsr. (Taylor's Fulani-Hausa series, VII)

PJ8234.A1T3

The accounts were written by "natives but they have been edited as regards orthography, and expressed in the standard Kano dialect."

2393

Telli, Diallo. Le divorce chez les Peuls. *Présence africaine*, nouv. sér., no 22, oct./nov. 1958: 29-47.

GN645.P74, n.s., 1958

2394

Thomas, Louis-Vincent. Les Diola; essai d'analyse fonctionnelle sur une population de Basse-Casamance. Dakar, I.F.A.N., 1969. 2 v. music, plates. (Mémoires de l'Institut français d'Afrique noire, no 55)

DT549.T48

2395

Touré, Soualou. Notes sur une communauté "Nigérienne" ancienne en Côte d'Ivoire: Maradadiassa. Edited by Jean Rouch and Edmond Bernus. NA, no 84, oct. 1959: 107-110. DT1.I513, 1959

Transcription and translation of an oral tradition regarding the origin of the village of Maradadiassa ("the Hausa palissade" in Mandé), located about 50 miles northwest of Bouake. The village was a Muslim center that retained friendly relations with its Animist neighbors.

2396

Tremearne, Arthur J. N. Hausa superstitions and customs; an introduction to the folk-lore and the folk. [London] Cass, 1970. 548 p. illus., fold. map. (Cass library of African studies. General studies no. 90)

GN653.T7 1970

Hausa folklore "is part of the general Islamic heritage and contains a wealth of evidence to enable us to explain and understand the nature of the Islamic presence in Africa," writes Mervyn Hiskett in his introductory note to this new edition. Tremearne has gathered a wealth of tales, parables, and legends such as *Kalilah wa Dimnah* which show clearly both the impact of Islamic lore on Hausa traditional literature and its coexistence and accommodation with a pre-Islamic substratum.

2397

Vermel, P. L'influence du Mahdisme au Nigeria. A&A, no 93-94, 1./2. trimestres, 1971: 47-60.

DT1.A85, 1971

Exploring the impact of Mahdism, from Usman dan Fodyo in Northern Nigeria and Hayātū ibn Sa'īd in the Adamawa region, to Muḥammad ibn

'Abd Allāh Ḥasan in the Sudan and their many imitators, Vermel concludes that the movement brought about religious reforms which marked the intellectual life of the Sahel from Senegal to the Sudan.

2398

Vieillard, Gilbert P. Notes sur les coutumes des Peuls au Fouta Djallon. Paris, Larose, 1939. 127, [1] p. (Publications du Comité d'études historiques et scientifiques de l'Afrique occidentale française. Sér. A. No 11)

DLC-LL

2399

Wane, Yaya. Les Toucouleurs du Fouta Tooro (Sénégal); stratification sociale et structure familiale. Dakar, Institut fondamental d'Afrique noire, 1969. 250 p. illus. (Initiations et études africaines, 25)

DT549.42.W36

Detailed and thorough study of social change among the Tukolor. Wane investigates Tukolor social stratification, kinship structures, and concludes with a section on the Tukolor family and social dynamics. In his closing remarks he points to the heavy responsibility of African leadership in creating a viable modern nation by conciliating ethnic particularisms and the colonial legacy. Included is a sobering "Avertissement" on methodology in which he states, "Et, semble-t-il, rien n'est autant nocif que ce savoir plus apparent que réel, que chacun croit naturellement posséder sur sa civilisation ancestrale." Substantial bibliography and a useful glossary of Tukolor terminology.

2400

Watt, W. Montgomery. Islam and the integration of society. London, Routledge & Paul [1961] 293 p. (International library of sociology and social reconstruction)

HN40.M6W3 1961a

Includes a section on Islamization of West Africa.

2401

—Some problems before West African Islam. The Islamic quarterly, v. 4, Apr./July 1957: 43-51.

D198.I8, v. 4

Watt, a well-known student of Islam, looks at West African Islam and the problems it is facing. Regarding the symbiotic relationship between certain animistic practices and Islam, Watt asks, "Should the Islamic norms of social life be adapted to the West African environment? Or must one wait patiently for the slow moulding of the West African outlook by the Islamic norms?" Another problem cited by Watt is that of Westernization,

also faced by all Islamic countries. Watt suggests that "some solutions found in the 'heartlands' will prove applicable to the 'frontiers'. That is the best hope of a 'frontier' like West Africa, and that Muslims belonging to the 'heartlands' should have some awareness of the problems of the 'frontiers'."

2402

Winder, R. B. The Lebanese in West Africa. In Lloyd A. Fallers, *comp.* Immigrants and associations. The Hague, Paris, Mouton. 1967 [1968] p. 103-153. HV3199.C6F3

History of the Syrian-Lebanese immigrants in West Africa, who lived apart, in turn, from both the white colonialists and the African nationalists and rarely identified with their country of residence.

2403

Yeld, E. R. Islam and social stratification in Northern Nigeria. *British journal of sociology*, v. 11, June 1960: 112-128. HM1.B75, v. 11

Theology

2404

al-Hā'irī, 'Alī ibn Zayn al-Ābidīn. *Ilzām al-nāṣib fī ithbāt al-hujjah al-ghā'ib*. [Coercion of he who exerts himself in proving the absent eminence]. Karbala', al-Maktabah al-Islāmīyah, 1968. 2 v.

DT108.3.H32 1963

"Kitāb al-bayān fī akhbār ṣāhib al-zamān, imlā' Ibn 'Abd Allāh Muḥammad ibn Yūsuf ibn Muḥammad al-Qarashī al-Kanjī," v. 2, p. [1]-59 (2d group).

2405

Khane, E. R. Le "Guibla" et l'Islam soudanais. *Revue indigène*, v. 14, nov./déc. 1919: 260-263.

JV1835.R5, v. 14

2406

Samb, Amar, *trans. and ed.* L'Islam et le Christianisme, par Cheikh Moussa Kamara. BIFAN, t. 35, avr. 1973: 269-322. DT1.I5123, v. 35

Amar Samb translates and presents an ecumenical work by Shaykh Musa Kamara (1864-1943), a Senegalese religious teacher. Entitled *Kāda al-ittifāq wa-al-ilti'ām an yakūn bayn dīn al-Naṣārā wa-al-Islām* (The Quasi-agreement and Harmony Between Christianity and Islam) shows the many points of agreement between the two monotheistic faiths and calls for greater understanding.

2407

Tall, Bokar Salif *Thierno*. Jésus et Hasdu; conte initiatique de la mystique peule, enseigné à la Zaouia de Bandiagara. Translated by Amadou Hampâté Bâ. BIFAN, t. 31, juil. 1969: 754-786.

DT1.I5123, v. 31

2408

Willis, John R. *Jihād fī sabīl Allāh*: its doctrinal basis in Islam and some aspects of its evolution in nineteenth-century west Africa. JAH, v. 8, no. 3, 1967: 395-415.

DT1.J65, v. 8

Trade

2409

Arhin, Kwame. Aspects of the Ashanti northern trade in the nineteenth century. *Africa*, v. 40, Oct. 1970: 363-373. PL8000.I6, v. 40

Nineteenth-century Ashanti trade with Hausa, Mande, and Mossi caravans at "transit" markets in the Ashanti hinterland was based on the exchange of kola, a forest product, for savannah, natural, and craft products. This forest vs. savannah exchange was the center of secondary exchanges involving European trade goods entering the trade system from the Gold Coast and the entrepôts of the middle Niger and other goods, including slaves, from the regions traversed by the northern caravans. Ashanti traders consisted of three groups: 'target', state, and professional traders. These differed in the scale and continuity of their operations and in the types of labor used. The goods brought by these traders into Ashanti can be classified on the basis of the groups of traders and the use they made of their acquisitions into consumer, prestige, and capital goods: the third is further classifiable into trading or working capital. An explanation of the successful development of cocoa growing in Ashanti must take into account the capitalistic outlook and methods and resources developed through the trade in kola.—(Abstract supplied)

2410

Baier, Stephen. The trade of the Hausa of Damerghou, 1900-1930. Paper presented at the 16th annual meeting of the African Studies Association, Syracuse, N.Y., 1973. DLC-Micro 03782

Collation of the original: 19 p.

2411

Bargès, Abbé J. J. L. Mémoire sur les relations commerciales de Tlemcen avec le Soudan sous le

règne des Beni Zeyan. *Revue de l'Orient, de l'Algérie et des Colonies*, v. 12, 1853: 337-348.

Histoire des relations d'une famille commerçante de Tlemcen avec le Tekroun par l'intermédiaire de Sidjilmasa (Tafilelt).—(Abstract supplied)

Source: Brasseur 3044.

2412

———Le Sahara et le Soudan; documents historiques et géographiques recueillis par le Cid el-Hadj Abd'-El-Kader-Ben Abou-Bakr-et-Touaty. *Revue de l'Orient et de l'Algérie et des colonies*, v. 13, 1853: 73-91. DS1.R4, v. 13

Translation of a report prepared in 1851 by al-Hājj 'Abd al-Qādir ibn Abī Bakr al-Ṭuwātī. He provides a detailed description of the road from the northern oasis to Timbuktu and Jenne and their populations, as well as a description of the ores found in the region. Included is a Tifinagh alphabet.

2413

Boahen, A. Adu. The caravan trade in the 19th century. *JAHS*, v. 3, no. 2, 1962: 349-359.

DT1.J65, v. 3

2414

———The Ghana kola trade. *Ghana notes and queries*, no. 1, Jan./Apr. 1961: 8-10.

DT510.A1H553, 1961

Brief historical note on the trade between the forest region and the savanna where the kola nut was, and still is, greatly appreciated by the Muslim populations.

2415

Brulard, M. Aperçu sur le commerce caravanier Tripolitaine-Ghat-Niger vers la fin du XIX^e siècle. *Bulletin de liaison saharienne*, no 31, sept. 1958: 202-215.

DT331.B83, 1958

2416

Cohen, Ronald. Some aspects of institutionalized exchange: a Kanuri example. *CEA*, v. 5, 3. cahier, 1965: 353-369.

DT1.C3, v. 5

Examination of the applicability of various approaches to the study of the relationship of the economy to other aspects of social relations in different societies. Cohen studies the Kanuri of Bornu in northeastern Nigeria and concludes that "each approach has something to contribute" and that "a proper theory of comparative economics will not become available until we have a well-tested and documented body of data and theory on the evolution of human societies and their cultures."

2417

Constantin, P. Alger et Timboctou. Etude sur le commerce transsaharien. Paris, Challamel, 1885. 36 p.

Source: Joucla 3673.

2418

Goody, John R., and T. M. Mustapha. The caravan trade from Kano to Salaga. *JHSN*, v. 3, June 1967: 611-616.

DT515.A2H5, v. 3

2419

Grandin, Capt. Notes sur l'industrie et le commerce du sel au Kowar et en Agram. *BIFAN*, t. 13, avril 1951: 488-533.

Q89.I5, v. 13

Salt was one of the major commodities in the trans-Saharan trade. The exploitation of the Bilma site reflects, but palely, the once prosperous trade. This study shows present-day production and trade patterns of the salt and provides an insight into the role played by Bilma in the trade. A Kanuri, Hausa, and Tamashek glossary on salt is appended.

2420

International African Seminar, 10th Fourah Bay College, 1969. The development of indigenous trade and markets in West Africa; studies presented and discussed at the Tenth International African Seminar at Fourah Bay College, Freetown, December 1969; edited with an introduction by Calude Meillassoux; foreword by Daryll Forde. London, Oxford University Press for the International African Institute, 1971. 444 p. illus., maps.

HF3872.I55

Title also in French: L'Evolution du commerce africain depuis le XIX^e siècle en Afrique de l'ouest.

French or English with summaries in either language.

Includes the following articles: Colin W. Newbury, Prices and Profitability in Early 19th Century West African Trade; Catherine Coquery-Vidrovitch, De la traite des esclaves à l'exportation de l'huile de palme et des palmistes au Dahomey: 19^e siècle; Ivor Wilks, Asante Policy Towards the Hausa Trade in the 19th Century; Emmanuel Terray, Commerce pré-colonial et organisation sociale chez les Dida de Côte d'Ivoire; Marc Augé, L'organisation du commerce pré-colonial en Basse-Côte d'Ivoire et ses effets sur l'organisation sociale des populations côtières; Kwame Y. Daaku, Trade and Trading Patterns of the Akan in the 17th and 18th Centuries; Claude Meillassoux, Le commerce pré-colonial et le développement de l'esclavage à Gūbu du Sahel (Mali) (see also 714); Kwame Arhin, Atebubu Markets: ca. 1884-1930; Michel Izard,

Les Yarse et le commerce dans le Yatênga pré-colonial; Philip D. Curtin, Pre-colonial Trading Networks and Traders: the Diakhanké; Jean-Louis Boutillier, La cité marchande de Bouna dans l'ensemble économique Ouest-Africain pré-colonial; Jean-Loup Amselle, Parenté et commerce chez les Kooroko; Abner Cohen, Cultural Strategies in the Organization of Trading Diasporas; Marc Piault, Cycles de marchés et "espaces" socio-politique; Polly Hill, Two Types of West African House Trade; Robert H. T. Smith, West African Market-Places: Temporal Periodicity and Locational Spacing; B. W. Hodder, Periodic and Daily Markets in West Africa; Samir Amin, La politique coloniale française à l'égard de la bourgeoisie commerçante sénégalaise (1820-1960); Rowena M. Lawson, The Supply Response of Retail Trading Services to Urban Population Growth in Ghana; Marvin P. Miracle, Capitalism, Capital Markets, and Competition in West African Trade.

2421

Johnson, Marion. The ounce in 18th century West African trade. JAH, v. 7, no. 2, 1966: 197-214.

DT1.J65, v. 7

2422

———The 19th century gold 'mithqal' in West and North Africa. JAH, v. 9, no. 4, 1968: 547-569.

DT1.J65, v. 9

2423

Kaba, Lansiné. Islam, trade, and politics in Bate (Upper Guinea) before 1890.

Source: ASA, Program, 14th, 1971.

2424

Le Coeur, Charles. Le commerce de la noix de kola en Afrique occidentale. Annales de géographie, v. 37, 15 janv. 1927: 143-149.

G1.A6, v. 37

2425

Leriche, Albert. Mesures maures; notes préliminaires. BIFAN, t. 13, oct. 1951: 1227-1256.

Q89.I5, v. 13

Leriche's daily contacts with a people he respected opened many doors and hearts. This detailed study of the measuring system, which he modestly calls "preliminary notes," is divided into five parts. The first deals with measures of capacity for grains, drugs and gunpowder, tea and flour, salt, and liquids. A substantial subsection is devoted to the quantity of milk produced by a camel. The second section deals with measures of length,

depth, height, and width for cloth, tent material, land and distances, and wells. The remaining three sections deal with weight measures, currency, and the parts of the day and night.

2426

Levtzion, Nehemia. Commerce et Islam chez les Dagomba du Nord-Ghana. Annales; économies, sociétés, civilisations, 23. année, juil./août 1968: 723-743.

AP20.A58, v. 23

2427

Lovejoy, Paul E. The Kambarin Beriberi: the formation of a specialized group of Hausa traders in the nineteenth century. JAH, v. 14, no. 4, 1973: 633-651. map.

DT1.J65, v. 14

Lovejoy, who wrote his Ph.D. dissertation on the origins, development, and commercial organization of the Hausa Kola traders, examines here a specific group of traders who, though descendants of Kanuri immigrants who settled at Gummi in the Zamfara River Valley, had absorbed Hausa culture and become specialists in Kola marketing. "Islam provided a unifying ideology which has helped overcome the problems of long-distance trade . . . [and] buttressed the common economic interests of dispersed settlements along trade routes."

2428

———Long-distance trade and Islam: the case of the nineteenth century Hausa kola trade. JHSN, v. 5, June 1971: 537-548.

DT515.A2H5, v. 5

Study of the relationship between Islam and the 19th-century kola trade between Asante and the Sokoto Caliphate, the role of Islam in the Hausa trade centers, and the impact of Islam on the major commercial communities.

2429

Mathews, Felix A. Trade of Morocco with Timbuctoo and the Soudan, across the Great Desert. In U.S. Bureau of Manufactures. Reports from the consuls of the United States on the commerce, manufactures, etc., of their consular districts. no. 8, 1881. Washington, Govt. Print. Off. p. 792-797.

HC1.R2 1881

Issued by the U.S. Bureau of Foreign Commerce.

2430

Newbury, Colin W. North African and Western Sudan trade in the 19th century: a re-evaluation. JAH, v. 7, no. 2, 1966: 233-246.

DT1.J65, v. 7

2431

Perinbaum, Marie B. Trade and society in the Western Sahara and the Western Sudan: an overview [since 1000 A.D.] BIFAN, t. 34, oct. 1972: 778-801. DT1.I5123, v. 34

2432

Prax. Tembouctou; Son commerce avec l'Algérie. *Revue orientale*, 1852: 129-135.
Source: Brasseur, 3010.

2433

Relations commerciales entre le Maroc-Algérie et le Sénégal-Soudan. *Revue franco-musulmane et Saharienne*, v. 1, juil./août, 1902. NNC

2434

Sundström, Lars. The trade of Guinea. [Uppsala] 1965. 262 p. (*Studia ethnographica Upsaliensa*, 24) HF3909.G8S8
Akademisk avhandling—Uppsala.

Without thesis statement.

Investigation of precolonial trade on the coast of West Africa from the Senegal to the Congo rivers, particularly during the 18th and 19th centuries.

2435

Traoré, Dominique. Mesures locales soudanaises. NA, no 43, juil. 1949: 81-82. DT1.I513, 1949

2436

Trumelet, Charles. Itinéraire de Touggourt au Djebel el Qamar (montagne de la Lune). Traduit de l'arabe. In *Société languedocienne de géographie. Bulletin*, v. 3, 1880: 97-115.

G11.S84, v. 3

Logbook of a voyage in 1953 from Touggourt to "the moon mountain" by a Chaamba from the Atlas Mountains. His itinerary takes him via Timbuktu, Djenne, "Nouni," and "Sebkhet Ech-Chanâqt'a" [Chinguetti?], on to his unknown final destination.

1960–1974

CENTRAL REGION

History

2437

al-As'ad, Rashīd Jabr. al-Thawrah al-Musallahah fī Tshād wa ab'ād al-taghalghul al-Isrā'īlī. [The armed revolution in Chad and the extent of Israeli penetration] Rāja'ahu [Revised by] 'abd al-Rahmān Maḥmūd. Baghdād, Mu'assasat al-Ṣahāfah al-'Arabīyah, 1970. 103 p. (Silsilat al-madār al-siyāsī, 3) DT546.48.A85 Orien Arab

The armed struggle of FROLINAT [Front de libération nationale] and Israeli penetration are probed within the context of an Islamic revolt against the present government.

2438

Martin, Jean-Yves. L'école et les sociétés traditionnelles au Cameroun septentrional. In France. *Office de la recherche scientifique et technique outre-mer. Cahiers O.R.S.T.O.M. Série sciences humaines*, t. 8, no 3, 1971: 295–335. DLC

Martin, a sociologist attached to the Yaounde O.R.S.T.O.M. office, looks at problems related to education in Northern Cameroon. He examines the impact of a foreign variable—in this case Western education—on northern organic social systems. He concludes that “the effort to be exerted in education in the North cannot be dissociated of efforts to be made in all the other fields of development, particularly the field of economics: one institution cannot change a whole environment.”

2439

al-Sammān, Muḥammad 'Abd Allāh. Mādhā yurād bil-Islām fī Ifrīqiyā [What are they doing to Islam in Africa?] In Cairo. al-Jāmi' al-Azhar. Majallat al-Azhar, m. 33, Jan. 1962: 992–995. BP1.C3, v. 33

Excerpts from and comments on a letter from a Muslim from Abéché, Chad, complaining about discrimination against Muslims. He states that France, with the help of the Catholic Church, fights the teaching of Arabic, tries to convert Muslims to Christianity and failing to do so, attempts to corrupt the moral fiber of the youth.

al-Sammān calls for help from the Azhar, which is considered the bastion and champion of Islam by the African Muslim minorities.

2440

Santerre, Renaud. Pédagogie musulmane d'Afrique noire: l'école coranique peule du Cameroun. Montréal, Presses de l'Université de Montréal, 1973. 169 p. illus. DLC

2441

al-Ṭaḥḥāwī, 'Ināyāt. Jumhūrīyat Ifrīqīyah al-Wuṣṭā. [The Central African Republic] Minbar al-Islām, m. 27, July 1969: 92–95.

DS36.M53, v. 27 Orien Arab

———Jumhūrīyat Tshād. [The Republic of Chad] Minbar al-Islām, m. 26, May 1968: 112–120

DS36.M53, v. 26 Orien Arab

———Kunghū Kinshāsā wa-al-Kunghū Brāzāfil. [Congo (Kinshasa) and Congo (Brazzaville)] Minbar al-Islām, m. 27, May 1969: 170–178.

DS36.M53, v. 27 Orien Arab

Brief presentations of these. Part of a series of articles entitled “What Do You Know About the Muslim World, Its States, and Peoples?” Each includes a section on Islam in that country.

Society & Culture

2442

Adler, Alfred. Les Day de Bouna; notes sur la vie sociale et religieuse d'une population du Moyen-Chari. Fascicule publié avec le concours du Secrétariat à la Coopération. Fort Lamy, I.N.T.S.H. [1966] 78 p. illus. (Etudes et documents tchadiens. Série A, 1) DT546.442.A45

Issued by the Institut national tchadien pour les sciences humaines.

2443

Eguchi, M. J. Aspects of the life style and culture of women in the Fulbe districts of Maroua. In Kyoto Daigaku. *Committee of the Kyoto University*

Africa Primatological Expedition. Kyoto University African studies, v. 8, 1973: 17-92. illus. DLC

2444

Eguchi, P. K. The chants of the Fulbe rites of circumcision. In *Kyoto Daigaku. Committee of the Kyoto University Africa Primatological Expedition*. Kyoto University African studies, v. 8, 1973: 205-231. illus. DLC

2445

Mayssal, Henriette. Poèmes Foulbé de la Bénoué. *Abbia*, no 9-10, juil./août 1965: 47-90. illus.

AP9.A24, 1965

Eleven Fulbe poems with translations collected by the students of the Lycée of Garoua in 1963-64. They cover a number of such topics as rain, initiations, rituals, invectives, marriage, and love.

2446

———Poésie Massa. *Abbia*, no 17/18, juin/sept. 1967: 93-130.

AP9.A24, 1967

2447

Roth-Laly, Arlette. Lexique des parlers arabes tchado-soudanais. An Arabic-English-French lexicon of the dialects spoken in the Chad-Sudan area. Paris, Editions du Centre national de la recherche scientifique, 1969-72. 4 v. map. PJ6901.S8R6

2448

Santerre, Renaud. Linguistique et politique au Cameroun. Paper presented at the 12th annual meeting of the African Studies Association, Montreal, 1969.

DLC-Micro 03782

Collation of the original: 16 p.

2449

Seid, Joseph Brahim. Coutumes successorales traditionnelles au Tchad islamisé. *Revue juridique et politique, indépendance et coopération*, v. 26, oct./déc. 1972: 811-818.

K21.J85, v. 26

2450

Tanner, R. E. S. The *Jamaa* movement in the Congo: a sociological comment on some religious interpretations. *The Heythrop journal*, v. 9, Apr. 1968: 164-178.

BX801.H4, v. 9

EASTERN REGION

Education

2451

Abdulla, Ahmed. The ambivalence of Muslim education. *East Africa journal*, Feb. 1965: 7-11.

DT421.E28, 1965

Focusing on East Africa, the author discusses the resistance of Muslims to an educational system provided by the Christian Church and suggests that "the crucial problem today is how to adjust into one system old and new educational aims."

2452

Ahmad, Khurshid. There is no god but Allah and Muhammad is the messenger of Allah. 2d ed. [Port Louis] Le Cercle islamique de l'île Maurice, 1972. 18 p.

DLC

Short introduction to Islamic teachings.

2453

Byrne, Hubert J. Muslim education in Uganda; great strides made in last five years. *African world*, Apr. 1960: 11-12.

DT1.A24, 1960

2454

Sykes, J. A further note on the education of African Muslims. *Uganda journal*, v. 30, pt. 2, 1966: 227-228.

DT434.U2U3, v. 30

Comment on an article on Muslim education (*see* 1190).

2455

el-Tayib, Griselda. Women's education in the Sudan. *Kano studies*, no. 1, Sept. 1965: 43-46.

DLC

2456

Williams, Denis. A Sudanese calligraphy. *Transition*, v. 9, June 1963: 19-20.

DLC

History

2457

Abdallah bin Hemedi 'Iajjem. The Kilindi. Edited by J. W. T. Allen and William Kimweri bin Mbago bin Kibwana bin Maiwe wa Kwekalo (Mlungui) bin Kimweri Zanyumbai. Nairobi, East African Literature Bureau, 1963. 238 p. illus.

DT443.A5813

Translation of *Habari za Wakilindi*.

2458

Adatia, A. K., and N. Q. King. Some East African Firmans of H. H. Agha Khan III. *Journal of religion in Africa/religion en Afrique*, v. 2, no. 3, 1969: 179-191.

BL2400.J68, v. 2

Commentary on the advice of Muhammad Shah, Agha Khan III (1885-1957), to his East African community as embodied in his Firmans.

2459

Allen, J. Muslims in East Africa. African ecclesiastical review, v. 7, July 1965: 255-262. IEN

2460

Anderson, William B. The role of religion in the Sudan's search for unity. In Workshop in Religious Research, Nairobi, 1967-68. African initiatives in religion; 21 studies from Eastern and Central Africa. David B. Barrett, editor. [Nairobi] East African Pub. House [1971] p. 73-87. DLC

2461

Bayok, Job. The Southern Sudan problem: a test in Afro-Arab relations. The Cuttington review, v. 12, July 1968: 11-17. DLC

2462

Beegun, Goolhamid. Problems of Muslims in Mauritius. Port Louis, Printed by Alpha Printing; [the Mauritius Urdu Academy, 1968] 36 p. illus., ports. BP63.M3B4

Of a population of about 800,000 persons, Mauritius has approximately 140,000 Muslims, according to the author, who is secretary of the Mauritius Urdu Academy. In this call for unity, he admits the fault of the Muslim community and urges its members to carry out reforms in the economic, social, and educational fields.

2463

Bilfaqih, Ahmad ibn Zayn ibn Hasan. al-Islām fi Zinjibār. [Islam in Zanzibar] al-Muslimūn, no. 10, Feb. 1963: 90-96. BP1.M86, 1963 Orien Arab

2464

Bunger, Robert L., Jr. Islamization among the Upper Pokomo. [Syracuse, N.Y.] Program of Eastern African Studies, Syracuse University, 1973. 166 p. (Eastern African studies, 11) DT433.542.B86

The Pokomo, who live on the banks of the Tana River from Kipini and up to and including the Mbalamba Location in Kenya, have been Islamized only in the last 80 years. Bunger states in his introduction that "the nature of a regional variety of Islam is a function of the contact situation between the groups which accept Islam and those persons and groups who introduced Islam to them." He then studies Pokomo Islam in relation to the four following variables: "1. The pre-Islamic culture of the group which becomes Muslim. 2. The culture of the group which introduces Islam. 3. The particular variety of Islam. 4. The precise nature of the contact."

2465

Carreira, António. Aspectos históricos da evolução do Islamismo na Guiné Portuguesa. Boletim cultural da Guiné Portuguesa, t. 21, no 84, 1966: 405-456. DT613.B6, 1966

2466

el-Dessuky, M. A. Ebyafaayo ebitonotono ku bulamu bwa Nnabbi Muhammad. [A brief history of the Prophet Muhammad] Kampala, Uganda Pub. House, 1971. 49 p. illus. DLC
In Ganda.

2467

Gil Benumeya, R. Lo arabigo y lo africano en el Sudán después del golpe de Estado. Revista de política internacional, no 104, julio/agosto 1969: 97-104. D839.C85, no. 104

2468

Islam in Mozambique (East Africa). Islamic literature, v. 15, Sept. 1969: 45-53. BP1.I68, v. 15

Islam reached Mozambique in the eighth century. Arab seamen and traders had probably been in contact with the area at a much earlier period. Sofala, which was the southern-most reach of Islam on the coast, was described in glowing terms by al-Mas'ūdī who visited the metropolis in 922. The arrival of the Portuguese in the 16th century put an end to Arab hegemony. Portuguese Catholic influence is best described by the Concordat of 1940 which "gave to the Portuguese Catholic Church the legal monopoly of all education of Africans in Mozambique." Muslim resistance crystallized in 1960 with the creation of the Mozambique African National Union (MANU) under the leadership of A. Kibriti Diwani. MANU clashed with FRELIMO which the author accuses of being under the influence of the U.S., Israel, and "a puppet government under the control of President Nyerere's government." The Muslim League of Mozambique is striving to protect the Muslim heritage of the Islamic community and prepare them to play a significant role in an independent Mozambique.

2469

Ismael, Tareq Y. The United Arab Republic and the Sudan. The Middle East journal, v. 23, winter 1969: 14-28. DS1.M5, v. 23

Introducing his essay by stating that the "primary objective of Egypt's policy in the Sudan is to safeguard strategic interests," Ismael shows the importance of the Nile River sources to Egyptian leadership. Besides control of the water sources,

the Sudan also represents an economic outlet and a window on sub-Saharan Africa. Ismael divides his study into three parts: rationalization of the policy, 1952-55, with intensification of Egyptian efforts for union; relations in crisis, which witnessed the independence of the Sudan, a cooling off period, and a territorial dispute; and the military rule, 1958-64, of General 'Abbūd, who brought about a rapprochement with Egypt.

2470

Jawhar, Hasan Muhammad, Husayn Ahmad Shalabī, and 'Abd al-Fattāh Shalabī. *al-Ṣumāl*. [Somalia] Cairo, Dār al-Ma'ārif, 1965. 112 p. illus., map. (Shu'ūb al-'ālam, 17) DT401.J34

2471

Kjellberg, Eva. *The Ismailis in Tanzania*. Dar es Salaam, Institute of Public Administration, University College, 1967. 66 leaves. illus. fold. map.

BP195.I8K53

"The purpose of my study is (a) to present as much information as possible about the Islamilis in Tanzania—their religion, organisation, and way of life—and (b) to try to analyse their problem in the national context," states Miss Kjellberg, a student at the Department of Anthropology, University of Stockholm. After a general introduction to Asians in East Africa and Ismaili beliefs, she then concentrates on the community in Tanzania, analyzing its structure and organization, way of life, economic and political problems, as well as a short attitudinal study. Includes a 71-entry bibliography.

2472

Lewis, I. M. *The modern history of Somaliland, from nation to state*. New York, Praeger [1965] 234 p. illus., maps, ports. (The Praeger Asia-Africa series) DT410.L4

2473

Lofchie, Michael F. *Zanzibar: background to revolution*. Princeton, N.J., Princeton University Press, 1965. 316 p. maps. DT435.5.L6 1965

Zanzibar, the stronghold of an Arab oligarchy originally from Muscat and Oman, witnessed a violent revolution on January 12, 1964. The author analyzes the political development of the island, the emergence of political parties, and party politics leading to the conflagration ignited by the quixotic John Okello.

2474

Martin, J. *Les notions de clans, nobles et notables. Leur impact dans la vie comorienne aujourd'hui*. A&A, no 81/82, 1968: 39-63. DT1.A85, 1968

2474a

Mendes Pedro, Albano. *Atitudes perante o maometismo na Africa Portuguesa*. Estudos ultramarinos, no 1, 1961: 43-56. JV4201.E8, 1961

2475

Mtume Muhammad, S. A. W. *Tarehe yake kwa ufupi*. [Brief history of the life of the Prophet] Mombasa, Bilal Muslim Mission of Kenya [1973?] 14 p. DLC

Text in Swahili.

2476

al-Najjār, 'Abd al-Rahmān. *al-Islām fī al-Ṣumāl*. [Islam in Somalia] [Cairo, Maṭābi' al-Ahrām al-Tijāriyah] 1973. 118 p. illus. (Jumhūrīyat Miṣr al-'Arabīyah. al-Majlis al-A'lā lil-Shu'ūn al-Islāmīyah. Lajnat al-Ta'rīf bi-al-Islām, 79) BP64.S6N34

2477

Nichols, Woodrow W., Jr. *The Ismaili sect in East Africa*. *Ufahamu*, v. 1, spring 1970: 34-51.

DT1.U4, v. 1

2478

Riyād, Zāhir, and 'Abd al-'Alīm al-Sayyid Mansī. *Athyūbiyā*. [Ethiopia] [Cairo] Markaz kutub al-Sharq al-Awsaṭ, 1963. 77 p. illus., map, port.

DT373.R58

2478a

Salim, I. A. *The Swahili-speaking peoples of Kenya's coast, 1895-1965*. Nairobi, East African Pub. House, 1973. 272 p. illus. (Peoples of East Africa, no. 4) DT433.542.S24 1973

2479

Ṣaqr, 'Atīyah. *al-Islām fī Ūghandah*. [Islam in Uganda] *In* Cairo. *al-Jāmi' al-Azhar Majallat al-Azhar*, m. 33, June 1961: 39-44. BP1.C3, v. 33

According to missionary estimates there were in 1961 about a quarter of a million Muslims in Uganda. The Ismaili sect, Ṣaqr reports, is very active, while the Orthodox group is divided on minor points of jurisprudence. Britain is undermining Muslim influence and there is a great need for Islamic missions to strengthen the Muslim community and provide a meaningful religious education to resist Christian proselytism.

2480

——— *al-Islām fī Zinjibār*. [Islam in Zanzibar] *In* Cairo. *al-Jāmi' al-Azhar. Majallat al-Azhar*, m. 34, Nov. 1962: 472-478. BP1.C3, v. 34

Ṣaqr paints a sad picture of Islam in Zanzibar.

The various Muslim communities are divided among themselves, religious education is neglected, and the colonial authorities are preaching disunity. Concluding his remarks, Ṣaqr calls upon the Azhar to be more energetic in its religious mission in the island.

2481

al-Taḥḥāwī, 'Ināyāt. Jumhūriyat Kīnyā. [The Republic of Kenya] Minbar al-Islām, m. 26, Sept. 1968: 146-151. DS36.M53, v. 26 Orien Arab

———al-Muslimūn fī Ithyūbyā. [Muslims in Ethiopia] Minbar al-Islām, m. 26, July 1968: 146-152. DS36.M53, v. 26 Orien Arab

———al-Muslimūn fī Ūghandah. [Muslims in Uganda] Minbar al-Islām, m. 26, Nov. 1968: 114-119. DS36.M53, v. 26 Orien Arab

Brief presentations on Kenya, Ethiopia, and Uganda. Part of a series entitled "What Do You Know About the Muslim World, Its States and Peoples?" Includes a section on Islam in each country.

2482

Trimingham, John Spencer. Islam in East Africa; the report of a survey undertaken in 1961. [London] Published for the World Council of Churches Commission on World Mission and Evangelism by Edinburgh House Press, 1962. 47 p. map. (C. W. M. E. research pamphlets, no. 9) BP64.A4E28

2483

Voll, John. Islam and its future in the Sudan. Source: ASA, Program, 15th, 1972.

Law

2484

Abu Rannat, Sayyid Muhammad. The relationship between Islamic and customary law in the Sudan. Journal of African Law, v. 4, spring 1960: 9-16. DLC-LL

Address by the Chief Justice of the Sudan on the complexity of the Sudanese legal system. At the time the lecture was delivered the judiciary was "split into two quite separate hierarchies: The Sharia Division of which the Grand Kadi is the head, and the Civil Division over which I have the honor to preside. Within the Civil Division there are three main types of courts: 'Civil Courts' as

established under the Civil Justice Ordinance, Native Courts set up under the Native Courts Ordinance in the six Northern Provinces, and Chiefs Courts set up by the Chiefs' Courts Ordinance in the three Southern Provinces." In spite of these categorizations, problems did arise where more than one system were involved, thus taxing the perspicacity of the judges.

2485

Anderson, James N. D. The Isma'ili Khojas of East Africa: A new constitution and personal law for the community. Middle Eastern studies, v. 1, Oct. 1964: 21-39. DS41.M535, v. 1

Commentaries on the "Constitution of the Shia Imami Ismailis in Africa" dated August 11, 1962.

2486

———The modernization of Islamic law in the Sudan. Sudan law journal and reports, 1960: 292-312. DLC-LL

2487

el-Busaidy, Hamed bin Saleh. Ndoa no talaka. [Marriage and divorce] Nairobi, East African Literature Bureau, 1968. 45 p. DLC-LL

2488

Farran, Charles d'Olivier. Matrimonial laws of the Sudan, being a study of the divergent religious and civil laws in an African society. London, Butterworths, 1963. 325 p. (Butterworth's African law series, no. 7) DLC-LL

2489

Rarijaona, René. Le Concept de propriété en droit foncier de Madagascar étude de sociologie juridique. Paris, Editions Cujas, 1967. 306 p. (Etudes malgaches, 18) DLC-LL

2490

Rassool Sheik, Andrée. Etude sur quelques secteurs réformistes de l'Islam. Revue juridique et politique, no 3, juil./sept. 1966: 489-512. DLC-LL

Languages & Linguistics

2491

Crewe, W. J. The place of Sudanese Arabic: A study in comparative Arabic dialectology. Khartoum, University of Khartoum, Institute of African and Asian studies, 1973. 18 leaves (African and Asian studies seminar series, no. 20) DLC

2492

Ferguson, Charles A. The role of Arabic in Ethiopia: A sociolinguistic perspective. In *his* Language structure and language use; essays. Selected and introduced by Anwar S. Dil. Stanford, Calif., Stanford University Press, 1971. p. 293-312. P27.F4

2493

Gasim, A. A.-S. Some aspects of Sudanese colloquial Arabic. SNR, v. 46, pt. 1, 1965: 40-49.

DT118.S85, v. 46

2494

Munawwar, Muhammad. A lively discussion ... between Sumi [sic] and Ahmadi Muslims about Swahili translations of the Holy Koran: continuation of prophethood in Islam: death and second advent of Jesus Christ: founder of the Ahmadiyya Movement in Islam. [Ed. by Sheikh Muhammad Munawwar. Dar es Salaam, Tanganyika Ahmadiyya Muslim Mission, 1967] 79 p.

Source: Dar es Salaam Lib. Bull. no. 86.

2495

Pirone, M. La lingua somala e i suoi problemi. Africa, 22, giugno 1967: 198-209.

DT1.A843, v. 22

Discussion of the various attempts since the 1930's to establish an alphabet for the Somali language.

2496

Slavíková, M., and Margaret A. Bryan. Comparative Bantu: the case of two Swahili dialects. African language studies, v. 14, 1973: 53-81.

PL8003.A34, v. 14

Comparison of the Unguja and Mvita dialects.

2497

Zaborski, Andrzej. Arabic loan-words in Somali: Preliminary survey. Folia Orientalia, v. 8, 1966: 125-167.

PJ9.F6, v. 8

Preliminary compilation of 1,200 Arabic words in the various Somali dialects, showing the magnitude of cultural interaction. Included are some morphological peculiarities which have entered the Somali language, and phonetic alterations introduced by the borrowings.

Literature

2498

Andrzejewski, B. W. The *roobdoon* of Sheikh Aqib Abdullahi Jama: a Somali prayer for rain. African

language studies, no. 11, 1970: 21-34.

PL8003.A34, v. 11

A special issue in honor of Prof. Malcolm Guthrie.

Text, translation, and commentaries on a prayer for rain by a prominent Somali Shaykh known for his advocacy of using Somali for religious purposes rather than classical Arabic.

2499

Farsy, Muhammad Saleh. Kurwa na Doto; maelezo ya makazi katika kijiji cha Unguja yaani Zanzibar. Dar es Salaam, East African Literature Bureau, 1960. 62 p.

PL8704.F3

Added t.p.: *Kurwa and Doto; a Novel Depicting Life in a Typical Zanzibar Village.*

2500

Shalabī, Husayn Aḥmad. Aqāṣiṣ min al-Ṣūmāl. [Tales from Somalia] Cairo, Dār al-Ma'ārif, 1962. 152 p. illus.

GR360.S57S5

2501

al-Ṭayyib, al-Ṭayyib Muḥammad, comp. al-Turāth al-Sha'bī li-qabīlat al-Ḥamrān. [The popular heritage of the Hamrān tribe] [Khartoum] Jāmi'at al-Kharṭūm, Kuliyat al-Ādāb, Shu'bat abḥāth al-Sūdān, 1970. 90 leaves (Silsilat dirāsāt fī al-turāth al-Sūdānī, 12)

GR360.S78T3 Orien Arab

Partially vocalized.

In the Sudanese dialect.

Politics

2502

'Abd al-Raḥmān, Muḥammad Fawzī Muṣṭafā. al-Thaqāfah al-'Arabīyah wa-atharuhā fī tamāsuk al-wahdah al-qawmīyah fī al-Sūdān al Mu'āshir. [Arabic culture and its influence on national cohesion in Modern Sudan] Khartoum, al-Dār al-Sūdānīyah [1972] 251 p.

DT131.A6 Orien Arab

2503

Aḥmad, Abdel Ghaffar Muḥammad. Shaykhs and followers: political struggle in the Rufa'a al-hoi Nazirate in the Sudan. Bergen, University of Bergen, Dept. of Social Anthropology, 1973. 228 leaves, illus.

DT133.R8A49

Thesis—Bergen.

2504

Albino, Oliver. The Sudan: a southern viewpoint; with a foreword by Arnold Toynbee. London,

Published for the Institute of Race Relations by Oxford University Press, 1970. 132 p.

DT108.7.A63 1970

Though the Southern Sudan problem was a political one, a religious dimension was ever present. Albino states in his introduction that he has refrained from setting aside a chapter on the religious aspect of the question, yet feels that "any exposition of the Southern problem that does not mention religious persecution is incomplete." The conflict between the two faiths is evenly discussed throughout the book.

2505

al-As'ad, Rashīd Jabr. *Aḍwā' 'alā al-qadīyah al-Īrītrīyah*. [Lights on the Eritrean problem] Baghdad, Dār al-nadhīr lil-ṭibā'ah wa-al-nashr, 1969. 63 p.

DT397.A8 Orien Arab

The question of Eritrea as seen from a Muslim viewpoint in which Islam plays a catalytic role in the armed resistance against Ethiopia and its supporters.

2505a

The Black Book of the Sudan on the expulsion of the missionaries from Southern Sudan: an answer. [Milano?, 1964?] 217 p.

DLC

Rebuttal by the Catholic Church of the charges made by the Government of Sudan against the Verona Missions, expelled from the Southern Sudan in 1964.

2506

Ethiopia. Yamāstāwaqiyā ministér. Religious freedom in Ethiopia. [Addis Ababa, Publications of the Foreign Languages Press Dept., Ministry of Information, 1965] 91 p. illus. (part col.), ports.

BR1370.A46

Statements by Emperor Haile Selassie and other Ethiopian responsables. *See also* the Arabic edition, BP64.A4E83.

2507

Ingrams, H. Islam and Africanism in Zanzibar. New commonwealth, v. 40, July 1962: 427-430.

JX1901.N3, v. 40

2508

Jibi Dima, Scopas A. Political troubles in the Southern Sudan: A southern student's experience. African forum, v. 3, fall 1967/winter 1968: 58-74.

DT1.A225, v. 3

Historical analysis of problems in Southern Sudan by a southerner. Jibi Dima begins with the Juba Conference of 1947 and closes with the

creation of a Southern Sudan Provincial Government. He describes the various steps taken by the Khartoum Government to suppress Southern resistance and concludes with a section on the "Africaness" of Northern Sudan, calling for a compromise within the context of African unity.

2509

Mazrui, Ali A. Religion and democracy in the first republic of the Sudan. Makerere journal, v. 11, Dec. 1965: 39-50.

AS25.K33, v. 11

2510

Mazzoldi, Sixte. Notes sur la situation politique et religieuse dans les régions méridionales du Soudan et l'expulsion en masses des missionnaires chrétiens. [n. p.] 1964.

Cst-H

2511

McClure, Bryan. Religion and nationalism in southern Ethiopia. A current bibliography on African affairs, v. 5, Sept./Nov. 1972: 497-508.

Z3501.C87, v. 5

Taking as examples the Somali, Oromo, and Gurage of the southern part of Ethiopia, "south of the present provincial boundaries of Shoa," McClure shows that "the religious orientation of the various peoples of southern Ethiopia seem to have definite political ramifications. Nationalist pride in ethnic identity is often channeled through religious expression."

2512

Mrozek, Anna. Islam a naród w Afryce: Somalia, Sudan, Libia. [Islam and Nation in Africa: Somalia, Sudan, Libya] Warszawa, Państwowe Wydawn. Naukowe, 1973. 260 p.

BP173.7.M76

Summary in English.

The book comprises an attempt of the analysis of the range and forms of influence of Islam on the process of formation of the African nations.— (Abstract supplied, modified)

2513

———Rola i funkcje Islamu w kształtowaniu więzi narodowej Somalijszyków. [The role and functions of Islam in the formation of national bounds among the Somali] Przegląd socjologiczny, t. 25, 1972: 167-222.

HM7.P7, v. 25

2514

———Wzajemne stosunki połnocnych południowych plemion Sudanu: mozliwoso a rzeczywistoso. [Relations between the southern and north-

ern tribes in the Sudan: possibilities and reality] Przeglad socjologiczny, tom 21, 1967: 125-151.

HM7.P7, v. 21

2515

al-Numayrī, Ja'far Muhammad. al-Hukm al-dhātī al-iqlīmī lil-janūb. [Regional autonomy for the South] [Khartoum] al-qism al-thaqāfī bi-wizārat al-irshād al-qawmī al-muqaddimah 1969] 3 p.

DT108.7.N83

At head of title: Jumhūriyat al-Sūdān al-Dīmūqrāṭiyah. Wizārat al-irshād al-qawmī. Added t. p.: Policy Statement on the Southern Question.

Arabic and English.

2516

Oduho, Joseph, and William Deng. The problem of the Southern Sudan. With an introd. by Richard Gray. Issued under the auspices of the Institute of Race Relations, London. London, Oxford University Press, 1963. 60 p. illus. DT108.7.O3 1963

In an era of continental Pan-Africanism, the civil war in the Sudan was an anachronism. The authors, formerly active members of Southern resistance to Khartoum, present the viewpoint of the South on a major problem and the challenges facing the revolutionary government in the Sudan.

2517

Ritchie, James M. East Africa. MW, v. 56, Oct. 1966: 296-303. DS36.M7, v. 56

Issue devoted to Islam in Politics: a Symposium.

"The Muslims of East Africa could perhaps be described as a colonial group, demoted from its position as ruler, and yet unable to 'withdraw' as powers such as Britain and France have from their former colonies. The Muslims are in the area, and they are there to stay for they have nowhere to go . . . Two major problems face the community. The first is to find a secure place in the modern world with the fast tempo, competition, complexity and challenge which comes with it. This they have in common with the world of Islam as a whole. The second, their own special problem, is to find their proper place in the new East Africa, a political East Africa in revolution, and in a state of rapid change and advancement."

2518

Shaffer, N. M. The Sudan: Arab-African confrontation. Current history, v. 50, Mar. 1966: 142-146. D410.C82, v. 50

2519

Sudan. Wizārat al-Dākhilīyah. Memorandum on reasons that lead to the expulsion of foreign missionaries and priests from the southern provinces of the Sudan. [Khartoum] Republic of the Sudan, Ministry of the Interior, 1964. 1 v. (various pagings) facsimis. DT108.7.S85 1964

Cover title: *Expulsion of Foreign Missionaries and Priests From the Southern Provinces.*

2520

The Sudan: a new era. Africa today, v. 20, summer 1973. DT1.A22, v. 20

Special issue devoted to the post-Regional Autonomy Agreement period. Included are: J. Bowyer Bell, The Sudan's African Policy: Problems and Prospects; Bona M. M. Ring, Political Relationships Between Northerner and Southerner Blacks in the Sudan; Francis M. Deng, The Dynamics of Identification: a Basis for National Integration in the Sudan; Philip Abbas Ghabashi, The Growth of Black Political Consciousness in Northern Sudan; Special correspondent, Sudan: Joy of Peace, Burden of Pioneering; Robert E. Gribbin, Two Relief Crises: Biafra and Sudan.

2521

Urfer, Sylvain. Etats islamiques et régimes militaires en Afrique: I, Le Soudan. Cahiers d'action religieuse et sociale, no 511, 1. fév. 1970: 87-92.

BX802.C3, 1970

2522

'Uthmān, Muḥammad Khayr. al-Sūdān bayna al-'Urūbah wa-al-Ifriqīyah. [Sudan between Arabism and Africanism] al-Kharṭūm: majallah fikriyah jāmi'ah, no. 5, Feb. 1966: 16-22. DLC

2523

Vermont, René. Le problème du Soudan nilotique. Orient, v. 9, 4. trimestre 1965: 33-47.

DS1.O44, v. 9

2524

Wai, Dunstan, M., ed. The Southern Sudan: the problem of national integration. London, Cass, 1973. 255 p. maps. DT108.7.W33 1973

Contents: Dunstan M. Wai, The Southern Sudan: the Country and the People.—Abel Ali, The Southern Sudan Question.—Muddathir Abdel Rahim, Arabism, Africanism, and Self-Identification in the Sudan (*see also* 1401).—Ali A. Mazrui, The Black Arabs in Comparative Perspective: the Political Sociology of Race Mixture.—Joseph U. Garang, On Economics and Regional Autonomy.—

Peter Russell and Storrs McCall, Can Secession Be Justified?—A. G. G. Ginyera-Pinyewa, The Border Implication of the Sudan Civil War.—Donald Denoon, The Education of Southern Sudanese Refugees.—Dunstan M. Wai, Political Trends in the Sudan and the Future of the South.

A number of important related documents are appended.

2525

Watt, W. Montgomery. The political relevance of Islam in East Africa. *International affairs*, v. 42, Jan. 1966: 35–44. JX1.I53, v. 42

2526

Wol Wol, L. The place of South Sudan in the new Arab federation. *Grass Curtain*, v. 2, Oct. 1971: 9–12. DLC

2527

Yangu, Alexis Mbali. The Nile turns red; Azanians chose freedom against Arab bondage. Edited by A. G. Mondini. [New York] Pageant Press [c1966] 184 p. map. DT108.7.Y3

Society & Culture

2528

‘Ābidīn, ‘Abd al-Majīd. Ḥawla al-thaqāfah al-‘Arabīyah al-Islāmīyah fī al-Sūdān. [On Arab Islamic culture in the Sudan] [Cairo, Maṭba‘at Muḥaymar, 1968?] 15 p. map. (Jāmi‘at Umm Durmān al-Islāmīyah. Muḥāḍarāt al-mawsim al-thaqāfī al-thānī lil-‘ām al-jāmi‘ī 1967–1968)

DT131.A62 Orien Arab

Text of a lecture by the dean of the Faculty of Arts of the Omdurman Islamic University, delivered at the cultural center of El Obeid.

2529

Barclay, Harold B. Muslim religious practice in a village suburb of Khartoum. *MW*, v. 53, July 1963: 205–211. DS36.M7, v. 53

Description of religious behavior in Būrri al-Lamāb, a village located near Khartoum, on the banks of the Blue Nile. Barclay compares the evolution and resistance of both the little and the great traditions in Islam to modernization.

2530

Bayne, E. A. A religious nationalist in Somalia; a comment on modern nationalism allied with Islam as a unifying dynamic. *In American Universities*

Field Staff. Reports service. Northeast Africa series, v. 13, no. 3, 1966. 7 p. DLC

Sympathetic report on the problems of “church” and state as seen by the leading imam of Mogadishio.

2531

Bonfanti, Adriano. Soudan: Noirs et blancs, dixième parallèle. *Le mois en Afrique*, v. 1, janv. 1966: 24–42. map. DT1.R4, v. 1

2532

Farsy, Muhammad Saleh. Ada za harusi katika Unguja. [Marriage customs in Unguja] [Rev.] Nairobi, East African Literature Bureau [1967] 50 p. illus. (Custom and tradition in East Africa)

GT2789.Z3F3 1967

First published in 1956.

2533

Fitzgerald, M. L. Factors influencing the spread of Islam in East Africa. *Orita: journal of religious studies*, v. 5, Dec. 1971: 93–104. DLC

2534

Guillotte, J. V., III. Attitudes towards *Ujamaa* in a multi-ethnic rural community in Northern Tanzania. Paper presented at the 16th annual meeting of the African Studies Association, Syracuse, N.Y., 1973. DLC-Micro 03782

Collation of the original: 14 p.

2535

Hale, Sondra. Arts in a changing society: Northern Sudan. *Ufahamu*, v. 1, spring 1970: 64–79. DT1.U4, v. 1

2536

Ibn Ruschd, *comp.* Kitab al-Salawat; Kitab-us-Salat. Lourenço Marques, [Minerva Central] h. 1387 [1967] 45 p. DLC

Muslim prayer book in Portuguese with Arabic citations from the Koran, followed by a section on “meditação.”

2537

Langlands, B. W., and G. Namirembe. Studies on the geography of religion in Uganda. Kampala, Uganda, Dept. of Geography, Makerere University College [1967] 65 p. illus., maps. ([Kampala, Uganda. Makerere University College. Dept. of Geography] Occasional paper, no. 4) BL2470.U3L3

Includes a short section on Muslims.

2538

Mrozek, Anna. Wybrane aspekty Islamu Sudan-
skiego. [Certain aspects of Islam in the Sudan]
Etnografia polska, t. 13, Zesz. 2, 1969: 133-169.

GN585.P6E8, v. 13

2539

Muhammad, 'Abbās Aḥmad. Al-Zār aw (al-Rīḥ al-
Aḥmar) 'ind al-Shayqīyah. [The Zār (or Red
Wind) among the Shayqīyah] Sudan society, 1969:
117-99 [pagination follows Arabic format]

HN831.S8A6, 1969

"My aim . . . is to strictly register some of the
fundamental facts about the zār in the Shayqīyah
region," states the author of this descriptive article.
After defining the zār, he describes the qualifica-
tions of the Shaykhah, the woman leader of the
ceremony, and her income; the zār implements;
the types of spirits, "Red Wind" and the more
malefic "Black Wind" and their nature; the diagno-
sis of the sickness; the type of zār and the
appropriate incantations for each occasion; and the
relation of the zār to the more orthodox religious
beliefs. Muhammad then describes, in detail, an
actual zār ceremony.

2540

Muhammad, 'Awad Maḥmūd. Azhār al-Nūbah,
majmū'ah min al-Aghānī al-Kinzīyah. [The flowers
of Nubia, a collection of Kenuz songs] Translated
into Arabic by 'Awad Maḥmūd Muhammad.
[Alexandria, Matba'at al-Kunūz 1968-] port.

PL8575.M8

L.C. has v. 1.

Nubian and Arabic.

2541

Nordenstam, Tore. Descriptive ethics in the Su-
dan: An example. SNR, v. 48, 1967: 90-98.

DT118.S85, v. 48

After an "introductory survey of some of the
problems and possible lines of research" in the
field of ethical beliefs, Nordenstam focuses his
analysis on the concept of dignity, or Karāmah,
among the Muslim population of northern Sudan.

2542

Parkin, David. Politics of ritual syncretism: Islam
among the non-Muslim Giriama of Kenya. Africa,
v. 40, July 1970: 217-233. PL8000.I6, v. 40

The Giriama "distinguish by word and deed the
peripheral adoption of Islamic elements from the
centrality of their traditional ritual and belief
system," suggests Parkin who provides an anthro-
pological analysis of the use of Islam as both a

shield and intensifier of certain skills without
abandoning traditional beliefs.

2543

Peirone, Frederico J. A tribo ajaua do alto Niassa
(Moçambique) e alguns aspectos da sua prob-
lemática neo-islâmica. Lisboa, 1967. 203
p. illus., facsim., plans, ports. (Religiões e
missões, l. Estudos missionários, no. 1) BP64.A3Y3

At head of title: Junta de Investigações de
Ultramar. Centro de Estudos Missionários.

2544

Prins, Adriaan H. J. Didemic Lamu: social stratifi-
cation and spatial structure in a Muslim maritime
town. Groningen, Instituut voor Culturele Antro-
pologie der Rijksuniversiteit, 1971. 74 leaves. illus.

HN800.K42L345

2545

——Islamic maritime magic: a ship's charm
from Lamu. In Wort und Religion; Studien zur
Afrikanistik, Missionswissenschaft, Religionswissen-
schaft, Ernest Dammann zum 65. Geburtstag.
Hrsg. von Hans-Jürgen Greschat und Hermann
Junggraithmayr. Stuttgart, Evangelischer Missions-
verlag [1969] p. 294-304. PL8003.W6

2546

Solzbacher, Regina M. Continuity through change
in the social history of Kibuli. Uganda journal, v.
33, pt. 2, 1969: 163-174. DT434.U2U3, v. 33

Study of social change in Kibuli, a Muslim area
located south of Kampala.

2547

Suleiman, S. M. Women in the Sudan public
service. Sudan journal of administration and devel-
opment, v. 2, Jan. 1966: 37-53. DLC

2548

Tanner, R. E. S. Cousin marriage in the Afro-Arab
community of Mombasa, Kenya. Africa, v. 34, Apr.
1964: 127-138. PL8000.I6, v. 34

The Afro-Arab community of Kenya and Tanza-
nia includes people of Arab origin who have
retained their language and others who have
intermarried with indigenous groups and have
adopted Swahili. This study of a sample of 630
persons from Mombasa shows six categories of
cousin marriage in a society that has retained its
cultural identity, strengthened by strict application
of Islamic law regarding marriage and inheritance
and by steering clear of non-Muslim Bantu groups
among whom they live.

2549

Thomas, H. B. Fakih Ibrahim, Muslim ulema. Uganda journal, v. 30, pt. 1, 1966: 97

DT434.U2U3, v. 30

SOUTHERN REGION

Society & Culture

2550

Higgins, Edward. The sociology of religion in South Africa. Archives de sociologie des religions, v. 16, juil./déc. 1971: 143-164. BL60.A7, v. 16

Includes some statistics on Islam.

2551

Kähler, Hans. Studien über die Kultur, die Sprache und die arabisch-afrikaanse Literatur der Kap-Malaien. Berlin, D. Reimer, 1971. 205 p. (Veröffentlichungen des Seminars für Indonesische und Südseesprachen der Universität Hamburg, Bd. 7)

PJ6901.S68K2

2552

Mamede, Suleiman Valy. Movimentos reformistas no Islão. Boletim geral do ultramar, ano 44, jan./fev. 1968: 85-90. JV4201.M62, v. 44

Study of the two reformist tendencies in Islam, modernism and the Salafiyah movement, and their role in sub-Saharan Africa.

WESTERN REGION

Archival Material

2553

Arif, Aida S., and Ahmad M. Abu-Hakima. Descriptive catalogue of Arabic manuscripts in Nigeria in the Jos Museum and Lugard Hall Library, Kaduna. London, Luzac, 1965 [i.e. 1966] 216 p.

Z6620.N6A7

Includes more than 1,000 manuscripts.

2554

Freeman-Grenville, G. S. P. Summary of a report on a conference on Arabic documents, held at the University of Ghana, 26th and 27th February, 1965. In Ibadan, Nigeria. University. Centre of Arabic Documentation. Research bulletin, v. 1, July 1965: 8-39. DT352.4.I2a, v. 1

2555

Ghana. University, Legon. Institute of African Studies. Report on a conference on Arabic documents, organised by the Institute of African Studies and held at Akuafo Hall, University of Ghana, February 26 and 27th, 1965. Legon, 1965. 25 p. DLC

2556

Report of the UNESCO meeting of experts on the utilisation of written sources for the history of Africa held at Timbuktu, December 1967. In Ibadan, Nigeria. University. Centre of Arabic Documentation. Research bulletin, v. 4, Dec. 1968: 52-69.

DT352.4.I2a, v. 4

2557

Réunion d'experts sur l'utilisation des sources écrites pour l'histoire de l'Afrique. Rapport final; Tombouctou, 30 novembre-7 décembre 1967. BIFAN, t. 30, avril 1968: 769-780.

DT1.I5123, v. 30

2558

Wilks, Ivor, and J. J. Holden. Arabic collection. In Ghana. University, Legon. Institute of African studies. Research review, v. 2, no. 2, 1966: 8-23.

DT1.G48, v. 2

Preliminary descriptive list of 40 Arabic manuscripts of the university collection.

2559

—Arabic collection. In Ghana. University, Legon. Institute of African studies. Research review, v. 2, no. 3, 1966: 9-19.

DT1.G48, v. 2

Preliminary descriptive list of 29 Arabic and two Hausa manuscripts of the university collection.

Biography

2560

Alkali, Hamidu, *al-Hajj*. The "Mahdi" of Toranke. Kano studies, v. 1, pt. 4, 1968: 92-95. DLC

Account of a religious uprising in Toranke in March and April 1965 headed by Abubakar Bawande, who declared himself a Mahdi and established his own brand of Tijāniyah. He was later arrested and sentenced to a prison term.

2561

Bello, Sir Ahmadu. My life. Cambridge [Eng.] Cambridge University Press, 1962. 245 p. illus.

DT515.6.B4A3

Like the golden threads of an elaborate Hausa tobe (man's gown), many facets of Islamic life are

interwoven in the autobiography of the late Sar-dauna of Sokoto (1910-66).

2562

Froelich, Jean-Claude. Visite à El-Hadj Ibrahima Niasse. A&A, no 83-84, 2.-3. trimestres 1968: 37-41. DT1.A85, 1968

Interview of al-Ḥājj Ibrahima Niasse, Khalīfah of the Tijani sect, who lives in Kaolack, Senegal. The leader of the ṭarīqah relates the history of the sect and its basic tenets.

2563

Sölken, Heinz. Zur biographie des Imam Umaru von Kete-Kratyi. Africana Marburgensia, Bd 3, Heft 2, 1970: 24-30. DT1.A255, 1970

2564

West African chiefs; their changing status under colonial rule and independence. Edited by Michael Crowder and Obaro Ikime. New York, Africana Pub. Corp., 1970. 453 p. JV246.W4413

Includes the following contributions pertaining to Islam: Jean Suret-Canale, The Fouta-Djalon Chieftaincy; John N. Paden, Aspects of Emirship in Kano; Ronald Cohen, The Kingship in Bornu.

Cities

2565

Addo, N. O. Demographic and socio-economic aspects of Madina, an Accra suburb. Ghana journal of sociology, v. 2, Oct. 1966: 1-7. CU

2566

el-Masri, Fathi Hasan. Islam. In The City of Ibadan. Edited by Peter C. Lloyd, A. L. Mabo-gunje, B. Awe. London, Cambridge University Press in association with the Institute of African Studies, University of Ibadan, 1967. p. 249-257. DT515.9.I2C5

2567

Monteil, Vincent. Les religions: L'Islam. In Groupe d'études dakaroises. Dakar en devenir. Sous la direction de M. Sankalé, L. V. Thomas, P. Fougey-rollas. [Paris] Présence africaine, 1968. p. 199-210. HN810.S42D33

2568

Moughtin, J. C. The Juma'a (Friday) mosque, Zaria city. Savanna, v. 1, Dec. 1972: 143-163. HC517.N48S29

2569

Villien-Rossi, M. L. Bamako, capitale du Mali. BIFAN, t. 28, janv./avril 1966: 249-380. DT1.I5123, v. 28

Education

2570

Diallo, Cheikh Amalla. Contribution à une étude de l'enseignement privé coranique au Sénégal. Revue française d'études politiques africaines, no 76, avril 1972: 34-48. DT1.R4, 1972

2571

Gwarzo, H. I. Arabic teacher training in Nigeria. In Seminar on the teaching of Arabic in Nigeria, University of Ibadan, 1965. Report. Ibadan, 1965. p. 18-20. DLC

2572

Fafuwa, A. B. Islamic concept of education with particular reference to modern Nigeria. Nigerian journal of Islam, v. 1, Jan./June 1970: 15-20. DLC

2573

Galadanci, S. A. Arabic in secondary schools. In Seminar on the Teaching of Arabic in Nigeria, University of Ibadan, 1965. Report. Compiled by J. O. Hunwick. Ibadan, 1965. p. 20-22. DLC

2574

—Education of women in Islam with reference to Nigeria. Nigerian journal of Islam, v. 1, Jan./June 1970: 5-10. DLC

2575

Ḥakīm, Salīm. Ta'lim al-Lughah al-'Arabīyah fī Nayjīryā. [The teaching of Arabic in Nigeria] Baghdad, Wizārat al-thaqāfah wa-al-irshād, 1966. 131 p. illus., facsim., maps, ports. (al-Silsilah al-thaqāfīyah, 12) PJ6068.N5H3

2576

Monteil, Vincent. Educational problems in Nigeria. Présence africaine, no. 40, 1. quarter, 1962: 122-129. GN645.P74, 1962

Monteil stresses the importance of Arabic and deals with three basic problems: the teaching of Arabic; African languages used in schools; and higher education (universities).

2577

Portères, Roland. Encres et tablettes à écrire de fabrication et d'utilisation locale à Dalaba (Fouta-

Djalón, République de Guinée). NA, no 101, janv. 1964: 28-29. DT1.I513, 1964

2578

Samb, Amar. L'éducation islamique au Sénégal. NA, no 136, oct. 1972: 97-102. DT1.I513, 1972

2579

Sesay, S. I. Koranic schools in the Provinces [Sierra Leone] Journal of education, v. 1, Apr. 1966: 24-26. L81.J68, v. 1

2580

el-Tayib, Abdallah. The teaching of Arabic in Nigeria (Ibadan Arabic Seminar, 1965) Kano studies, no. 2, July 1966: 11-14. DLC

After discussing the problems of Arabic teaching in general, al-Tayyib focuses on language training in Nigeria. He feels that the major handicap is the coexistence of two educational systems, namely the modern secular and the Koranic traditional. The problem is compounded by the shortage of teachers and books. He concludes that "Arabic is in many respects the classical language of Western Africa."

2581

Weiler, Hans N., ed. Erziehung und Politik in Nigeria. Education and politics in Nigeria. Freiburg im Breisgau, Rombach [1964] 294 p. (Freiburger Studien zu Politik und Soziologie) LA1611.N5W4
"Eine Veröffentlichung des Arnold-Bergstraesser-Instituts für kulturwissenschaftliche Forschung, Freiburg im Breisgau."

German or English with summary in the other language.

History

2581a

'Abd al-'Azīz, Nādiyah. Ghānah fī al-Tirāth al-'Arabī al-qadīm. [Ghana in the old Arab heritage] al-Majallah, no. 9, Sept. 1957: 104-108.

AP95.A6M25, 1957 Orien Arab

Writing at the time Ghana gained its independence, the author suggests that the new Ghana is the Ghana of Arab geographers and travelers. She quotes extensively from Ibn al-Faqīh, al-Iṣṭakhrī, Ibn Ḥawqal, al-Idrīsī, Yāqūt al-Ḥamawī, and concludes with Ibn Baṭṭūṭah and his description of Mali to show Arab knowledge of the medieval empires.

2582

'Abd al-Zāhir, Ḥasan 'Īsā. Nayjiryā; al-waṭan al-Islāmī al-kabīr fī gharb Ifrīqiya. [Nigeria; the great Islamic nation in West Africa] al-Wa'y al-Islāmī, v. 5, Jan. 8, 1970: 58-69.

BP1.W3, v. 5 Orien Arab

A description of Nigeria with emphasis on its geography, population, and political developments. The article concentrates on the spread and expansion of Islam in Nigeria, noting that Animism is a fertile ground for the spread of Islam and urging that a vigorous effort of proselytization be undertaken. The author concludes with a warning against the danger of Christian missions in the field of education.

2583

Abdur Rehman. Muslims in Senegal. Islamic literature, v. 15, Nov. 1969: 59-62. BP1.I68, v. 15

An introduction to Islam in Senegal. The author suggests that the clash between President Senghor and former Prime Minister Mamadou Dia in 1962 was "a clash of Christian-Muslim interests in which Leopold Senghor, with the help of police and army (which are dominated by Christian elements), emerged as victorious." He also sees the traditional religious leaders as subservient tools of the presidency.

2584

Aderibigbe, A. B. Trends and patterns in recent historical research in Nigeria. Paper presented at the International Congress of Africanists, third session, Dec. 9-19, 1973. Addis Ababa. 23 p. DLC

2585

al-Alūrī, Ādam 'Abd Allāh. Mūjaz tārikh Nayjiryā, qāmūs ṣaghīr yalqī al-ḍaw' 'alā tārikh ḥadhihi al-bilād qadīmih wa ḥadithih. [Summary of the history of Nigeria; small dictionary that throws light on the old and new history of this country] Beirut, Dar maktabat al-ḥayāt [1965] 173 p. illus., maps. DT515.5.A7 Orien Arab

Includes one page on scarification.

2586

Baḥrī, Yūnus. Hādhihi jumhūriyat Mūrītāniyā al-Islāmīyah. [This is the Islamic Republic of Mauritania] Ceci: La République islamique de Mauritanie. [Bayrūt, Mu'assasat dār al-ḥayāt lil-ṭibā'ah wa-al-nashr, 1961] 288 p. illus., maps, ports.

DT553.M28B3 Orien Arab

At head of title: Yunus Bahri yuqadimm. [Yunus Bahri presents]

History of Mauritania by the former Radio Berlin speaker of World War II fame.

2587

Barīr, Maḥjūb. *Nayjiryā bayna al-ams wa-al-yawm*. [Nigeria between yesterday and today] [Khartoum, Jāmi'at al-Khartūm, Dār al-ta'lif wa-al-tarjamah wa-al-nashr, 1971] 107 p. illus. (*His* 1, Silsilat al-Kutub al-ta'rifiyah bi-duwal wa-shu'ūb al-qārah al-Ifriqiyyah) DT515.75.B37 Orien Arab

2588

Bijlefeld, W. *Anmerkungen zur Begegnung zwischen Christentum und Islam in Westafrika*. *Evangelische missionzeitschrift*, Bd. 22, no. 2, 1965: 49-57. NjPT

2589

De Rachewiltz, Boris. *Missione etno-archeologica nel Sahara maghrebino. Rapporto preliminari*. Prima campagna (29 maggio-3 luglio 1971). Seconda campagna (28 marzo-7 maggio 1972). *Africa*, v. 27, Dec. 1972: 519-568. illus.

DT1.A843, v. 27

Preliminary report on two missions undertaken in the Tafilalt region of Morocco. The team also investigated the ruins of Sijilmāsah, the gate to the Sudan in the medieval period.

2590

Garnier, Christine, and Philippe Ermont. *Désert fertile, un nouvel état la Mauritanie*. [Paris] Hachette [1960] 230 p. illus. DT553.M2G3

2591

Gerteiny, Alfred G. *Mauritania*. New York, Praeger [1967] 243 p. map. (Praeger library of African affairs) DT553.M2G4

2592

Ibrāhīm, Muḥammad 'Abd al-Fattāh. *Jumhūriyat Mālī*. [The Mali Republic] [Cairo, 1961] 35 p. map. (Kutub qawmiyah, 116) DT551.8.M35I35

2593

Maliki, A. A. *Islam in Nigeria*. *Islamic quarterly*, v. 9, Jan./June, 1965: 30-36. D198.I8, v. 9

2594

Moreau, R. L. *Note sur le pèlerinage à la Mecque vécu au Sénégal aujourd'hui*. In *Cairo*. Institut dominicain d'études orientales. *Mélanges*, no. 9, 1967: 215-220. PJ9.C3, 1967

Pilgrimage to the Holy Places of Islam (hajj) is urged for all Muslims. Before the independence of Senegal the pilgrimage was on a small scale due to both economic and political factors as the former colonial administration attempted to isolate Mus-

lims in Senegal from the mainstream of Islam. To facilitate the hajj, mutual aid pilgrimage associations were developed, which were often mutated into "amicale de pèlerins" after the return of the pilgrims who developed a strong bond of friendship through shared religious experiences. Pilgrimages in Senegal today are under government supervision in order to avoid abuses and to insure health measures.

2595

al-Najm, 'Abd al-Bārī 'Abd al-Razzāq. *Jumhūriyat Mūrītāniyah al-Islāmīyah, dirāsāt fi awḍā' Mūrītāniyah al-ṭabī'iyah wa-al-bashariyah wa-al-siyāsīyah*. [The Islamic Republic of Mauritania, studies in physical, human, economic and political aspects of Mauritania] Beirut, Dār al-Andalus [1966] 196 p. map. DT553.M2N3

2596

Rato, Bernabé. *Los Hausas y su Islam*. *Africa*, año 23, septiembre 1966: 15-19. DT37.A1A4, v. 23

2597

Ṣawwār, Aḥmad. *Jumhūriyat al-Nayjar*. [The Niger Republic] [Cairo, al-Dār al-qawmiyah lil-ṭibā'ah wa-al-nashr, 1962] 74 p. map. (Kutub siyāsīyah) DT547.8.S2

2598

Shākir, Maḥmūd. *Nayjiriya*. [Nigeria] [al-Ṭab'ah 2. Beirut] Mu'assasat al-Risālah lil-Ṭibā'ah wa-al-nashr [multazim al-tawzī: al-Shirkah al-muttaḥidah lil-tawzī, 1971] 128 p. maps. (Mawāṭin al-Shu'ūb al-Islāmīyah fī Ifriqiya, 2) DT515.S48 1971

2599

——al-Sinighāl. [Senegal] Damascus, Maktabat Dār al-Faṭḥ [1971] 106 p. maps. (Mawāṭin al-Shu'ūb al-Islāmīyah fī Ifriqiya, 8) DT549.S47

2600

Sharābī, Maḥabbāt Imām Aḥmad. *Nayjiriya al-jadīdah, kunūzuhā wa-iqtisādiyātuhā*. [The new Nigeria, its wealth and economy] [Cairo] al-Mu'assasah al-Miṣriyah al-'āmmah lil-ta'lif wa-al-tarjamah wa-al-nashr [1964] 324 p. maps. DT515.S49

2601

Smith, H. F. C. *The Northern [Nigeria] history research scheme: Second interim report; extracts*. In *Ibadan, Nigeria*. University. *Centre of Arabic Documentation*. Research bulletin, v. 3, July 1967: 129-134. DLC

2602

Stenning, Derrick J. Savannah nomads; a study of the Wodaabe pastoral Fulani of Western Bornu Province, Northern Region, Nigeria. With a foreword by Daryll Forde. London, Published for the International African Institute by Oxford University Press, 1969. 266 p. illus., maps (part fold.)

GN652.F9S8 1959

2603

al-Taḥḥawī, 'Ināyāt. Jumhūriyat Sirāliyūn. [The Republic of Sierra Leone] Minbar al-Islām, m. 26, Aug. 1968: 156-163.

DS36.M53, v. 26 Orien Arab

———al-Muslimūn fī Ghānā. [Muslims in Ghana] Minbar al-Islām, m. 26, Oct. 1968: 150-156.

DS36.M53, v. 26 Orien Arab

Brief presentations of Sierra Leone and Ghana. Part of series entitled "What Do You Know About the Muslim World, Its States and Peoples?" Includes a section on Islam in each country.

2604

Traoré, El-Hadj Sadia. Note sur le Dâdougou. NA, no 126, avril 1970: 33-42.

DT1.I513, 1970

2605

'Ubayd, Jamīl. al-Mudīriyah al-Istiawā'iyah. [The Equatorial province] Cairo, Dār al-Kitāb al-'Arabī, 1967. 583 p. maps. (al-Maktabah al-'Arabīyah, 56. al-ta'līf, 39. al-tārīkh, 5)

DT137.M84U2

At head of title: al-Jumhūriyah al-'Arabīyah al-Muttaḥidah. Wizārat al-Thaqāfah. Risālat al-Duktūrāh.

Languages & Linguistics

2606

Berque, Jacques. Un arabisant chez les Diola. In Mutanawwi'āt Muhammad al-Fāsī. [Rabat? 1969?] p. 5-14.

AC105.M87 Orien Arab

At head of title: al-Mamlakah al-Maghribīyah: Jāmi'at Muḥammad al-Khāmis.

Added cover title: Mélanges Mohammed el Fasi.

2607

Bukhārī, Aḥmad al-Maḥallī. Ḥāḍir al-lughah al-'Arabīyah wa-al-dīn al-Islāmī fī gharb Nayjiryā, nidā' ilā zu'amā' al-'Arab wa-man yahummuhu amr al-Islām [Present status of the Arabic language and Islam in western Nigeria; a call to Arab leaders and all those concerned about Islam] [Beirut? 196-] 15 p. illus.

NjP

2608

Cohen, David. Le dialecte arabe Ḥassānīya de Mauritanie (parler de la Gābla), par David Cohen avec la collaboration de Mohammed el Chennafi. Paris, C. Klincksieck, 1963. 293 p. illus. (Etudes arabes et islamiques. Etudes et documents, 5)

PJ6770.M3C6

2609

Oduyoye, Modupe. Yoruba and Semitic languages. Nigeria magazine, no. 99, Dec. 1968: 304-308.

DT515.N47, 1968

A study of Yoruba vocabulary of Semitic origin. The analysis attempts to show that lexical items have a genetic relationship to the Semitic family, implying a link which predates cultural contacts during the period of Islamic-Arabic infusion.

2610

Skinner, A. Neil. The Hausa particle ammā: an etymological note. Journal of African languages, v. 6, pt. 2, 1967: 146-152.

PL8000.J6, v. 6

Investigation of the use of the Arabic term *ammā* (but) to mark the change of theme in the discourse, rather than its original adversative meaning.

2611

Wilks, Ivor. The Mande loan element in Twi. Ghana notes and queries, no. 4, Jan./Dec. 1962: 26-28.

DT510.A1H553, 1962

Law

2612

Anderson, James N. D. Law and custom in Muslim areas in Africa: recent developments in Nigeria. Civilisations, v. 7, no. 1, 1957: 17-31.

AP1.C55, v. 7

Commenting on the 1956 "Moslem Court of Appeal Law" and "Native Courts Law," Anderson suggests that "the creation of the Moslem Court of Appeal, however inevitable it may have been on political grounds, can only be regarded as a step in the wrong direction. It would have been preferable, on every count, to have set up a special section of the High Court to hear appeals in all cases decided under native law and custom—as has, indeed, been suggested as a possible development in other territories also. All that can now be hoped for in the next few years is that the progressive unification of Nigeria as a whole, and increasing familiarity with developments in other Muslim countries, will eventually lead to the restriction of Islamic law to matters of personal status and family law. . . ."

2613

Diop, M. A. La dévolution successorale musulmane: détermination des héritiers dans le code sénégalais de la famille. *Revue juridique et politique, indépendance et coopération*, v. 26, oct./déc. 1972: 799-810. K21.J85, v. 26

2614

Mohamed Fall, O. A. Les successions en droit mauritanien. *Revue juridique et politique; indépendance et coopération*, v. 26, oct./déc. 1972: 754-757. DLC-LL

2615

Mortimore, M. J., and J. Wilson. Land and people in the Kano close-settled zone; a survey of some aspects of rural economy in the Ungogo District, Kano Province. [Zaria, Nigeria] Ahmadu Bello University, Dept. of Geography, 1965. 119 p. illus., maps. (Ahmadu Bello University. Dept. of Geography occasional paper no. 1) HC517.N482K375

"A report to the Greater Kano Planning Authority."

Of interest is the land distribution and its related problems of land tenure as well as the structure of settlements in a predominantly Muslim area.

2616

Muhammad, Yahaya. The legal status of Muslim women in the northern states of Nigeria. In Ahmadu Bello University, Zaria, Nigeria. *Centre of Islamic Legal Studies. Journal*, v. 1, no. 2, 1967: 1-28. K1.H5, v. 1

2617

Richardson, S. S. "Opting out": an experiment with jurisdiction in Northern Nigeria. *Journal of African law*, v. 8, no. 1, 1964: 20-28. DLC-LL

2618

Salacuse, Jeswald W. Selective survey of family law in Northern Nigeria. Zaria, Northern Nigeria, Institute of Administration, 1965. 113 leaves. (Ahmadu Bello University, Zaria, Nigeria. Institute of Administration. Research memorandum.) DLC-LL

Literature

2619

Arnott, D. W., ed. 'The song of rains': a Hausa poem by Na'ibi S. Wali. *African language studies*, v. 9, 1968: 120-147. PL8003.A34, v. 9

2620

Ba, Oumar, and Pierre-Francis Lacroix. Dix-huit poèmes peuls modernes. CEA, v. 2, 4. cahier, 1962: 536-550. DT1.C3, v. 2

Fulfulde poetry is traditionally restricted to epic poems and religious themes. In Senegal, students often gather in the evening for giri sessions, where they recite classical Arabic and Fulfulde poetry as well as their own poems. In this collection of 18 poems, Oumar Ba presents a lighter aspect of versification dealing with social aspects in a humorous vein, not unlike the satirical verses of the Hassānīyah bards of Mauritania.

2621

Baejou, R. Over Arabische litterate in West-Afrika. *Kroniek van Afrika*, v. 4, 1972: 173-186. DT1.K76, v. 4

2622

Balewa, Sir Abubakar Tafawa. Shaihu Umar: A novel. Translated and with an introduction and notes by Mervyn Hiskett. London, Longmans, 1967. 80 p. PZ4.B182Sh

Novel by the late federal Prime Minister providing a clear image of Hausa society at the end of the 19th century. The story revolves around three important Hausa institutions: the court, slavery, and the traditional Muslim system of education. Shaihu Umar represents the ideal type of the Hausa. He embodies, as Hiskett states, "the devotion to learning, the piety and patience in adversity [which] are part of the Hausa concept of a malam."

2623

King, A. V., and Malam Rashid Ibrahim. 'The song of rains': metric values in performance. *African language studies*, v. 9, 1968: 148-155. PL8003.A34, v. 9

See also 2619.

2624

Mabendy, Guissé. Devinettes recueillies au Mali. NA, no 112, oct. 1966: 133-135. DT1.I513, 1966

2625

—Sentences et expressions populaires au Mali. NA, no 109, janv. 1966: 19-21. DT1.I513, 1966

A list of 47 sayings from Mali containing "the wisdom of the ancestors and transmitted orally from generation to generation." The impact of Islam and its influence give these sayings a Muslim overtone.

2626

Mohammed Aliyun, Wada. A Hausa folktale. *Kano studies*, v. 1, June 1967: 54-61. DLC

2627

Scharfe, Don, and Yahaya Aliyu. Hausa poetry. *Black Orpheus*, no. 21, Apr. 1967: 31-36.

PL8000.B6, 1967

After reviewing the state of the art, the authors conclude, "The tradition of Hausa poetry is a live one, and the pattern of Hausa poetry is varied, from the oral traditions of the street to the learned works of the literate. In the range of its influence may lie its strength."

2628

Terrisse, André. Contes et légendes du Sénégal. Illustrations de Papa Ibra Tall. Paris, F. Nathan, 1965. 251 p. illus., col. plates. (Collections des contes et légendes de tous les pays) GR360.S4T4

2629

Thomas, Louis-Vincent. Récits Filham. NA, no 122, avril 1969: 41-54. DT1.I513, 1969

First of a series of articles relating fables from the Fogy region of lower Casamance in Senegal. This region has been greatly influenced by Islam and by one of its most representative groups, the Dyula, often labeled the "carpetbaggers of Islam." From this installment of 12 fables, Thomas concludes that Dyula flexibility has permitted it to weave Islam into the very fabric of traditional Dyula cultural heritage.

2630

Touré, Aïssata Kane, Ely Ould Allaf, and Maries Delarozière, comps. Il était une fois . . . en Mauritanie. Contes. Préface de Hamid Ould Mouknass. Paris, Ligel [1968] 104 p. illus. (part col.)

GR360.M342T6

2631

Traoré, Issa. Contes et récits du terroir. Bamako, Editions populaires [1970] 223 p. (Collection "Hier") PQ3989.2.T68C6

Politics

2632

Gerteiny, Alfred G. Race and politics in the Islamic Republic of Mauritania. Paper presented at the 8th annual meeting of the African Studies Association, Philadelphia, 1965. DLC-Micro 03782

Collation of the original: 13 p.

2633

—The racial factor and politics in the Islamic Republic of Mauritania. *Race*, v. 8, Jan. 1967: 263-275. HT1501.R25

2634

Kamil, al-Sharif. The challenge of Nigeria. *Middle East forum*, v. 37, Jan. 1961: 9, 36.

DS41.M45, v. 37

Report on a visit to Nigeria by the deputy secretary general of the Islamic Congress in Jerusalem and his views regarding Islam as a variable in the Arab-Israeli conflict.

2635

Moore, C. M. One partyism in Mauritania. *Journal of modern African studies*, v. 3, Oct. 1965: 409-420. DT1.J68, v. 3

Study of the cleavage in Mauritanian politics between the Bīḍān and the blacks of the Fleuve region.

2636

Nicolas, Guy. Fondements magico-religieux du pouvoir politique au sein de la principauté hausa du Gobir. *JOSAF*, fasc. 39, 1969: 199-231.

DT1.S65, v. 39

"Sultan et prêtre, médiateur entre la 'terre' dont il est l'époux' et les puissances surnaturelles, le souverain du Gobir est également considéré par ses sujets comme un magicien maniant des forces numineuses en vue d'accroître et de défendre sa 'fortune' (*nasara*) et, partant, celle de sa principauté." Nicolas has studied the Gobir political structure in the Maradi region of Niger. Here he shows the complexity of political power in the principality and the delicate balance between Islamic tenets and the magico-religious substratum of political authority where "la stabilité du *Gobir* repose avant tout sur les alliances séculaires unissant la dynastie et les forces numineuses ou les groupes liés aux puissances surnaturelles."

2637

Schildkrout, Enid. Islam and politics in Kumasi: an analysis of disputes over the Kumasi Central Mosque. New York, American Museum of Natural History, 1974. p. 113-137. illus. (Anthropological papers of the American Museum of Natural History; v. 52, pt. 2) GN2.A27 vol. 52, pt. 2

DT512.9.K8

2638

—The Kumasi mosque dispute.

Source: ASA, Program, 15th, 1972.

Sects

2639

Abun-Nasr, Jamil M. *The Tijaniyya, a Sufi order in the modern world*. London, New York, Oxford University Press, 1965. 204 p. (Middle Eastern monographs, 7) BP189.7.T5A3 1965

Abū al-Naṣr, who wrote the work as a dissertation under Albert Hourani, provides a general history of the movement both in the Arab world and in West Africa. In the introduction, he states that "the story of the Tijaniyya presented below offers an example . . . of the dilemma which faced the Sufi orders during the French period: desirous of preserving their hold over their followers they needed to curry favour with the French, who were the political masters of the society. But association with the 'infidel' authorities was detrimental to their prestige in society, and gave their religious opponents, the Salafi fundamentalists, the opportunity to condemn them on both religious and political grounds."

2640

Behrman, Lucy C. *Muslim brotherhoods and politics in Senegal*. Cambridge [Mass.] Harvard University Press, 1970. 224 p. illus., map, ports. JQ3396.A3 1970.B43

Based on the author's thesis, Boston University, 1967.

2641

Cruise O'Brien, Donal B. *Mouride studies*. Africa, v. 40, July 1970: 257-260. PL8000.I6, v. 40
Review article.

2642

Doi, A. R. I. *The Bamidele movement in Yorubaland*. Orita, v. 3, Dec. 1969: 101-118. DLC

2643

Roch, J. *Les mourides du vieux bassin arachidier sénégalais: entretiens recueillis dans la région du Baol*. Dakar, Centre O.R.S.T.O.M., 1971. 113 p. DLC

2644

Rocheteau, Guy. *Système mouride et rapports sociaux traditionnels. Le travail collectif agricole dans une communauté pionnière du Ferlo Occidental (Sénégal)*. Dakar, Centre O.R.S.T.O.M., 1969. 40 p. plans, plates.

Source: Senegal. Archives nationales. Bibliographie du Sénégal, no 40, 1972: no 167.

Society & Culture

2645

Barkow, J. H. *Hausa women and Islam*. Canadian journal of African studies, v. 6, no. 2, 1972: 317-328. CU

2646

——— *Muslims and Magazawa in North Central State, Nigeria: an ethnographic comparison*. Canadian journal of African studies: v. 7, no. 1, 1973: 59-76. CU

2647

Besmer, Fremont E. *Kidan dārān sállà: music for the eve of the Muslim festivals of Id al-fitr and Id al-kabir in Kano, Nigeria*. Bloomington, African Studies Program, Indiana University, 1974. 84 p. illus. ML350.B48

2648

Cohen, Abner. *Custom & politics in urban Africa; a study of Hausa migrants in Yoruba towns*. Berkeley, University of California Press, 1969. 252 p. map. HN800.N5C6 1969

"This monograph is a study in the role of customs in politics within some contemporary urban settings in Africa. It discusses the process by which, under certain circumstances, an ethnic group manipulates some values, norms, beliefs, symbols, and ceremonials from its traditional culture in order to develop an informal political organization which it uses as a weapon in its struggle for power with other groups, within the contemporary situation." The author shows how, in the process, Islam and the Tijani tariqah gained a commanding influence in the Hausa quarter of Ibadan and created a network of relationships strengthening ties between its members, leading to their control of long distance trade. One element undermining the cohesiveness of the community was the rapid growth of Yoruba Islam which "swallowed" the Hausa of Sabon who became no longer distinct as a religious group.

2649

Cohen, Ronald. *Dominance and defiance; a study of marital instability in an Islamic society*. [Washington, American Anthropological Association, 1971] 213 p. illus. (Anthropological studies, no. 6) DT515.42.C597

Detailed anthropological investigation of marriage and its instability in Kanuri society.

2650

Dawodu, S. A. Youth and Islam in Nigeria. *Nigerian journal of Islam*, v. 1, Jan./June 1971: 29-32. DLC

2651

Deniel, Raymond. *Croyances religieuses et vie quotidienne, Islam et christianisme à Ouagadougou*. Paris. Collège de France. Laboratoire d'anthropologie sociale, 1970. 360 p. fold. plan. (Recherches voltaïques, 14) DLC

Attitudinal study of Christianity and Islam Ouagadougou (February 1968-February 1969). Deniel, who interviewed both adults and school age children, tried to find answers to three basic questions: how do urban dwellers see their religion and other religions? What is the place of religion in their everyday life? and, What is the influence of their religious affiliation on the way they envision both religion and everyday life?

2652

Doi, A. R. I. An aspect of Islamic syncretism in Yorubaland. *Orita*, v. 5, June 1971: 36-45. DLC

2653

———Islamic thought and culture: Their impact on Africa with special reference to Nigeria. *The Islamic review and Arab affairs*, v. 57, Oct. 1969: 18-23. BP1.I7, v. 57

Looking at the long history of Islam in Africa, Doi attempts to show that Islam and Africa have been closely connected since the dawn of Islam. He then proceeds to look at Islam in northern Nigeria and its social impact. Included are a list of Hausa and Yoruba loan words from Arabic and a list of Arab names and their "Nigerianized" equivalents.

2654

Gallais, J. Signification du groupe ethnique au Mali. *L'homme*, t. 2, mai/août 1962: 106-129.

GN1.H68, v. 2

2655

Gast, Marceau. Evolution de la vie économique et structures sociales en Ahaggar de 1660 à 1965. In *Algiers. Université. Institut de recherches sahariennes. Travaux*, v. 24, 1./2. semestres, 1965: 129-143.

DT331.A4, v. 24

2656

———Mesures de capacité et de poids en Ahaggar. *JOSAF*, t. 33, fasc. 2, 1963: 209-230.

DT1.S65, v. 33

2657

Ghazali, Abdul Karim. Sierra Leone Muslims and sacrificial rituals. *Sierra Leone bulletin of religion*, v. 2, June 1960: 27-32. DLC

2658

Griffeth, Robert R. The Dyula as guests in West Voltaic societies.

Source: ASA, Program, 14th, 1971.

2659

Hallam, W. K. R. The men behind traditions. *Nigeria magazine*, no. 91, Dec. 1966: 271-278. illus. DT515.N47, 1966

2660

———The Shehu's installation, eventual Bornu ceremony. *Nigeria magazine*, no. 30, Dec. 1968: 280-290. illus. DT515.N47, 1968

A concise narrative of the Bornu Emirate and a report on the installation of Shehu Umar Ibn Abubakr Gaibai al-Kanemi as the new Shehu. The detailed description of the ceremony is of interest for comparative studies of earlier ceremonies reported by travelers.

2661

Joliot, Catherine. Entretien avec Ibra N'Diaye, peintre et sculpteur sénégalais. *L'Afrique littéraire et artistique*, no 11, 1970: 25-32. DT1.A54, no. 11

2662

Jones, William I. Tradition and agricultural development in the Republic of Mali. Paper presented at the 8th annual meeting of the African Studies Association, Philadelphia, 1965. DLC-Micro 03782
Collation of the original: 11 p.

2663

King, A. V. A Bòorí liturgy from Katsina. *African language studies*, v. 7, 1967: 105-125; supplement to v. 7, 1967. 157 p. PL8003.A34, v. 7 and suppl.

Supernatural possession is termed *Bòorí* in Hausa. Such practice, though frowned upon, is tolerated in some Muslim urban areas. "The state of possession," suggests King, "is induced with the aid of music which, depending on circumstances, may vary from a simple rhythmic hand-clap to an elaborate performance where the *wáakàà* (song) and the *kíràarí* (identifying praise-epithets) of the *ìshkàà* (supernatural spirit) invoked are accompanied by a suitable musical ensemble." The study is divided into two parts. The first part includes the introduction and *kíràarí* and the second part the *wáakàà* with transliteration and translations of the various epithets and songs.

2664

Leighton, Neil O. The Lebanese community in Sierra Leone.

Source: ASA, Program, 15th, 1972.

2665

Lloyd, Peter C. Sallah at Ilorin. Nigerian magazine, no. 70, Sept. 1961: 266-278. DT515.N47, 1961

Description of the 'Id al-Kabīr in Ilorin. The Sallah ceremony shows the blend of Islamic and residual Yoruba practices.

2666

Ly, Boubacar. L'honneur dans les sociétés ouolof et toucouleur du Sénégal. Présence africaine, no 61, 1. trimestre, 1967: 32-67. GN645.P74, 1967

2667

Mabendy, Guissé. Salutations et voeux du Mali. NA, no 108, oct. 1965: 124-128. DT1.I513, 1965

Compilation of greetings and salutations in Mali. The influence of Islam is clear from the large number of references to God (Allāh).

2668

Madauci, Ibrahim, Yahya Isa, and Bello Daura. Hausa customs. [Zaria] Northern Nigerian Pub. Co., 1968. 96 p. DT518.H3M3

2669

el-Masri, Fathi Hassan. The role of Imams in the new Nigeria. Nigerian journal of Islam, v. 1, June 1970: 21-24. DLC

2670

Mathin, Céline. Pour une sémiologie du geste en Afrique occidentale. Semiotica, v. 3, no 3, 1969: 245-255. B820.S45, v. 3

2671

Miner, Horace H. Urban influences on the rural Hausa. In California. University. University at Los Angeles. African Studies Center. Urbanization and migration in West Africa, edited by Hilda Kuper. Berkeley, University of California Press, 1965. p. 110-130. HB2331.C33

2672

Moreau, R. L. Les marabouts de Dori. Archives de sociologie des religions, 9. année, janv./déc. 1964: 113-134. BL60.A7, v. 9

Detailed study of the marabout group in Dori in northern Upper Volta. After describing the various aspects and functions of the marabout, the author concludes that because of those who returned from

the pilgrimage, Islam in Dori is slowly becoming closer to the Sunnah and orthodoxy.

2673

Muffet, D. J. M. Legitimacy and deference in a tradition oriented society: observations arising from a case study in Kano, 1962-63. Paper presented at the 16th annual meeting of the African Studies Association, Syracuse, N.Y., 1973.

DLC-Micro 03782

Collation of the original: 14 p.

2674

Paden, John N. Situational ethnicity in Urban Africa with special reference to the Hausa. Paper presented at the 10th annual meeting of the African Studies Association, New York, 1967. illus.

DLC-Micro 03782

Collation of the original: 17 p.

2675

Paul, P. Le système des référentiels personnels en wolof. BIFAN, t. 34, juil. 1972: 607-616.

DT1.I5123, v. 34

2676

Quéchon, Martine. Réflexions sur certains aspects du syncrétisme de l'Islam ouest-Africain. CEA, t. 11, 2. cahier, 1971: 206-230. DT1.C3, v. 11

After reviewing the various theories regarding syncretism in West African Islam, such as those of P. Marty, A. Gouilly, and J.-C. Froelich, Quéchon looks into the more recent interpretative writings, including those of J. S. Trimingham, I. M. Lewis, and Vittorio Lanternari. According to the author, Lanternari "préfère une classification diachronique et dynamique qui a le mérite de privilégier non plus la forme des mouvements mais leur fonction, leur rapport à une société globale donnée." She studies how Islam has been influenced by local syncretism (Bambara, Nupe, and Songhay), animistic survivals and their reinterpretation, and possession cults (Hausa, Lebu). In conclusion, she applies Lanternari's theories by examining three socio-historical factors: a long contact with a foreign religion, the disintegration or upsetting of local culture, and the emergence of one or more charismatic leaders.

2677

Shani, Ma'aji A. The status of Muslim women in the Northern States of Nigeria. In Ahmadu Bello University, Zaria, Nigeria. Centre of Islamic Legal Studies. Journal, v. 1, no. 2, 1967: 39-52.

K1.H5, v. 1

2678

Skinner, Elliott P. African urban life. The transformation of Ouagadougou. Princeton, N.J., Princeton University Press, 1974. 487 p. illus., tables.

HN810.U63O97

Includes a section on Islam and its interactions with modernization and with other religions.

2679

Smith, Michael G. Historical and cultural conditions of political corruption among the Hausa. *Comparative studies in society and history*, v. 6, Jan. 1964: 164-195.

H1.C73, v. 6

2680

———The social functions and meaning of Hausa praise-singing. *Africa*, v. 27, Jan. 1967: 26-45.

PL8000.I6, v. 27

2681

Wane, Yaya. Les Toucouleurs du Sénégal et la modernisation. *BIFAN*, t. 32, juil. 1970: 888-900.

DT1.I5123, v. 32

Wane considers the religious factor a definite element of resistance to the acculturation process

spreading like wild fire among the more or less Islamized ethnic groups.

2682

Whitaker, C. S., Jr. Three perspectives on hierarchy. *Journal of commonwealth political studies*, v. 3, Mar. 1965: 1-19.

JN248.J65, v. 3

Analyzing the views of three Northern Nigerian leaders, namely Alhaji Sir Ahmadu Bello, the late Sardauno of Sokoto, Alhaji Sir Abubakar Tafawa Balewa, the late Prime Minister of the former Federal Government, and Malam Aminu Kano, who comes from a patrician family of erudites, the author attempts "1) to show that on a central issue of speculative political thought, namely the proper basis and structure of political participation, the three leading Northern Nigerian political figures take three different positions, each compatible with the practice of government within a democratic framework; 2) to contend that the ideological differences between these men may be explained, in part at least, by the fact that each occupies a different position within a common traditional political culture, the structure of which is hierarchical."

Glossary*

Ahmadi sect (Aḥmadīyah, Ahmadism)

A Muslim un-Orthodox reform movement founded in Kashmir in 1889 by Mirza Ghulam Ahmad Qadiyani. It was introduced in Nigeria about 1934 and has spread to a number of other African states.

Alfa

Fulbe title of a learned religious man.

Almamy

Title of the Tukulor ruler.

al-Anṣār

Originally used to identify the "helpers" of the Prophet Muḥammad after his flight from Mecca to Medina. Adopted by the supporters of the Khatmīyah sect in the Sudan.

Ardo

Among the nomadic Fulbe, a camp leader whose function is one of advice and representation of the group rather than command.

Bīḍān

Arabic term meaning "whites" referring to the Moors (Maures) of Mauritania as opposed to the darker populations of the Fleuve region.

Damel

Ruler of the Cayor state which was established in the 16th century on the coast of Senegal north of Cape Vert and lasted until the French intervention in the 19th century.

Dhimmi

"People of Scripture"—Christians, Jews, and Sabeans—have a special status in territories conquered by Muslims and where the Shari'ah is the law of the land. Each community of *Ahl al-Dhimmah*, or "People of the Covenant and Obligation," governed itself under its responsible head who was its link with the Muslim authorities.

Diwān

A collection of the works of a poet.

Fiqh

Muslim jurisprudence. Islam regulates all aspects of public and private life and the science of these laws is called fiqh.

Faqīh (colloquial Arabic: Fiqi/Fi'i)

A teacher versed in jurisprudence and canon law. Sometimes refers to a casuist.

Griots

Member of a caste found in many ethnic groups in West Africa. They are historically the repository of tradition and function now as musicians, genealogists, and praise singers.

Girgam (Mahram)

Traditional histories of Kanuri mais (rulers) usually written in Arabic or preserved orally in Kanuri verse form.

Hajj (Hadji, Hajji)

Arabic title, meaning pilgrim, bestowed on one who has made the pilgrimage to Mecca.

al-Ḥisbah

A term in administrative law for the office of the *Muhtasib*, or functionary in charge of weights and measures in the market place, the registration of births and deaths, and a number of other responsibilities.

Jihad

Arabic term, meaning to strive or struggle, connoting the duty of every Muslim adult when possible (Fard 'ala al-kifayah) to fight for the expansion of Dar al-Islam. Lately, the meaning has been interpreted by reformers to mean the striving to be a better Muslim and to improve the lot of the Islamic community.

Karamoko

Title of a Dyula religious teacher.

Laamido (Pl. Laamibe)

Fulbe ruler. His jurisdiction can encompass from a small group of a few hundred persons to a large kingdom.

al-Mahdī.

"The Guided One." Refers to the last Imam, or Redeemer, who will appear at the End of Time to restore the true faith and conquer the world for Islam. The concept is more fundamental to the Shi'ite creed than to that of the Orthodox Sunnites. Generally used, in the bibliography, with reference to Muḥammad Aḥmad, the Sudanese leader.

Magal

The annual pilgrimage to Touba in Senegal, seat of the Murid sect, in celebration of the return from exile of its founder Amadu Bamba.

*Most of the definitions of the glossary were drawn from *The Encyclopedia of Islam; a Dictionary of the Geography, Ethnography and Biography of the Muhammadan Peoples, Prepared by a Number*

of Leading Orientalists, published under the patronage of the International Association of the Academies (Leyden, E. J. Brill; London, Luzac, 1913-34. 4 v. illus. DS37.E5).

- Mai**
Traditional ruler of the Kanuri people.
- Malikite School of Law**
One of the four major schools of jurisprudence named after Mālik ibn Anas (d. 795), a theologian and jurist from Medina.
- Mallam**
A Hausa learned man. Derived from Arabic *Mu'allim*, teacher, or master.
- Marabout**
French appellation for a Muslim holy man or ascetic in West Africa. Derived from Arabic *Murābit*, or Muslim "Templar."
- Modibbo**
Fulbe term for a religious erudite. Derived from Arabic *Mu'addib*, teacher, or educator.
- Muqaddim**
Arabic term for chief or commander of a body of troops or a ship. Also a Sufi term designating a leader in a religious sect, or brotherhood. The Murid leaders holding this title are divided into three grades with various powers of consecration.
- Murid sect (Murīdiyah, Mouridism, Muridism)**
A Sufi sect founded by Amadu Bamba (ca. 1850–1927) and centered mainly in Senegal, which has played a significant role in Senegalese politics.
- Qaṣīdah**
Arabic ode with no less than seven or 10 verses.
- Ribāṭ**
A fortified monastery, usually found at the frontiers of Islam, and occupied by soldier-"monks." Provided the root for terms such as Almoravids and marabout.
- Sahel**
Arabic term derived from *Sāhil* (shore) and referring to the climatological zone stretching across West and Central Africa between the Sahara desert and the Savannah areas.
- Saj'**
A particular form of rhetoric where rhymed words occur at short intervals. The absence of regular rhythm or meter distinguishes it from poetry.
- Salafiyah**
An Egyptian religious modernist reform movement begun at the end of the 19th century and early in the 20th century by Shaykh Muḥammad 'Abduh (1849–1905) under the influence of Shaykh Jamāl al-Dīn al-Afghānī with whom he later published *al-'Urwah al-Wuthqā* in Paris, which had a profound influence on the development of nationalism in the Arab world.
- Sarkin Zongo**
Hausa term referring to the chief of the Hausa ward in urban areas outside Hausaland.
- Senussi sect (Sanūsīyah)**
A Muslim military sect founded by Sayyid Muḥammad ibn 'Alī al-Sanūsī (1791–1859) centered in Cyrenaica, Libya.
- Shī'ah (Shī'ism, Shī'ites)**
General name for a large number of very different Muslim sects, all of which do agree on the recognition of 'Alī ibn Abī Ṭālib as the legitimate caliph after the death of the Prophet Muhammad. Considered the second major division of Islam as opposed to Sunnah.
- Sunnah (Sunnism, Sunnites)**
Arabic for custom, use, or wont. Also the Orthodox "People of the Sunnah and the Community" in Islam, as opposed to the *Shī'ah*, the other major division in the Muslim world. The Sunnites are divided into the four schools of jurisprudence, namely Hanafites, Hanbalites, Malikites, and Shafi'ites.
- Ṭaṣawwuf (Sufi)**
The act of devoting oneself to the ascetic mystical life on becoming a Sufi. The term *Sufī* is thought by some to be derived from *ṣūf*, or wool, and to refer to the penitents' practice of wearing the woolen robe, *labas al-Ṣūf*.
- Thierno**
Tukulor teacher and religious leader.
- Tyeddo**
Warrior class in the Wolof pagan states. They were opposed to the marabout forces who labeled them as irreligious "bad Muslims." Amadu Bamba recruited them in the Murid sect during its formative period.
- Waqf**
Arabic legal term for a pious endowment to be used only for a permitted charitable purpose.
- Zār**
Amharic word for genii or spirits, adopted by the Muslim world. Also for exorcistic rites, under the leadership of a shaykhah accompanied by drums, gyrations, and sacrifices of fowls, to summon the evil spirit to "tell his name" and thus deprive him of his power and hold on the victim.
- Zāwīyah**
Literally, corner of a building, and by extension a small mosque or monastery to which a holy man has retired to live and devote his time to meditation, learning, and mysticism surrounded by his pupils and followers.
- Zikr**
Sufi ritual consisting of the repetition of words in praise of God, usually with music and gyrating dancing.

List of Periodicals

- Abbia. Yaounde. AP9.A24
al-Abḥāth. Beirut. AS595.A6A36 Orien Arab
Abr-Nahrain. Leiden, E. J. Brill. PJ3001.A2
Académie des inscriptions et belles-lettres, Paris.
Comptes rendus des séances. Paris, C. Klincksieck. AS162.P315
Académie des sciences d'outre-mer. Comptes rendus mensuels des séances. Paris. JV1802.A314
Académie malgache. Bulletin. Tananarive. DT469.M21A35
Académie royale des sciences d'outre-mer. *Classe des sciences morales et politiques*. Mémoires. Verhandelingen. Bruxelles. DT641.A27
Académie royale des sciences d'outre-mer. Bulletin des séances. Mededelingen der zittingen. Bruxelles. JV2802.A3
Acta ethnographica. Budapest. GN1.A25
Acta geographica. Paris. G1.S553
Aequatoria; mission catholique. Coquilhatville. MH-P
Affari esteri. [Roma, Associazione italiana per gli studi di politica estera] D839.E812
Africa. London, Oxford University Press. PL8000.I6
Africa [revista de acción española] Madrid [Instituto de Estudios Políticos] DT37.A1A4
Africa; rivista bimestrale di studi e documentazione. [Roma] DT1.A843
Africa Institute. Bulletin. [Pretoria] DT1.A2146
Africa quarterly. [New Delhi] DT1.A216
African affairs; journal of the Royal African Society. [London] DT1.R62
African arts. Arts d'Afrique. [Los Angeles] NX587.A6
African ecclesiastical review. Masaka, Uganda. IEN
African forum. [New York, American Society of African Culture] DT1.A225
The African historian. Ile-Ife, Nigeria. DLC
African historical studies. Brookline, Mass., African Studies Center of Boston University. DT1.A226
African language studies. London, University of London, School of Oriental and African Studies. PL8003.A34
African music. Roodepoort, South Africa. ML5.A26
African Society, London. Journal.
See African affairs.
African studies. Johannesburg, Witwatersrand University Press. DT751.A4
African studies bulletin. Stanford, Calif. DT1.A2293
African studies review. Cairo.
See Majallat al-dirāsāt al-Ifriqīyah.
African studies review. East Lansing, Mich., African Studies Center, Michigan State University. DT1.A2293
African world. [London, African Publications] DT1.A24
Africana bulletin. [Warsaw] DT19.9.P6A65
Africana Marburgensia. [Marburg] DT1.A255
The Africanist. Washington. DLC
Afrika heute. Bonn, L. Röhrscheid. DT1.A27
Afrika und Uebersee; Sprachen, Kulturen. Berlin, D. Reimer. PL8000.Z4
Afrique documents. Dakar. DT1.A479
L'Afrique et l'Asie. [Paris] DT1.A85
L'Afrique française; bulletin mensuel du Comité de l'Afrique française et du Comité du Maroc. Paris, Comité de l'Afrique. JV14.C67
L'Afrique littéraire et artistique. Paris. DT1.A54
Afrique nouvelle. Dakar. AP27.A58
Afro-Asia. Bahia, Universidade Federal da Bahia, Centro de Estudos Afro-Orientais. DLC
Ahmadu Bello University, Zaria, Nigeria. *Centre of Islamic Legal Studies*. Journal. [Zaria] K1.H5
Akademie der Wissenschaften, Berlin. *Institut für Orientforschung*. Mitteilungen. Berlin, Akademie-Verlag. PJ5.A5A25
Akademia nauk SSSR. *Institut etnografii*. Trudy. Moskva. GN2.A2142
Algiers (City) Université. *Institut de recherches sahariennes*. Travaux. DT331.A4
American anthropologist. Menasha, Wisc. American Anthropological Association. GN1.A5
American Oriental Society. Journal. New Haven. PJ2.A6
American Universities Field Staff. Reports service: Central & Southern Africa series. New York. DT751.A54
al-Andalus. Madrid-Granada. DP102.A6
Annales africaines. Paris, A. Pedone. DLC-Law
Annales d'Ethiopie. Paris, C. Klincksieck. DT379.A6
Annales d'histoire économique et sociale. Paris, A. Colin. HB3.A5
Annales de géographie. Paris, A. Colin. G1.A6
Annales; économies, sociétés, civilisations. [Paris] A. Colin. AP20.A58
Annales islamologiques. Le Caire, Impr. de l'Institut français d'archéologie orientale. BP1.A65

- Année africaine. Paris, Editions A. Pedone. DT30.A56
- Anthropological quarterly. Washington, Catholic University of America Press. GN1.P7
- L'Anthropologie. Paris. GN1.A68
- Anthropos. Fribourg. GN1.A7
- Antiquity; a quarterly review of archaeology. [Gloucester, Eng.] CC1.A7
- Arabica; revue d'études arabes. Leiden, E. J. Brill. PJ6001.A7
- Archaeologia Polona. Warszawa, Zakład Narodowy im. Ossolińskich. GN845.P7A75
- The Architectural review. New York. NA1.A67
- Archiv für Völkerkunde. Wien. GR1.A59
- Archives de sociologie des religions. Paris, Editions du Centre national de la recherche scientifique. BL60.A7
- Ars orientalis; the arts of Islam and the East. [Washington] N7260.A7
- Asian and African studies. Bratislava, Vydavateľstvo Slovenskej akadémie vied. DS1.A4733
- Asian and African studies. Jerusalem. DS1.A4734
- Association de géographes français, Paris. [Paris] G11.A8
- Aussenpolitik. Stuttgart, Deutsches Verlags-Anstalt. D839.A885
- Azania. Nairobi, Oxford University Press. DT365.3.A94
- B
- Baessler-Archiv; Beiträge zur Völkerkunde. Berlin, D. Reimer. GN1.B3
- Bantu studies. Johannesburg, Witwatersrand University Press. DT764.B2B3
- Berlin. Universität. *Seminar für Orientalische Sprachen*. Mitteilungen. PJ25.B5
- Black Orpheus. [Ikeja, Longmans of Nigeria] PL8000.B6
- Boletim cultural de Guiné Portuguesa. [Bissau] DT613.B6
- Boston University law review. Boston, Boston University Law School. DLC-LL
- The British journal of sociology. London, Routledge and Kegan Paul. HM1.B75
- Bulletin de jurisprudence des tribunaux indigènes du Ruanda-Urundi. Astrida. DLC-LL
- Bulletin de liaison saharienne. Algiers. DT331.B83
- Bulletin de Madagascar. [Tananarive, Service général de l'information] DT469.M21B8
- Bustan. Vienna. DS35.3.B87
- C
- Cahiers d'action religieuse et sociale. [Paris] Editions Spes. BX802.C3
- Cahiers d'études africaines. Paris. DT1.C3
- Les Cahiers d'outre-mer. Revue de géographie de Bordeaux et de l'Atlantique. Bordeaux. G1.C15
- Cairo. Institut dominicain d'études orientales. Mélanges. [Le Caire] PJ9.C3
- Cairo. al-Jāmi'at al-Azhar. Majallat al-Azhar. BP1.C3 Orien Arab
- Cairo. Jāmi'at Ayn Shams. *Kulliyat al-Ādāb*. Ḥawli-yāt Kulliyat al-Ādāb. AS693.C36 Orien Arab
- Cairo. Jāmi'at al-Qāhirah. *Kulliyat al-Ādāb*. Majallat Kulliyat al-Ādāb. AS693.C25 Orien Arab
- Cairo. al-Jam'iyah al-Miṣrīyah lil-'Ulūm. al-Majallah al-Miṣrīyah lil-'ulūm al-siyāsīyah. JA26.M2 Orien Arab
- Cairo. al-Jam'iyah al-Miṣrīyah lil-Dirāsāt al-Tārīkhīyah. al-Majallah al-tārīkhīyah al-Miṣrīyah. DT77.J28 Orien Arab
- Cairo. Ma'had al-Buḥūth wa-al-Dirāsāt al-Ifrīqīyah. DLC
- Camelang. Université du Cameroun. DLC
- Canadian journal of African studies. [Montreal] DT19.9.C3B82
- The Cape monthly magazine. Cape Town. NN
- The Catholic digest. [St. Paul, Minn.] BX801.C34
- Cauris. Strasbourg. NN
- Centre d'étude et de documentation africaines. Les cahiers. DT1.C45
- Centre of Islamic Legal Studies. Journal. Zaria. ICU
- The Christian century. [Chicago] Christian Century Press. BR1.C45
- Civilisations. [Bruxelles] AP1.C55
- The Clergy review; a magazine for the clergy. London. BX801.C6
- Comité d'études historiques et scientifiques de l'Afrique Occidentale française. Annales et mémoires. MnU
- Bulletin. Paris. DT521.C6
- Comparative studies in society and history. The Hague, Mouton. H1.C73
- The Contemporary review. London. AP4.C7
- Core. [Rangely, Me., Orgone Institute] RZ999.C8
- Corona. London. JV1001.C77
- Correspondance d'Orient. Etudes. Bruxelles, Centre pour l'étude des problèmes du monde musulman contemporain. DS36.C65
- Cultures et développement. Louvain. HD83.C85
- Current anthropology. [Utrecht] GN1.C8
- A Current bibliography on African affairs. Washington. Z3501.C89
- Current history. [Philadelphia] D410.C82
- The Cuttington review. Guaranga, Liberia. DLC
- D
- Dakar. Université. *Faculté des lettres et sciences humaines*. Annales. AS659.S4D35

E

- East Africa journal. [Nairobi, East African Institute of Social and Cultural Affairs] DT421.E28
 East African law journal. Nairobi. DLC-LL
 Economies et sociétés. MH
 L'Education africaine. Bulletin officiel de l'enseignement en A.O.F. [Dakar] L81.E42
 Encyclopédie mensuelle d'outre-mer. [Paris] JVI801.E5
 Estudos ultramarinos; revista. Lisboa. JV4201.E8
 Ethnohistory. [Bloomington, Indiana University] E51.E8
 Ethnopsychologie. Le Havre. BF732.R48
 Etnografia polska. Wrocław, Zakład Narodowy im Ossolińskich. GN585.P6E8
 Etudes congolaises. Léopoldville. DT658.E8
 Etudes éburnéennes. [Mâcon, France] DT545.E8
 Etudes maliennes. Bamako. DLC
 Etudes soudaniennes. [Koulouba, Bamako] DT551.E83
 Euhemer; przegląd religioznawczy. Warszawa, Państwowe Wydawn. Naukowe. BL9.P6E8
 Europe, France outre-mer. [Paris] JVI801.E65

F

- Fei-chou yen chiu [African studies] [Taipei] DLC
 Folia orientalia. Kraków [Państwowe Wydawn. Naukowe] PJ9.F6
 France. Comité des travaux historiques et scientifiques. Bulletin. Paris. G11.F8
 France. Office de la recherche scientifique et technique outre-mer. Cahiers O.R.S.T.O.M. Série sciences humaines. Paris. DT521.C3
 Frankfurter Hefte; Zeitschrift für Kultur und Politik. Frankfurt am Main. AP30.F555

G

- Garcia de Orta. Lisboa. JV4201.G3
 Genève-Afrique. Geneva-Africa. Geneva. DT1.G44
 The Geographical journal. London, Royal Geographical Society. G7.R91
 Gesellschaft für Erdkunde zu Berlin. Zeitschrift. Berlin, D. Reimer. G13.G5
 Ghana. University, Legon. Institute of African Studies. Research review. DT1.G48
 Ghana bulletin of theology. Achimota. DLC
 Ghana notes and queries. Accra. DT510.A1H553
 Glasgow. University. Oriental Society. Transactions. MH
 Grands lacs; revue générale des missions d'Afrique. Namur. BV3500.A35

H

- Hadith. [Nairobi] East African Pub. House. DT434.E2A25
 al-Hady al-Islāmī. al-Bayḍā'. BP1.H33 Orien Arab
 The Harvard review. [Cambridge, Mass.] AS36.H23
 Hespéris, archives berbères et bulletin de l'Institut des hautes-études marocaines. Paris, Librairie Larose. DT181.H4
 Hespéris-Tamuda. Rabat, Editions techniques nord-africaines. DT301.H45
 The Heythrop journal. Oxford, Heythrop College. BX801.H4
 Historical Society of Ghana. Transactions. Legon. DT510.A1H55
 Historical Society of Nigeria. Journal [Ibadan] DT515.A2H5
 ————Bulletin of news. Ibadan. DLC
 Hochland. München. AP30.H67
 L'Homme. Paris, Mouton. GN1.H68
 L'Homme et la société. [Paris, Editions Anthropos] HM3.H6
 Howard law journal. Washington. DLC-LL
 Human organization. [New York] GN1.H83

I

- IBLA [revue de l'Institut des belles lettres arabes] Tunis. AS653.I5
 Ibadan. University. Centre of Arabic Documentation. Research bulletin. DT352.4.I2a
 Indiana. University. Folklore Institute. Journal. [The Hague] Mouton. GR1.I5
 The Indiana law journal. Buffalo. K9.N37
 Institut égyptien, *Cairo*. Bulletin. DT43.I61
 Institut français d'Afrique noire. Bulletin. Dakar. DT1.I5123
 Institut français d'Afrique noire. Centre du Cameroun. Etudes camerounaises. [Douala] DT561.I5
 International affairs. [London] JX1.I53
 International development review. Washington, Society for International Development. HC60.I546
 International Folk Music Council. Journal. Cambridge, Eng. ML26.I544
 International journal of African historical studies. [New York] Africana Pub. Corp. DT1.A226
 International journal of Middle East studies. [London] Cambridge University Press. DS41.I55
 International review of missions. Edinburgh. BV2351.I6
 Internationales Afrika Forum. München, Europäische Institut für politische, wirtschaftliche und soziale Fragen. DLC
 Der Islam. Strassbourg, K. J. Trübner. DS36.I7
 Islamic culture; an English quarterly. Hyderabad, Deccan, Islamic Culture Board. DS36.I74

Islamic literature. [Lahore, Sh. Muhammad Ashraf]
BP1.I68
The Islamic quarterly. London, Islamic Cultural
Centre. D198.I8
The Islamic review. Woking, Eng., The Mosque.
BP1.I7

J

Jāmi'at al-Qāhirah bi-al-Kharṭūm. Majallah. DLC
Journal asiatique. Paris. PJ4.J5
Journal des voyages, découvertes et navigations
modernes. Paris. G161.J86
Journal of administration overseas. [London] H. M.
Stationery Off. JS40.J6
Journal of African history. [London, New York]
DT1.J65
Journal of African languages. London, Macmillan.
PL8000.J6
Journal of African law. London. DLC-LL
Journal of Commonwealth political studies.
[Leicester] Leicester University Press. JN248.J65
Journal of Ethiopian studies. Addis Ababa.
DT371.J67
Journal of human relations. Wilberforce, Ohio,
Central State College. H1.J55
The Journal of modern African studies. [London]
Cambridge University Press. DT1.J68
The Journal of Negro history. Washington, Associ-
ation for the Study of Negro Life and History.
E185.J86
Journal of religion in Africa. Leiden. BL2400.J68
Journal of Semitic studies. Manchester, Manchester
University Press. PJ3001.J6
The Journal of West African languages. [London]
PL8017.J65

K

Kano studies. Dirāsāt Kānū. Kano, Nigeria. DLC
Kenya education journal. Nairobi. DLC
Kongo-overzee. Antwerpen, De Sikkel. DT641.K57
Kontynenty. Warsaw. G464.K685
Kush; journal of the Sudan Antiquities Service.
Khartoum. DT129.K8
Kutub Islāmīyah. Cairo. BP20.K8 Orien Arab
Kyklos. Bern, A. Francke A. G. H1.A15

L

Leipzig. Museum für Volkerkunde. Jahrbuch. Ber-
lin, Akademie-Verlag. GN37.L4233
Liberia. Washington. E448.L68
Libri; international library review and communica-
tions. Copenhagen, Munksgaard. Z671.L74
London. University. *School of Oriental and African
studies*. Bulletin. [London] PJ3.L6

M

Madrid. Ma'had al-dirāsāt al-Islāmīyah. Sahifah.
DP103.M32 Orien Arab
Maghreb digest. Los Angeles. DT181.M34
al-Majallah. Cairo. AP95.A6M25 Orien Arab
Majallat al-dirāsāt al-Ifriqīyah. [Cairo]
L71.N337 Orien Arab
Majallat al-dirāsāt al-Islāmīyah. Cairo.
DS36.M24 Orien Arab
Majallat al-dirāsāt al-Sūdānīyah. Khartoum. DLC
Makerere journal. [Kampalā] AS625.K33
Man. London. GN1.M252
al-Ma'rifah. Damascus. AP95.A6M3 Orien Arab
Materialy zachodnio-pomorskie. Szezecin.
DD491.P745M3
Michigan Academy of Science, Arts and Letters.
Papers. New York, Macmillan. Q11.M56
Middle East forum. [Beirut] DS41.M45
The Middle East journal. Washington. DS1.M5
Middle Eastern affairs. New York, Praeger.
DS42.4.M5
Middle Eastern studies. London. DS41.M535
Minbar al-Islām. Cairo. DS36.M53 Orien Arab
ha-Mizraḥ he-ḥadash. Jerusalem.
DS41.M56 Orien Hebr
The Modern law review. London, Modern Law
Review Ltd. DLC-LL
Monde non-chrétien. Paris. NjPT
The Muslim world. Hartford, Conn. DS36.M7
The Muslim's digest. [Durban, Natal] Makki Publi-
cations. BP1.I553
al-Muslimūn. Geneva. BP1.M86 Orien Arab

N

Naples. Istituto orientale. Annali dell'Istituto super-
iore orientale. Roma. PJ6.N32
Narody Azii i Afriki. Moscow. DS1.P7
New Orient. [Prague, Czechoslovak Society for
Eastern Studies] DS1.N43
New York Academy of Sciences. Annals. Q11.N5
Nigeria magazine. [Lagos] DT515.N47
The Nigerian field; the journal of the Nigerian
Field Society. London. QH195.N5A15
Nigerian geographical journal. [Ibadan, Nigerian
Geographical Association] DT515.A2N5
Nigerian journal of Islam. Ile-Ife, Nigeria. DLC
Nigrizia. Verona. BV3500.A43
Notes africaines. [Dakar] DT1.I513
Notes et documents voltaïques. Ouagadougou.
DT553.U7A25
Notes on Islam. Calcutta, Oriental Institute (Islamic
Section), St. Xavier's College. BP1.N6
Notices et extraits des manuscrits de la Biblio-
thèque nationale et autres bibliothèques. Paris,
Impr. nationale. Z6620.F8P2

- La Nouvelle revue française d'outre-mer. [Paris]
JV1801.N6
Nový orient; kulturne-politický mesicník. Prague.
DS1.N6
Numen; international review for the history of
religions. Leiden, Brill. BL1.N8
The Numismatic chronicle, and journal of the
Royal Numismatic Society. London. CJ1.N6
The Nyasaland journal. Blantyre, Nyasaland.
DT858.N9

O

- Odu. Ife, Nigeria. DT515.A2O32
Orbis. [Philadelphia] Foreign Policy Research Insti-
tute. D839.O68
Orient. [Paris] DS1.O44
Oriental art. [London] N8.O75
Orita. Ibadan. DLC
Osiris; studies on the history and philosophy of
science, and on the history of learning and cul-
ture. Bruges. Q1.O7
Oversea education. London. LC2601.O8

P

- Paedagogica historica. Gent. L10.P24
Paideuma, Mitteilungen zur Kulturkunde. [Frank-
furt am Main] CB3.P3
Past & present; a journal of historical studies.
[Oxford] D1.P37
Patterns of prejudice. London. DS145.P34
Portugal. *Agencia Geral do Ultramar*. Boletim geral
do ultramar. Lisboa. JV4201.A33
Pount; bulletin de la Société d'études de l'Afrique
orientale. Djibouti. DLC
Présence africaine. [Paris] GN645.P74
Przegląd historyczny. Warszawa, Państwowe Wy-
dawn. Naukowe. DK401.P915
Przegląd orientalistyczny. Warszawa, Państwowe
Wydawn. Naukowe. PJ9.P7
Przegląd sojologiczny. Łódź. HM7.P7

R

- Race. London, Oxford University Press. HT1501.R25
Rassegna di studi etiopici. Roma, La Libreria dello
stato. DT371.R3
Recherches africaines. [Conakry] DT543.A3R4
La Réforme sociale. Paris. H3.R3
Remarques africaines. Bruxelles. DT1.R34
Réunion d'études algériennes. Bulletin. Paris.
Source: Brasseur
The Review of nations; an organ for pan-human-
ism and spiritual freedom. Geneva. AP4.R38
The Review of politics. Notre Dame, Ind. JA1.R4

- Revue africaine; journal des travaux de la Société
historique algérienne. Algiers, Bastide. DT271.R4
Revue anthropologique. Paris, E. Nourry. GN2.P25
Revue camerounaise d'histoire. Cameroon historical
review. Yaounde. DLC
Revue d'ethnographie et de sociologie. Paris, E.
Leroux. GN1.R5
Revue d'ethnographie et des traditions populaires.
Paris, Société française d'ethnographie. GN1.R53
Revue d'histoire des colonies.
See *Revue française d'histoire d'outre-mer*.
Revue de défense nationale. [Paris] Berger-Lev-
rault. D410.R45
Revue de géographie. Paris, C. Delagrave. G1.R43
La Revue de géographie humaine et d'ethnologie.
Paris, Gallimard. GN1.R54
Revue de l'histoire des colonies françaises.
See *Revue française d'histoire d'outre-mer*.
Revue de l'Orient, de l'Algérie et des colonies.
Bulletin de la Société orientale de France. Paris,
Delavigne. DS1.R4
La Revue de Madagascar. Tananarive, Impr. offi-
cielle. DT469.M21R43
Revue de Paris. Bruxelles. AP20.R268
Revue des deux mondes. Paris. AP20.R3
Revue des études islamiques. Paris, P. Geuthner.
BP1.R53
Revue des questions de défense nationale.
See *Revue de défense nationale*.
Revue des troupes coloniales.
See *Tropiques*.
Revue du monde musulman. Paris, E. Leroux.
DS36.R4
Revue française d'études politiques africaines.
[Paris, Société africaine d'édition] DT1.R4
Revue française d'histoire d'outre-mer. Paris.
JV1801.R4
Revue franco-musulmane et saharienne. Paris.
NNC
La Revue indigène; organe des intérêts des indi-
gènes aux colonies et pays de protectorat. Paris.
JV1835.R5
Revue internationale d'onomastique. Paris, Editions
d'Artrey. CS2300.R4
Revue juridique et politique, indépendance et co-
opération. Paris. DLC
Revue militaire générale. Paris, Editions Berger-
Levrault. U2.R48
Revue politique et parlementaire. Paris, A. Colin.
H3.R4
Revue tunisienne; organe de l'Institut de Carthage.
Tunis. DT241.R45
al-Risālah. Cairo. AP95.A6R5
Rocznik orientalistyczny. Warszawa. PJ9.R6

Royal African Society. Journal.

See African affairs.

Royal Anthropological Institute of Great Britain and Ireland. The journal. London. GN2.A3

Royal Asiatic Society of Great Britain and Ireland. The journal. AS122.L72

S

Saeculum. Jahrbuch für Universalgeschichte. Freiburg, K. Alber. D2.S3

Savanna. Zaria, Nigeria, Ahmadu Bello University. HC517.N48S29

Semiotica. The Hague. B820.S45

Seychelles Society. Journal. [Victoria, Seychelles] DT469.S4S43

The Sierra Leone bulletin of religion. Freetown. DLC

Sierra Leone studies. [Freetown] DT516.A1S5

al-Siyāsah al-Duwalīyah. [Cairo, Mu'assasat al-Ahrām] D839.S55

Sociedade de Estudos de Moçambique. Boletim. Lourenço Marques. DT451.S6

Société d'anthropologie de Paris. Bulletins et mémoires. Paris. GN2.S61

Société d'études camerounaises. Bulletin. Douala. DT561.S6

Société de géographie, Paris. Bulletin. Paris. G11.S4

———Recueil de voyages et de mémoires. Paris. G161.S67

Société de géographie commerciale de Bordeaux. Bulletin. DLC-Micro 38304

Société de géographie de l'AOF. Bulletin.

Source: Brasseur

Société de géographie et d'archéologie de la province d'Oran. Bulletin trimestriel de géographie et d'archéologie. Oran. DT298.O8S622

Société de linguistique de Paris. Mémoires. Paris. P12.S45

Société des africanistes, Paris. Journal. DT1.S65

Société Jean Bodin pour l'histoire comparative des institutions. Recueils. Bruxelles. H13.S622

Société languedocienne de géographie, Montpellier. Bulletin. Montpellier. G11.S84

Society of Malawi journal. [Blantyre] DT858.N9

Somaliland journal. Hargeisa. MBU

Southwestern journal of anthropology. Albuquerque. GN1.S64

Sovetskaia etnografiia. Moscow. GN1.S65

Spain. Consejo Superior de Investigaciones Científicas. Instituto de Estudios Africanos. Archivos. Madrid. DT1.S75

Studia Islamica. Paris, Larose. BP1.S8

Sudan law journal & reports. Khartoum. DLC-LL

Sudan notes and records. Khartoum. DT118.S85

Sudan society. Khartoum. HN831.S8A6

Swahili. Dar es Salaam. PL8701.E2

T

La Table ronde. [Paris] AP20.T3

Tanzania notes and records. Dar es Salaam. DT436.T3

Tarikh. Ikeja, Nigeria. DLC

al-Ṭarīq. Beirut. DLC

Togo-Cameroun; magazine mensuel. Paris [Librairie Larose] HC557.T6T6

The Town planning review. Liverpool, University Press. NA9000.T6

Transafrican journal of history. [Nairobi, East African Pub. House] DT1.T7

Transition. Kampala. AP9.T7

Tropiques; revue des Troupes coloniales. [Paris, Pouzet] UA709.A6T7

U

Ufahamu. [Los Angeles] DT1.U4

The Uganda journal. London, Oxford University Press. DT434.U2U3

Ultramar. [Lisboa] JV4201.M62

United Nations Educational, Scientific and Cultural Organization. Le courrier. Paris. AS4.U8A23

V

Victoria Institute, or Philosophical Society of Great Britain, London. Journal of the transactions. London. AS122.L9

Vieux papiers du temps des Isles. Paris. Source: Joule

Visages d'Afrique. Ouagadougou. NX589.6.U6V55

W

WALA news. [Ibadan] Z674.W25

al-Wa'y al-Islāmī. al-Kuwayt. BP1.W3

Die Welt des Islams. Leiden, E. J. Brill. DS36.W4

West Africa. London. DT491.W4

West African journal of education. [Ibadan] L81.W4

The West African review. [Liverpool] DT491.W47

Word. New York. P1.W65

Index

Numbers refer to items. An "n" following the number indicates reference is not in the entry but in the annotation. An "R" following "Sudan" refers to the western region of the continent as opposed

to the Republic of Sudan. Whenever available, Library of Congress form has been followed for personal names; otherwise they are given as reported by the author.

A

- A.O.F. *See* French West Africa
 Aba Island Battle, 1272
 Aba Musa, an ecumenical Tubu, 1680
 al-'Abbādī, 'Abd al-Ḥamīd, 389
 al-'Abbādī, Aḥmad Mukhtār, 579
 Abbadie, A. d', 2248
 'Abbās, *Bey*, 1099
 'Abbās, Muḥammad Jalāl, 41, 47, 284, 390, 391
 'Abbās Sall, *al-Hajj*, 1790n
 Abbasids, 102n, 502n, 949n
 Islam under, 190
 Abbo, Mohamadou, 990, 991
 'Abbūd, Ibrāhīm, *Gen.*, 2469n
 'Abd Allāh ibn al-Ḥājī Ibrāhīm, 1760n
 'Abd Allāh ibn Muḥammad Fūdī. *See* Abdullahi dan Fodyo
 'Abd Allāh ibn Yāsīn, 525
 'Abd Allāh Thīkah al-Fallātī al-Baghāwī, 778
 'Abd al-'Azīz, *Sultan*, 1601n
 'Abd al-'Azīz, Nādiyah, 2581a
 'Abd al-Ḥamīd, Sa'd Zaghlūl, 622
 'Abd al-Jalīl, al-Shātīr Busaylī, 738, 1198
 'Abd al-Mahmūd Nūr al-Dā'im, 1478n
 'Abd al-Majīd, Amīn 'Abd al-Majīd, 739
 'Abd al-Malik ibn Marwān and Lamu, 1174n
 'Abd al-Muṭṭalīn ibn Ghālīb, 1645n
 'Abd al-Nabī, 'Abd al-Ḥamīd, 15
 'Abd al-Qādir, Ḥāmid, 65
 'Abd al-Qādir ibn Abū Bakr al-Tuwatī, *al-Hajj*, 2412
 'Abd al-Qādir's mission and Franco-Tukulor relations (1885-1887), 1982
 'Abd al-Raḥmān, Muḥammad Fawzī Muṭafā, 2502
 'Abd al-Raḥmān Djire, 1762
 'Abd al-Raḥmān ibn Ḥāmid Tarawīrī, 2128n
 'Abd al-Tahmān ibn Husayn al-Jabrī, 1230
 'Abd al-Wahāb, Ḥasan Ḥusnī, 452
 'Abd al-Wāḥid al-Marrākuskī, 580
 'Abd al-Zāhir, Ḥasan 'Isā, 2582
 Abdallah, Hemed, 1100
 Abdallah bin Hemedi 'LAjjem, 2457
 Abdallah ibn Ali ibn Nasir, 1472
 Abdel Rahim, Muddathir, 1200, 1401, 1404
 'Abdīn, 'Abd al-Majīd, 479, 480, 2528
 'Abduh, Muḥammad, *Shaykh*, 47n, 1604n
 Abdul, M. O. A., 2293
 Abdul, Raoul, 314n
 Abdul Basit, 66
 Abdul Haye, Muhammad, 437
 Abdul Karim, *See* Barth, Heinrich
 Abdulla, Ahmed, 2451
 'Abdullāb origins and history, 1350, 1360
 Abdullah ibn Suliman of Tabwa, biography, 1133
 'Abdullahi, Khalifah of the Mahdī, 1098, 1132, 1140
 Abdullahi dan Fodyo Arabic manuscripts, 781, 825, 970
 Abdur Rehman, 2583
 Abéché, 2439
 Abed bin Hamad Wali of Lamu, 1186n
 Abedi, Kaluta Amri, 438
 Abel, Armand, 992, 993, 1074, 1201
 Abemba, Bulaimu, 994
 Abimola, Wande, 2294
 Abir, Mordechai, 740, 772
 Abraham, 1144
 Abrahamowicz, Marianna, 184, 706
 Abron, 2051
 Abū 'Abd Allāh Muḥammad ibn Masānih ibn Ghumāhu ibn Muḥammad ibn 'Abd Allāh ibn Nūḥ al-Barnāwī al-Kashīn-āwī, 778
 Abū al-'Arab Muḥammad ibn Aḥmad al-Tamīmī, 67
 Abū Bakr, *Imam* of Zaria, 1795
 Abū Bakr al-Bārikum, 778
 Abū Bakr ibn Ḥijāb al-Dimānī, 1950
 Abū Bakr ibn 'Umar, 596
 Abū Bakr ibn 'Umar al-Khashmāwī, *Effendi*, 1601
 Abū Fadl 'Iyyad ibn Mūsā, 979n
 Abū al-Fidā'. *See* Abulfeda
 Abū Ḥabl, 487n
 Abu Hakima, Ahmad M., 2553
 Abū Ḥamd Battle, 1419
 Abū al-Kaylik, 1372
 Abū Rannāt, Sayyid Muḥammad, 2484
 Abū al-Rūs, Khālīd, 741
 Abu Salīm, Muḥammad Ibrāhīm, 1080, 1202, 1320, 1343, 1531
 Abu Sananogo, *al-Hajj*, 1715n
 Abu Sinn, 'Alī 'Abd Allāh, 1203
 Abū Sinn family, 1293n
 Abubakar, S., 995
 Abubakar Bawande, 2560n
Abuja Chronicle, 1735
 Abulfeda, 68
 Abun-Nasr, Jamil M., 2639
 Abyssinia. *See* Ethiopia
 Accounting, 163
 Accra Muslim community, 1690
 Acculturation, 91, 97, 199, 402, 419, 433-35, 1556
 Adamawa, 998
 Boran, 150
 Comoro Islands, 1466n
 Gogo, 150
 Hausa, 885n
 Kanuri, 885n
 Kilwa Kivinje, 150

- Acculturation (*continued*)
 of legal systems, 229n, 300
 Madagascar 1543, 1544
 and mental categories, 431n
 Nigeria, 2653
 Northern Cameroon, 727
 Nupe, 885n
 Somali, 150
 Southern Fung, 1401
 Temme, 1916n
 Western Sudan (R), 708
- Adal, 508n
- Adam, G., 1796
- Adamawa, 150, 1013
- Fulbe
 authority in, 995n
 historical texts, 1003, 1015
 state, 1843
 sultans, 1014
 Tibati chieftaincy, 1023
- Fulfulde
 loan words, 1055
 poetry, 1059, 1061
 and Hayātū ibn Sa'īd, 1026
 Islam and culture in, 998
- Adams, Charles C., 2549
- Adams, William Y., 69
- Adatia, A. K., 2458
- al-Adawī, Ibrāhīm A., 481
- Addo, N. O., 2565
- Adeleye, R. Aderemi, 809n, 825a, 1204, 1798–1800
- Ader history, 2062
- Aderibigbe, A. B., 2584
- Adesina, Muhammad Jūmat, biography, 1671
- 'Adalān, 'Abd Allāh, *Yuzbāshī*, biography, 1108
- Adler, Alfred, 2442
- Adler, Marcus N., 468
- Adrar (Mauritania), 1688n
 Arabs, French, and Portuguese in, 1959
 Moorish society, 2359
 tribes, and Awlād Bū Sbā' 1939n
- Adrar des Iforas, 541n, 631n, 1904n
- Afar Fi'mah, 1554, 2528
- Afariq, 273n
- Afawarq Gagra 'Iyasus, 1205
- Afenmay, Nupe jihad in, 1951
- Africa, black, in *Kitāb al-Masālik wa-al-Mamālik*, 629
- Africa, North
 History, 129
 vision of black Africa, 334
 & Western Sudan (R) trade (19th cent.), 2430
- Africa, West
 Middle Ages, 654
 precolonial, 586, 594
- African
 languages
 Arabization of, 288
 teaching in Nigeria, 2576
 leaders, 15, 16
 legends
 Dahomey, 2007
 Ivory Coast, 2007
 Sudan (R), 2007
 manuscripts, in Arabic script, 7
 peoples, importance to Arabs of, 372
 politics of Maghreb states, 366
 resistance, and local history in French West Africa, 1882
- African-Arab relations, evolution of, 367
- African-Asian Islamic Conference, Bandung (1965), 256
- African-Lebanese mulattoes in West Africa, 2344
- Africanism
 Arabism and self-identification in Sudan, 1401, 2524
 and Islam in Zanzibar, 2507
- Africanité, 173, 371
- Africanization of Arab names in Western Sudan (R), 2079
- "Africanness" of North Africa, 238
- Africans
 and Arabs, 352
 Eastern Equatorial Africa, 1567
 Sudan, 3467
 in Muslim history, 102
- Afrikaans
Bayān al-Dīn in, 1601
 Koran in, 1602, 1603
- L'Afrique occidentale française. *See* French West Africa
- Afro-Arab relations and Southern Sudan, 2461
- Afro-Arabs, Mombasa, cousin marriage, 2548
- Agadez, 474n, 549n, 553n
 Tuareg siege, 1867
Chronicle, 843, 1771
 cross, 1217, 2316, 2356, 2357
 sultans, 2047
- Agha Khan, divine kingship in East Africa, 1538
- Agha Khan III, Muhammad Shah, East African firmans, 2458
- Aghal, 1760n
- Aglen, E. F., 1206
- Agricultural development and traditions in Mali, 2662
 social structure and economic life (1660–1965), 2655
 weights and measures, 2656
- al-Ahdānī (10th cent.), 328
- Ahl Bārik Allāh, history and genealogy, 1957
- Ahmad, Abdel Ghaffar Muhammad, 2503
- Ahmad, Bashiruddin Mahmud, *Hazrat Mirza*, 379
- Aḥmad, Ḥasab Allāh Muḥammad, 742
- Ahmad, Khurshid, 2452
- Ahmad, Mubarak, 71
- Ahmad, S. Maqbool, 72
- Aḥmad, Yūsūf, 1207
- Aḥmad Abū al-I'rāf al-Tinbuqtī, 1631
- Aḥmad Bābā al-Tinbuqtī, 521, 661n, 701, 806, 807, 1766n
 bibliography of writings, 807n, 2171n
 and Moroccan invasion, 861
 and Tuat slavery controversy, 953
- Ahmad bin Na'man, mission to U.S. (1840), 1515
- Ahmad Deme, 1790n
- Ahmad ibn Fartuwa, 581, 778
- Aḥmad ibn Ibrāhīm, 767n
- Aḥmad ibn Mājid al-Sa'dī, 482 760
- Aḥmad al-Manṣūr, *Sultan*, letter to Ishaq II, 905n
- Ahmad Nassir bin Juma Bhalo, 1473, 1474
- Aḥmad al-Tayyib ibn al-Bashīr, *Shaykh*, biography, 1128
- Aḥmad ūld Haybah, praise poem in honor of, 2169
- Ahmadi sect, 47n, 179n, 379, 2254n
 in East Africa, 1388
 in Freetown, 2374
 in French-speaking Africa, 2264, 2265
 in the Gambia, 2264, 2265
 in Ghana, 2264, 2270
 impact on French West Africa, 2261
 and innovation in West African Islam, 2271
 in Liberia, 2264, 2265
 in Madagascar, 1421n
 in Nigeria, 2264, 2266

- Ahmadi sect (*continued*)
 propaganda in East Africa, 1532
 in Sierra Leone, 2264, 2267
 in Sudan, 1541n
 and Swahili translation of the Koran, 2494
 in West Africa, 2268
 Ahmadi Koran in Swahili, 1537
 Ahmadi Sidi Alouata, 1766n
 Ahmadiyyah Muslim Foreign Missions, 213n
 Aḥmadū, ruler of Masina, 1815
 and Alboury N'Diaye, 1668n
 and Arlabosse (1890–1892), 1808
 and artillery needs, 2026
 and Gallieni, 2246n
 last years, 1682
 manuscripts, 1652n, 1658n
 Ahmadu Gano, 2361n
 Aḥmadū Samb, 1848n
 Aḥmadū ūld Aḥmad ūld Sīd ūld Aḥmad al-Amīn ūld Alfarā
 Aḥmad, 888n
 Ahmed, Ahmed Dini, 1541a
 Ahmed, Jamal M., 392
 Ahmed ibn Fartua. *See* Aḥmad ibn Fartuwa
 Aida-Aḥmad, 778
 Aidhab, 502
 Aīn Fara, 546n
 Ainoune Arabic school, 1790n
 Air photography and archeology, 550n, 557n, 573n, 652n
 French West Africa, 1953
 Aīr, 549, 569
 and al-Maghīlī, 799n
 Sultanate, Arabic manuscripts, 843n, 1771n, 2047
 Sultans, 474, 2047
 Tuareg, musical modifications, 2207
 Ajami script, 809n
 West Africa, 2001n, 2074n, 2180n
 Ajayi, J. J. Ade, 850, 1705, 1801–3
 'Aḥībū, 1696, 1988n
 Akan
 manuscripts, 7n
 and the North, 1875
 trade (17th–18th cent.), 2420
Akhbār Salṭanat Bilād Wā, 1661
 al-Akida, 1294
 Akinjogbin, I. A., 1996
 Akinjola, G. A., 1208, 1209
 Akjoujt, 1939n
 Akolawin, Natale O., 1401
 'Alā' al-Dīn, *Pasha*, 1099n
 Aladuras and Islamic separatist sects in Nigeria, 2269
 Alaka, 1558
 Albino, Oliver, 2504
 Alboury N'Diaye
 and Djolof, 1755, 1965
 exile, 1668
 exile, fiction, 2173
 Alexandre, Pierre, 74, 172, 996, 2253
 Alexandria Coptic Church in Africa, 237
 Alfa, *Karamoko*, in Fouta Djallon, 930n
 Alfa Ismaīla, Kou Wadia, 1838n
 Alfa Molo, 2009n
 Alfā 'Umar Saydū, *al-Hajj*, 2188n
 Alfā Yaya revolt, 1893
 Alfanema of Yendi, 2326
 Alfaya, 2229
 Algeria
 and Sahara trade routes, 460
 Algeria (*continued*)
 sects, 384, 386
 Algeria-Morocco-Senegal-Sudan (R) trade routes, 2433
 Algiers-Timbuktu-trans-Saharan trade, 2417, 2432
 Alī, Abbas Ibrahim Muhammad, 1212
 Alī, Mastafa, *Mallam*, 798
 'Alī, Muḥammad Muḥammad, 1475
 al-Ali, Saleh A., 240
 'Alī Dīnār
 biography, 1365
 coinage, 1500, 1508
 and Darfur foreign relations (1898–1936), 1406
 and Sanīn wād Husayn, 1218
 'Alī ibn Dunama, 476n
 'Alī ibn al-Ḥājj 'Umar, *Mai*, 729n
 'Alī ibn Muḥammad, 232, 265
 'Alī Jubbu, 778
 'Alī Silek, Sultan of Waday, 1039n
 'Alī ūld Sīdī Yahyā, 638n
 Alier, Abel, 2524
 Aliyu, *Thierno Shehu*, 796n
 revolts, 1893n
 Aliyu, Yahaya, 2627
 'Aliyyū Būbā N'Jan, 2188n
 Alkalani, 638n
 Alkali Fulfulde, 2118
 Allaah, 1576n
 'Allām, 'Abd Allāh 'Alī, 582
 Allen, Christopher, 70
 Allen, Edmund W., 1804
 Allen, J. W. T., 1081, 1464, 1476, 1479, 2457, 2459
 Allen, Roland, 1141, 1479
 Alliot, Michel, 301
 Allott, Anthony N., 2122
 Almamy's son, fiction, 2174
 Almeira, 584
 Almohads, 580, 582
 Almoravids, 587, 1610n, 2033n
 and 'Abd Allāh ibn Yāsīn, 525
 African phase, 632
 and el Cid Campeador, 600
 early history, 579
 and Ghana, 152n, 630n
 Ibn 'Idhārī on, 599
 and Islamic traditions of reform, 948n
 political history (11th–12th cent.), 660
 and Tidra, 542n
 and Western Sudan (R), 645, 658
 Alpers, Edward A., 1211–13
 al-Alūrī, Ādam 'Abd Allāh, 2585
 Alwa, 765n, 1215n
 Amadou San Sirfi, 1766n
 Amadou-Koumba, 2142, 2143, 2156
 Amadu, Malum, 1057
Amanoukal, of Azger Tuareg, 1708n
 Amarar, 1385
 Ambilobe undeciphered stelae, 1543
 al- 'Ammārī, 'Alī, 1188
 'Āmda Şeyon, 505, 510, 1482n
 America, 153, 162
 discovery by Africans, 132
 Americans in Khedivian Army, 1261
 Amhara, 1375n
 Amharic Arabic language loan words, 1444
 Amharic Muslim songs, 747, 1547
 Amicale de pèlerins in Senegal, 2594n
 Amiji, Hatim, 172, 1542

- Amilhat, P., 1805
 al-Amin, 'Abd Allāh 'Abd al-Raḥmān, 1187
 Amin, Samir, 831n, 2420
 'Amir, al Tījānī, 1101
 Amirou, Fulbe, of Masina, 1838
 Ammar el-Feta, 883
 Amogobdo Konara, 356n
 Amon d'Aby, F. J., 1980
Amr al-Wālī Nāṣir al-Dīn, 836a
 Amselle, Jean-Loup, 2420
 Anwenye, 776
 "Anā Zunjī", 314n
 Anawati, Georges C., 2295
 Anawati, M. M., 439
 Anciaux, L., 1068
 Andalusia, 508n, 584n, 1601n
 sources on Almoravids, 596n
 Anderson, E. Christian, 1772
 Anderson, G. N., 421, 279n
 Anderson, James N. D., 172, 294–300, 1460–62, 2111, 2485, 2486, 2612
 Anderson, William B., 1142, 2460
 André, Marie, 1143
 André, Pierre J., 380, 2254
 Andrzejewski, B. W., 2498
 Anene, Joseph C., 75
 Anglars, H. P., 1144
 Anglican Church Missionary Society, 1149n
 Angoulesme, *duc d'*, Sr., 194
 Animal husbandry in Western and Middle Sudan (R) according to Arab sources, 704
 Animism, 47n, 81, 96n, 210
 Bornu (19th cent.), 874n
 Hausaland (19th cent.), 874n
 impact of Islam
 Liberia hinterland, 2324
 Sudan (R), 2332
 influence on Islam, 39, 418
 and Islam, 419
 and Christianity, 1980
 and the Bamun, 1075
 French Sudan, 2306
 Maradi, 2350
 Niger, 2378
 similarities, 390n, 391n
 West Africa, 2369
 Animism-Islam distribution in Sudan (R), 391n
 Animists
 Bauchi Plateau, Islam and Christianity struggle over, 2033n
 political function among, 337
al-Anīs al-Muṭrib bi-Rawḍ al-Qirṭās fī Akhbār al-Maghrib wa-Tārīkh Madīnat Fās, 603
 Anjouan Island, Islam and culture, 1543
 Ankh symbol, 2356n
 Anohia Itim, Islamization of, 1761
 Anorotsangana Arabic stelae, 1458
Anqāsā Amin, 1482n, 1571
 al-Anṣār, 1521
 Anṣār al-Dīn Society in Nigeria, 2033n
 Anseba River, 1344
 Antaimoro, 1269
 dialect
 and Arabic loan words, 1433n
 and Arabic script, 1433n, 1436
 manuscripts and Arabico-Malagasy, 1435
 Antaiony, 1269
 Antaivandrika, 1262
 Antakarana, 1269
 Antalaotra Kingdom and struggle with Sakalava, 763
 Antambahoaka, 1269
 dialect
 and Arabic loan words, 1433n
 and Arabic script, 1433n
 'Antar ibn Shaddād al- 'Absī, 23
 Antemuru, Islam among, 1268
 Anthroponymy, Tukulor, 2096
 Antillia, 162n
 Anwār al-Dīn Society in Nigeria, 2033n
 Anyanya, 1142n
 Aoufa ould Abou Bekrin, 938
 Aoulil. *See* Awlil
The Apocalypse, 2136n
 Appia, Bâtrice, 2296
 Aqib Abdullahi Jama, *Shaykh*, 2498
 al-'Aqīb 'Abd Allāh al-Ansamūnī al-Massūfī, 778
 Arab
 civilization in Central Africa, 1077
 contribution to education, 63
 culture
 diffusion, 137, 407
 and Dyula, 2606
 and Islam, 393, 405, 414a
 Sudan, 480, 495
 and national unity, 2502
 dances and ceremonies, 1568
 discovery of America, 153, 162
 early contacts with Ukerewe, 1244
 education in East Africa, 1195
 emirates (1840–1914), 1368
 explorers in Middle Ages, 677
 geographers and historians, 17, 19, 20, 101
 historical sources, 73
 influence
 Madagascar, 1324
 linguistic evidence, 1433, 1543
 southeastern region, 1392
 Malagasy, 1431
 Taimoro, 1392
 Usambara (19th cent.), 1264
 knowledge of Niger River, 1906
 medicine and kola nut, 424
 migrations
 to Comoro Islands, 1269
 to Madagascar, 1269
 southeastern region, 1393
 names
 Africanization of, Western Sudan (R), 2079
 Nigerianization, 2653n
 navigation in Canary Islands (12th cent.), 204
 origins of Garun Gabbas, 1022
 printing, early, in Cape of Good Hope, 1596
 question and the Congo (1883–1892), 999
 revolt in German East Africa, 1390
 role
 Africa, 197
 eastern region, 1195
 slave trade, 1211
 propagation of Islamic civilization in West Africa, 2353
 ruins in Mahanara, 1279
 seafaring in the Indian Ocean, 1303
 settlement of East Coast and Kilwa, 1162
 states and black Africa, 336
 traders and founding of Shinghitini, 989n
 tribes of Timbuktu region, 2024

- Arab (*continued*)
 world and Portuguese territories, 345
 writers on precious stones, 331
 "Arab," meaning of term in Ethiopia, 1451
 Arab-African
 confrontation in Sudan, 2518
 relations, 103
 evolution of, 367
 Arab-Ethiopian plant lexicon, 770
 Arab-Israeli conflict
 and Arab-African relations, 377n
 and Nigeria, 2634
 Arab-Muslim
 culture in Sudan, 2528
 impact on West African society, 2377
 Arab-Sudanese families in White Nile region, 1101
 'Arab Faqih, 744, 766, 1214, 1226
 Arabia, 102n
 trade, 451
 Arabian Peninsula, 496
 Arabic
 calligraphy, 290n
 Sudan, 2456
 West Africa, 2074
 documents, Conference on, University of Ghana (1965), 2554, 2555
 inscriptions in Southern Ethiopia, 1438
 language
 as a continental language, 248n
 dialects
 Central Africa, 285n
 Chad, 2447
 East Africa, 285n
 Hassāniyah, 1822
 verb morphology, 2082
 Sudan, 1426, 2491, 2493
 West Africa, 285n
 diffusion, 24, 192, 284
 divine names in, 1574
 and higher education in Nigeria, 2576
 impact on East Africa, 1439
 influence of
 on Fulfulde, 2073n
 in West Africa, 2090
 and Islam, 394
 West Africa, 2391
 Western Nigeria, 2607
 Islam and Africa's future, 373
 and Islamic rituals in East Africa, 1557
 loan words in
 African languages, 2106
 Amharic, 1444
 Antaimoro, 1433n
 Antambahoaka, 1433n
 Argobba, 1445
 Fulfulde, 2095
 Ge'ez, 1446
 Gurage, 1447
 Harari, 1443, 1448
 Hausa, 2084, 2086, 2653n
 historical background, 2089
 Mò:re, 2975
 Somali, 2497
 Songhay, 2080
 Swahili, 1453, 2084
 Tigre, 1449
 Tigrinya, 1450
 Arabic (*continued*)
 Tukulor, 2096n
 Wolof, 2101, 2102
 Yoruba, 2653
 Madagascar, 1421n
 rock inscriptions, in Tim-m-Missao, 935
 role in Ethiopia, 2492
 secondary schools in Nigeria, 2573
 Sudan, 1187
 teachers' training, 1775
 in Nigeria, 2571
 teaching of, in Nigeria, 2575, 2576, 2580
 West Africa, 1259
 literacy among Sierra Leone Yulanka, 1780
 in Nigeria, 778
 literature in West Africa, 2621
 manuscripts. *See* Manuscripts, Arabic
 phonemes, Ibn Battūṭah's transcription of, 289
 school text (18th cent.), 1791
 script, 287
 and Antaimoro dialect, 1433n, 1436
 and Antambahoaka dialect, 1433n
 and Fulfulde, 287n
 and Hausa, 287n
 and Kanuri, 287n
 and Kotoko, 287n
 Kufic, 290
 and Malagasy, 287n, 1421n, 1430
 and Swahili, 287n, 1459
 vertical use of, 287
 from West Africa, 2087
 and Yoruba, 287n
 sources on East Africa, 1095
 transliteration of African names, 289, 665
 Arabico-Malagasy
 alphabet, 1434
 in Imerana (early 19th cent.), 1437
 manuscripts, 1092, 1454, 1456
 astrology, 1086
 historical note on, 1093
 and Islam
 script, 1455
 according to Antaimorono manuscripts, 1435
 Arabism
 and African civilizations, 167
 Africanism and self-identification in Sudan, 1401, 2524
 Islam and Senegal, 2217
 and Négritude, 173, 161n, 371
 and Pan-Arabism in Sudan, 1510
 Arabité, 173n
 Arabization
 of African languages, 188
 and Arab nationalism in Senegal, 2386
 and Islamization in Southern Sudan, 1142n
 of Issa names, 1428
 of Sudan, 479
 northern region, 943
 Arabs
 in Africa, 496
 and Africans, 352
 and black Africa, 353, 371, 423
 in Darfur, 1334
 in East Africa, 366, 754, 1228
 French and Portuguese Mauritanian Adrar, 1959
 importance of African peoples to, 372
 in Indian Ocean, 1412, 1543
 and Israel, 209

- Arabs (*continued*)
 in Kanem-Bornu Empire, 1981
 and Kazembe (to 1870), 1253
 in Madagascar, 1412, 1543
 and Niger River, 1908
 and Nubians (16th cent.), 741n
 settlement south of Lake Chad, 1040
 and Sudan (7th-16th cent.), 493
 in Sudan, 1334
 and Swahili culture, 1285
- Arabs, the Congo
 decline, and Tippu Tip, 1001
 fall of, 1005
- Arabs, East Coast, and Portugal, 512a
- Arabs, Hadrami, of East Coast, 1285n
- Arabs, Juhaina, of Chad, 1038
- Arawan
 Arabic manuscripts, 681an, 1628, 2251
 history, 1765
- Arbaumont, J. d', 997
- Archeology, 206, 491, 492
 and air photography, 550n, 557n, 562n, 573n, 1953
 Awdaghost, 823
 East Coast, 1314, 1315, 1543
 Gao, 822
 Gedi, 733, 734
 Jenne, 1749
 Northern Masina, 1770
 Pillars of Malindi, 735
 Pillars of Manbrui, 735
 precolonial West Africa, 594
 Segou, 1770
 Tafilét region, 2589
- Archinard, Louis, *Gen.*, 174n, 1808n
 collection of manuscripts, 1652n, 1658n
- Architecture, early Islamic, in East Coast, 755
- Arcin, André, 1806
- Ardant du Picq, Charles P., 1544, 1807
- Ardo, Fulbe, of Masina, 1838
- Argobba Arabic language loan words, 1445
- Arguin Island, 578
- Arhin, Kwame, 2409, 2420
- '*Arīb chronicle*, 613
- Arif, Aida S., 2553
- Arkell, Anthony J., 483, 546, 743, 1215-17, 1289, 1500, 1501
- Arlabosse, Louis, *Gen.*, 1808
- Armas, 2371
 origins, 833
- Armer, J. Michael, 1773
- Armitage, Peter, 2084
- Arms and armors in Northern Nigeria, 2301
- Army organization by Samory, 1925
- Arnaud of Tibesti, 997
- Arnaud, Robert, 1809, 1810, 2213a, 2297
- Arnett, E. J., 826-28
- Arnott, D. W., 2619
- Art
 Bamun, 983n
 Fali, 1056
 Fulbe, 401
 calabash decoration, 1078
 Northern Sudan, 2535
 in Salah, geometrical designs by students in Koranic schools, 1786
 and symbols in Sahara, 2327
- Art, decorative
 architecture in Upper Fouta Djallon, 1607
- Art, decorative (*continued*)
 mural
 classification of, in West Africa, 1616
 Guinea, 1617
 Northern Nigeria, 1608
 Walātah, 1609
 symbolism, 1611
 Zaria, 1619
- Art, Persian, in East Africa, 747
- Artillery, al-Hajj 'Umar and Aḥmadū, 2247
- Artin, Yacoub, 1501
- Arusha-Ithnā 'Ashari sect, 1540n
- al-As'ad, Rashīd Jabr, 2437, 2505
- 'Asākīr, Khalīl Maḥmūd, 263
- Aschwander, Irene, 941
- Ashanti, 627n
 description and travel (19th cent.), 854, 1866
 and Islam, 1829n
 military resistance to colonialism, 2224
 Muslims in (19th cent.), 150
 Northern trade (19th cent.), 2409
 Sokoto trade relations, 2428n
 policy and Hausa trade (19th cent.), 2420
- 'Āshūr, Sa'īd 'Abd al-Fattāḥ, 235
- Asian minority, 172
- Askiya
 Da'ūd, 1739n
 Dynasty, 595, 822n
 chronology, 890n
 Ishaq II, 877n
 Muḥammad, 93, 504n
 and answers of al-Maghīlī, 686a, 691a
 expedition to Aīr, 631
 Mosque in Gao, 1741
- Aṣl al-Wanghariyīn*, 674n
- Assa
 Oasis, 1727n
 Zāwīyah chronicle, 2284
- Assoka*, 647
- al-Aswānī, 481
- Asyūt, 471n
- Atar, 556
 al-Ḥaḍramī's mausoleum, 1737
- Atebubu markets (1884-1930), 2420
- 'Atīqū, 796n
- Atiya, Samuel, 1218
- Atlantic Ocean, 162
- Atlas, historical, 118, 138, 240
 Middle Ages, 191
- Atterbury, Anson P., 77
- Auber, Jacques, 1545
- Aubert, A., 1812
- Augé, Marc, 2420
- Aujas, L., 1219
- Authority, religious and secular, 378
- L'Aventure ambiguë*, 402, 2154, 2155
 analysis, 2146
- Awdaghost, 46n, 547
 archeology, 823
 Ibadi traders in, 699
 Ibn Ḥawqal and the cheque, 710
 Tegdaoust, 557
- Awlād
 Abū Sībā'. *See* Bū Sbā'
 Bīrī, 2014
 Bū Sbā', 542n, 1939
 Daḥīm and Awlād Bū Sbā', 1939n

- Awlād (*continued*)
 Ibīrī, 2046
 Rizg, 1944n
 Awlāl Island of al-Idrisi, 564
 al-'Awwām, Aḥmad, 1220, 1231
 Awzam, 549n
 Ayandele, E. A., 1706
 al-'Aydarūs, 'Aydarus ibn 'Alī, 1221
 Ayyubids, 618n
Azāhīr al-Riyād fī Manāqib Quṭb al-Zamān wa-Shams al-'Irfān wa-Tāj al-'Arīfīn wa-'Umdat al-Muqarrabīn al-Ustādh al-Shaykh Aḥmad al-Ṭayyib ibn al-Bashīr Raḍīya Allāh 'Anhu, 1128
 Azam, A. P., 78, 79
 al-Azam, Yusuf, 24
 Azawarh, poems and songs, 2175
 Azelik, 534, 549n
 and Takedda, 551
Azhār al-Nūbah, 2540
 Azhar University, 47n, 51, 58, 59, 64, 97n
 African students at, 64n
 and missionary responsibility, 1421n
 Azikiwe, Nnaindi, 1895n
Azizah de Niamkoko, 310
 al-'Azm, Ḥiqqī, *Bey*, 1379
 al-'Azm, Rafīq, *Bey*, 1379
 Azougui, 556
 Azwad region wells, 1995
 'Azzūz, Ibrāhīm, 48
- B
- Bâ, Amadou-Hampâté, 80, 583, 1662, 1813–15, 1868, 2130, 2131, 2153, 2296n, 2407
 Bâ, Amadou Oumar, 2132
 Ba, Mahmadou Ahmadou, 1816, 1817
 Ba, Muhammadu Mukhtār, *Thierno*, 2323n
 Ba, Oumar, 1818, 2073, 2298, 2299, 2620
 Bâ, Thierno, 2133
 Ba Karim, account of Rabāh's wars, 1007
 Bâ ūld Shaykh Sid 'Umar, 1904
 Baako, Muhammad, 1690n
 Baba of *Karo*, 1663
 Bachama and Fulbe, 841
 Bachelet, Michel, 81
 Backwell, H. F., 1819
 Bacquie, P., 1008
 Badawī, 'Abduh, 16, 42, 82
 Badi IV, 1552n
 Badger, George P., 1383
 Badian, Seydou Kouyaté, 308
 al-Badrī, 'Abd al-Saṭṭār, 1222
 Badrī, Bābakr, autobiography, 1102, 1477
 Baejou, R., 2621
 Bafaté, 1258
 Bagamoyo–Ithnā 'Asharī sect, 1540n
 Baggārah and classification by genealogy, 1401
 Baghdad, 495n
 Bagirmi, 1861
 capital, Boum Massénia, 987
 Chronicle, 719
 concordance of five genealogical lists, 1043
 origin of royalty in, 478
 sultan genealogy, 1043n
 Bahr-el-Ghazel
 manuscript letters, 993
 nomads, marriage, 717
 "Bahr Sudan—Black Sea—Niger," 1907
 Baḥr al-'Ulūm, Muḥammad al-Sayyid 'Alī, 684
 Baḥrī, Yūnus, 2586
 Bai Bureh, military resistance to colonialism, 2224
 Baier, Stephen, 2410
 Bakari Yāyā, *Modibbo*, 985, 1048
 Bakel, 1687n
 Baker, E. C., 1223, 1224
 Baker, M. A., *Imam*, 1603
 Baker, Samuel W., 1210n
 Bakheit, Ja'far M. A., 1401
 Bakin Dabagi, 2322n
 al-Bakkā'ī, Aḥmad, *Shaykh*, 1650n, 1766n
 Bakkā'iyah books in Timbuktu, 1630
 al-Bakrī, Abū 'Ubayd 'Abd Allāh ibn 'Abd al-'Azīz, 584, 629, 631n, 643, 676
 and Ghana Empire capital, 575n
 and Goundiourou, 565n
 knowledge of Niger River course, 1906
 and Kumbi, Ṣāliḥ, 575n
 manuscript, 657
 and Sijilmāsah, 548n
 and Sudan (R), 481n
 and Tademekka, 550n
 and Tirekka, 532
 al-Bakrī, Tawfīq Aḥmad, 1103
 Bala Abuja, J., 1774
 al-Balādhurī, Aḥmad ibn Yaḥyā, 20, 83, 84
 Balandier, Georges, 2199
 Baldo, 'Alī, 1142n
 Balewa, *Sir* Abubakar Tafawa, 2300, 2622, 2682
 Bali, Islamic state, and the Sidamo, 474
 Ball, H., 1084
 Ballard, John A., 172
 Balogun, Ismail A. B., 829, 969, 1775, 1820
 Bamako, 47n, 544n, 1692n, 1825, 1976n, 2569
 Kafo institution, according to Niaré tradition, 1742
 voluntary associations, 1743
 Bamana. *See* Bambara
 Bamba, Amadu, *Shaykh*, 1768n, 1790n, 1855n, 2289n
 bibliography of writings, 1941n
 biography, 1664, 2263
 and Islamization of Wolof, 2288
 and non-violence, 1672
 social doctrine, 1854
 Bambara
 and French penetration (from 1890), 2049n
 history of
 Kaarta, 1962
 Segou, 1962, 1989
 proverbs, 2169a, 2195a
 tales, 2195a
 talisman from Segou region, 2315
 Bambuk, 1352
 gold, 975
 Bamenda Fulbe, 1011
 Bamidele movement in Yorubaland, 2642
 Bamun
 artist, 983n
 Christianity, Animism and Islam, 1075
 history and culture, 1027
 kingship, 1006
 Sultan Njoya, 1021
 Sultanate and origins, 1028
 Banamba, Islam in, 2018
 Banana, 161
 Bandiagara
 Le sage de, 1662
 Zāwiyah, 2407

- Bandung Conference, 156n
 Banghère, 1941n
 Bani, 2132
 Banking and Ibn Hawqal, 710
 Bankor region ruins, 1730
 al-Bans, 498n
 Banū
 Amīr community in Ethiopia, 1282n
 Ḥasan, 1946n
 Ḥilāl, 709n
 Isrā'īl cemetery at Temdirma, 1718n
 Masala Ibadi kingdom (9th cent.), 698
 Mzāb
 and North Africa, 272n
 and trade in West Africa, 272n
 Sulaym, 709n
 Waṭṭās, 799n
 Zayyān, and Tlemcen-Sudan (R) trade relations, 2411
 Baol region, Murid sect, 2643
 al-Barawi, Uways bin Muhammad, *Shaykh*, 1337
 and Muḥammad 'Abd Allāh Ḥasan, 1524
 Barb horse, 1857n
 Barbary trade, 451
 Barbier de Meynard, C., 201, 615, 1628
 Barclay, Harold B., 1104, 2529
 Bargash, Sayyid, 1524n
 Bargés, Jean J. L., 2059, 2411, 2412
 Bari Sayd, 1049n
 Baria community, Ethiopia, 1282n
 Bariba region, bibliography, 1040n
 Barīr, Mahjūb, 2587
 Barkow, J. H., 2645, 2646
 Barma cosmology, 987n
 Barnes, Leonard C., 49
 Barrett, David B., 2460
 Barrows, David P., 1821
 Barry, Boubacar, 830, 831
 Barter, precolonial, among Gouro, 715
 Barth, Heinrich, 85, 223, 476n, 581n, 822n, 954n, 987, 1041, 1740
 Arabic texts in travel notes, 1641
 Bagirmi genealogical list, 1043n
 Bornu Chronicle, 2060
 genealogy of Waday, 1039n
 letter of Shaykh al-Bakkā 'ī in defense of, 1650n
 travels in Nigeria, 1804
 al-Bashīr, al-Ṭāhīr Muḥammad 'Alī, 1478
 Basset, René M. J., 309, 744, 1226, 1822
 Bassoro, Mal Hammadou, 986
 Batavia, 1588n
 Baté
 Islam, trade, and politics (pre-1890), 2423
 precolonial, Islam and politics, 2234
 Bathily, Abdoulaye, 1823
 Baṭrān, 'Abd al-'Azīz 'Abd Allāh, 799
 Battistini, R., 1543
 Baulin, Jacques. *See* el-Masry, Youssef
 Baxter, Paul T. W., 150
 Bayajida legend, in Hausa folklore, 597
Bayān al-Bida' al-Shayṭāniyah, 948n
Bayān al-Dīn, 1601
 Bayne, E. A., 2530
 Bayok, Job, 2461
 Bayol, Dr., 1884n
 Beachey, R. W., 1578
 Becker, Carl H., 1227
 Beckingham, C. F., 514
 Be-Detchoukou, *Mallam*, 2062n
 Bedje, 68n
 Beegun, Goolhamid, 2462
 Behrman, Lucy, 93, 1664, 2255, 2640
 Beja, 493n, 1282
 medieval history, 511
 Beliaev, V. I., 73
 Beling, Willard A., 334
 Bell, G. W., 1105, 1426, 1579
 Bell, J. Bowyer, 2520
 Bell, Nawal Marcos, 686
 Bello, *Alhaji Sir Ahmadu*, 1694, 1699, 2682n
 autobiography, 2561
 Bello, Muhammad. *See* Muhammad Bello
 Beltran, Luis, 394
 Bemba, 1133n
Ben Ali Diary, 286
 Benezis, *Sgt.*, 1335
 Benino. *See* Dahomey.
 Benjamin ben Jonah, *of Tuleda*, 468, 469
 Bennett, Norman R., 93, 1106, 1228, 1229
 Benoist, Edmond, 796, 912a, 918
 Benquey, 2214
 Bentia stelae, 531a, 534a, 541, 541a, 577a
 Benton, P. A., 2035
 Benue
 Fulbe poems, 2445
 tales, 1061, 1062
 Berabich, Islam among, 1943
 Béraud-Villard, Jean M. E., 585
 Berber
 Mauritanian society (end 11th cent.), 707
 Province, 1373n
 Sahara architecture, 1620
 Berbera, Egypt in, 1380
 Berbers, 76, 122n, 124n, 273n, 645n, 1821
 Lamtūnah, 547
 Berchem, van, 531a
 Berg, Fred J., 745, 1159
 Bergmann, M., 2756
 Berlin Congress, 999n
 Bermann, Richard A., 1107
 Bernander, Gustav A., 1145
 Bernus, Edmond, 1716, 1717
 Berque, Jacques, 395, 2606
 Berthier, Hughes J., 1427
 Berthol, Roland, 515
 Bertin, F., 1428
 Berysa, 68n
 Beshir, Mohamed Omer, 1230, 1231, 1511
 Besmer, Fremont E., 2647
 Besrascoli, P. Cirillo, 86
 Bessa, Carlos G., 87
 Besson, M., 1665
 Beyerli of Tunis, 726
 Beyries, Jean-Louis, 1776, 2134
 Bibliography, 6, 282, 423
 Arabic manuscripts, 1–4, 88, 787, 795
 Central Sudan (R), 1040
 medieval West Africa, 282
 pre-1850 cities, 46a
 Islam in South Africa, 1589
 Mauritania, 1657
 works in Bird Library, 469
 Bibliophilism, medieval Islam, 469
Bibliotheca Geographorum Arabicorum, 88
 Bichon, B., 1980

- Bīdān, 1939n, 1958n
 See also Moors, Hassānīyah
 Biebuyck, Daniel, 2303
 Bigine, 1258n
 Bijlefeld, W., 2588
 Bilāl, 18
 Bilala Fitri, 1004
 Bilfaqīh, Aḥmad ibn Zayn ibn Ḥasan, 2463
 Bill of sale of Timbuktu Arabic manuscript, 2108
 Bilma, 1949n
 salt trade, 2419
 Bina, 903n
 Binger, Louis G., 1824–26
 mission, 1961
 Biobaku, Saburi, 150
 Biographical dictionary, Sudan, 1118
 Bir Natrun, 471n
 Birahima ibn Alfa Guidada, 887n
 Bird, Charles S., 224
 Birima Fatma Thioubé, 1863
 Birni N 'Konni, urban and rural economies, 1724
 Bissandougou Convention (1887), 2239n
 Bishārī. *See* al-Muqaddasī
 Bittinger, Desmond W., 1777
 Bivar, A. D. H., 777, 778, 942, 979, 1717, 2074, 2075, 2301
 al-Biyālī, Aḥmad Muḥammad Ismā'īl, 1189
 al-Biyālī, 'Uthmān Sayyid Aḥmad Ismā'īl, 484
 Black-white social relations, Sahel, 1828
 Blacks
 and Arabs, relations, 281
 in Islamic/Arab society (16th cent.), 242, 708
 Muslims and Christians, 2000
 in Turkish folklore, 92
 Blair, Dorothy S., 2142
 Blanc, Haim, 285
 Blemyes, 511n
 Blochet, E., 1652
 Blyden, Edward W., 25, 89, 586, 1789, 1792
 contribution to Islamic studies, 1779n
 selected writings, 1707
 Boahen, A. Adu, 721n, 832, 2413, 2414
 Bocar Cissé, 833
 Boer, Harry R., 90
 Boers, 776n
 Bogo community in Ethiopia, 1282n
 Bohannan, Paul, 447
 Bohari, *Wazir* of Sokoto, letters, 1819
 Boina kingdom, 763
 Boisboissel, Y. de, 834
 Boisnard, Magali, 1827
 Bokar, *Almamy*, Timbo, 2243n
 Bokar ruins, 1730
 Bokar Sālīf, *Thierno*, 1662
 Boko, 2180n
 Bondon, 908
 Bondoukou, 2051
 history, 2048
 origins of Muslim authority, 1968
 Bonet-Maury, Gaston, 26
 Bonfantim Adriano, 2531
 Boni, Nazi, 91
 Bonnel de Mézières, A.
 and Ghana Empire capital, 532, 536n, 568, 575n
 and Tendirma, 1718
 and Tirekka, 532
 Bonnier, Gaëtan, 1719
 Book
 production, 4
 trade in Timbuktu, 541
 Bòorū, 2663n
 Boran, 150
 Borattav, P. N., 92
 Borgnis-Desbordes, A., 2215
 Borgu, 627n
 Bornu, 1861n
 Animism (19th cent.), 874n
 Caliphate, Islam in (16th-19th cent.), 724
 Chronicle, 476, 581, 729
 chronology, 2060
 description of (17th cent.), 723
 Empire, 546n, 718, 929
 Darfur as part of, 1216n
 and Evliyā Celebi, 720, 844n
 feudalism, 1833
 Girgam, 1990
 history, 2061
 16th cent., 825a
 17th-19th cent., 825a
 Kanem and Fezzan, 725
 al-Kanemi Dynasty, 1667
 Kanemi Shehus correspondence, 777n
 king lists, 1833
 kingship, 2564
 a Koran from, 2075
 legitimacy, literature and behavior, 2305
 Mahram, 1029
 origin of name, 477
 and Ottoman Turks (16th cent.), 726
 Sahara and Sudan, 1991
 Shehu and treaty with Britain, 1072
 Shehu's installation, 2660
 Sultanate, 2035
 and Mandara, 1002
 Tripoli relations, 721
 19th cent., 1635
 Bornu Province, western, Wodaabe pastoral Fulbe, 2602
 Bosch Vilá, Jacinto, 587
 Bou Hagg, 1828
 Bougran, medieval Sudan cloth, 978
 Bouillé, Robert, 2302
 Boulègue, Jean, 1720
 Boulnois, Jean, 954
 Boum Massénia, Bagirmi capital, 987
 Bouméyâbé, 1818
 Bouna
 Day, social and religious life, 2442
 history, 1721
 and precolonial West Africa, 2420
 Bouracan, medieval Sudan cloth, 978
 Bournon, A., 1980, 2257
 Bousse, al-Kari Marka state, 2232
 Boutillier, Jean-Louis, 1721, 2303, 2420
 Bouvat, Lucien, 1232, 1629, 1666
 Bovill, E. W., 686a, 835, 974
 Bowdich, Thomas Edward, 1829
 Boyer, Gaston, 1830
 Boyle, C. Vicars, 1069
 Braimah, J. A., 1831
 Brakna, Islam among, 1944
 Brandel-Syrrier, Mia, 1601
 Brasseur, Gérard, 1606
 Braudel, Fernand, 448
 Braukämper, Ulrich, 998
 Bravmann, René A., 2304

- Brazil, 162n
 slaves and Islamization of Dahomey, 1940
 Bredin, G. F. R., 1108
 Breetveld, Jim, 27
 Brelvi, Mahmud, 94
 Brenner, Louis, 93, 1667, 2305
 Brett, Michael, 421, 709
 Brevi, Jules, 2306
 Fonds, 1638
 Brigaud, Félix, 836
 British
 consulate at Lake Chad, 1072
 East Africa, 1400
 occupation of Kano and Sokoto, 1967
 policy
 and Islam in Southern Nigeria, 2216
 Southern Sudan (19th-20th cent.), 1200, 1250
 West Africa, statistical data on Islam, 1328n
 See also England; Great Britain
 Brito, Eduíno, 2112, 2307
 Brockelmann, Carl, 1, 2, 603n
 Brode, 1116
 Brotherhoods, Muslim, and politics, Senegal, 2640
 Brouin, Georges, 534
 Brouin, M., 2308
 Brown, Beverly, 1580
 Brown, Godfrey N., 75
 Brown, L. Carl, 1233
 Brown, Robert, 181n
 Brown, William A., 1630, 1631, 1832, 2113
 Brue, André, 837
 Bruen, S. Tristram, 1146
 Bruges, and discovery of medieval Africa, 175
 Brulard, M., 2415
 Brun, J. P., 838
 Brunschvig, R., 449, 473
 Brunton, Henry, 932
 Bryan, Margaret A., 2496
 Bryant, K. J., 1722
 Bū al-Ḥaqq. *See* Bou Hagg
 Bū al-Mughdād, 1790n
 Bū Sa'īd state in Oman and East Africa, 1367
 Buah, F. K., 850
 Büttner, C. B., 1479
 Buganda
 Christian-Muslim conflict, 1410
 Islam in, 1353
 Islamic
 influence (1852-1951), 1275
 revolution, 1410
 religion and society (1875-1900), 1560
 el-Buhriy, Ali Hemedi, *Shaykh*, 1322
 el-Buhriy, Hemedi bin Abdallah, 1479
 el-Buhriy, Hemedi bin Ali, 1463, 1464
 Bukar Haji, *Mai*, 728n
 Bukhārah pretorians of Morocco (18th cent.), 1911
 Bukhārī, Ahmad al-Maḥallī, 2607
 Bukoba Ithnā 'Asharī sect, 1540n
al-Buldān, 273
 Buna, 70
 Bundu Kingdom, 1687n
 Bunker, Robert L., Jr., 2464
 Bunyoro-Kitara Kingdom, 1111
 Burdas, 1494
 Burdon, J. A., 839, 940
 Burke, Fred G., 1514
 Burness, Helen N., 2309
 Burns, Sir Alan C., 1778
 Būrri al-Lamāb, Islam and modernization, 2529
 Burton, Sir Richard F., 1234
 Busa, 1906n
 el-Busaidy, Hamed bin Saleh, 2487
 Bushuti, 1453n
 Butana region, 1293n
 Butler, Jeffrey, 1833
 Bwana Kitini. *See* al-Nabahani, Muhammad bin Fumo 'Umar
 Byrne, Hubert J., 2453
- C
- Cá da Mosto, 592, 656n
 Caillé, René, 1740n, 1834
 Cairo, 94n, 495n, 887n
 history (1800-1850), 461
 to Marzūq, road, 722
 Calabash, Fulbe decoration, 1078
 Callcott, George H., 800
 Calligraphy, Arabic, 290n
 Sudan, 2456
 West Africa, 2074
Cambridge History of Islam, 95
 Camel, 458
 Western Sudan, 1964
 Cameroon, 356n, 1025, 1969
 Islam in, 172, 236n, 1020
 statistics on, 1328
 land tenure and land administration, 2123
 linguistics and politics, 2448
 Northern
 bibliography, 1040n
 education and traditional societies, 2438
 precolonial, 727
 tales, 1058
 Campbell, Dugald, 1708, 1709
 Campbell, Jane, 1339
 Canaan, 1856
 Canary Islands, 204
 Canu, Gaston, 2076
 Cap-Blanc, 869n
 Cape Coast Colony, 76
 Cape Malays, 1584, 1585, 1600
 Christian missions to, 1588
 literature, 2551
 Cape of Good Hope
 early Arab printing, 1596
 Islam at, 1592
 Cape Town
 Islam in, 1586, 1600
 Islamic missions to, 1593
 Cape Verde, 910n
 Capitalism
 capital markets and competition, West African trade, 2420
 and Islam, 425
 Caravan trade (19th cent.), 2413
 Kano to Salaga, 2418
 Tripolitania-Ghat-Niger (end 19th cent.), 2415
 Caravan trails and salt mines in Western Sahara, 2252
 Carbou, Henri, genealogy of Wadāy, 1939n
 Cardaire, Marcel P., 96, 97, 1662, 2310
 Carde, J., 2254
 Carles, Fernand, 335
 Carniaux, M., 717
 Carnochan, J., 841
 Caroselli, Francesco S., 1235
 Carpenter, G. W., 98
 Carreira, António, 1835, 2465

- Carter, Felice, 1190
 Carter, P. L., 570
 Cartography
 medieval, 177
 Sahara and Niger, 176
 Casablanca group, 156n
 Casamance
 lower, 2629n
 functional analysis of Dyula from, 2394
 Mandingo, 1948
 Casanova, Paul, 614
 Casati, Gaetano, 1518
 Castries, Henri de, 588
 Catechism, 446
 Catta, E., 336
 Cattenoz, Henri G., 99
 Cattle value and Islamic values, 150
 Caulk, Richard A., 1160, 1236
 Cayor, 150, 1854n, 2019, 2022
 Cederquist, K., 1147
 Central African Republic, Islam in, 2441
 Cepollaro, Armando, 516, 1429
 Ceramic imports, Kenya coast, 1543
 Cerbella, Gino, 1546
 Cerulli, Enrico, 485, 746, 747, 1082, 1237-42, 1547
 Ceulemans, P., 150, 999
 Chabas, Jean, 2114
 Chad, 96n, 1010, 1018
 between black and white Africa, 1009
 bibliography, 1040n
 desert Islamic settlement of Ouagayi, 1008
 dialects lexicon, 2447
 Islam in, 2439, 2441
 Juhaina Arabs, 1038
 Muslim inheritance, 2449
 political history (1900-1962), 1073
 revolution, and Israeli penetration, 2437
 and Sudan, 1076
 tales, 1058
 Chad, Lake, settlement of Arabs south of, 1049
 Chailley, Marcel, 100, 842, 1980, 2217
 Chaka and Sundiata epics, comparative study, 2091
 Chaker, Eunice A., 1244
 Chamba, Fulbe chieftaincy, 1024
 Chambon, Governor, 560n
 Chambonneau, Louis M. de, 910n
 Champagny, Aymar de, 2218
 Chanaiwa, D., 773
 Chapelle, Jean, 1836
 Charbonneau, Jean, 1837
 Charbonneau, R., 450
 Chari, Middle, population, social and religious life, 2442
 Charles, Eunice A., 1668, 2219
 Charlton, Lionel E. O., 2077
 Charnay, Jean-Paul, 1466
 Chataway, J. D. P., 1245
 Chemidom Senussi Zawiyah, 1931n
 el-Chennafi, Mohammed, 2608
 Cherbonneau, Auguste, 1723, 2250
 Cherbonneau, M. A., 101, 701, 2135
 Chiefs
 and cities in Central Africa, 1019
 political authority, 693
 West African, changing status, 2564
 Chieftaincy
 Chamba, 1024
 Fouta Djallon, 2564
 Tibati, 1023, 1024
 Chin, Sheng-pao, 779
 Chinese medieval written sources, 509
 Chinquetti
 according to Idaw 'Alī tradition, 1760
 graveyards, 1648n
 libraries, 1648
 See also Shinqit
 Chiquet, 957n
 Chiraghdin, Shihabuddin, 1473
 Chirot, Daniel, 1724
 Chisti, 1605n
 Chittick, H. Neville, 748, 749, 1161-65, 1246-49, 1503, 1504, 1543
 Chokossi, 627
 Christian
 apologetics, Islam and the Koran, 1571
 Church and Islam in West Africa, 2056
 kingdom in Sudan (R), hypothetical, 833
 kingdoms in Sudan (500-1500), 497
 view of talisman and orthodoxy, 427
 Christianity, 77n, 97n
 impact of, 382
 and Islam
 Africa, 26, 98
 central region, 1070
 eastern region, 1150, 1155
 western region, 1171, 1714, 2588
 and Animism, 1980
 and Bamun, 1075
 and colonial administration in East Africa, 1514n
 Ethiopia, 1147, 1154
 Freetown, 1864
 among Mossi, 2039
 Nyasaland, 1590
 Ouagadougou, 2651
 points of agreement, 1144, 2406
 politics and religion in, 365n
 and role in contemporary Africa, 98
 and slavery, 1824
 struggle in Northern Nigeria over Bauchi Plateau Animists, 2033n
 Sudan, 1141, 1142
 southern region, 1142
 under colonialism, 2223
 See also Missions
 Christians, blacks and Islam, 2000
Chronique d'Abou Zakaria, 272
 Chronology
 dynastic
 Askiya, 890n
 Bagirmi, 1043,
 Bambara, 920
 Bornu, 1833, 2060
 Chamba, 1024
 Goulfeil, 1016
 Kano (19th cent.), 873
 Kousseri, 1016
 Logone, 1050n
 Makari, 1016
 Maroua, 985n, 1050n
 Masina, 1838n
 Morocco, 890n
 Tibati, 1024
 West African, 925n
 Zaria (19th cent.), 873, 914
 historical, 119, 277
 West Africa, 223

- Chum, *Haji*, 1411
 Church and Italian colonialism, 28
 Church Missionary Society (C.M.S.), 2056n
 Egypt, 1149n
 India, 1149n
 and Islam in East Africa (pre-1914), 1149
 Churchill, Winston S., 1107
 el Cid Campeador and the Almoravids, 600
 Ciesirska-Chrópowa, Teresa, 844
 Circumcision
 chants of Fulbe, 2444
 Tukulor, 2342
 Circumnavigation of Africa, 158
 Cissé, Bassirou, 2065, 2136
 Cissé, Bokar, 1838
 Cissoko, Sékéné Mody, 517, 589, 687, 845, 943, 944, 955, 956
 Civil War
 Chad, 260
 Ethiopia, 260
Civilisations négro-africaines, 108
 Civilization
 Islamic, 250
 Niger Bend region (16th cent.), 955
 Clair, Andrée, 590, 1058, 2137
 Clan organization, Hausa, Islam, 2333
 Clapier Vallandon, M., 1725
 Classification by genealogies of Baggarah, 1401
 Cline, Walter B., 326
 Cloth, medieval Sudan, Bouracan, 978
 Clozel, J., 2220
 Clozel, Marie-François J., 1839
 Codera, Francisco, 860
 Cohen, Abner, 2420, 2648
 Cohen, David, 2608
 Cohen, Ronald, 396, 1833, 1840, 2416, 2564, 2649
 Cohen, William B., 224
 Coifman, Victoria B., 945
 Coins, old, of West Africa, 685
 Colançon, 1430
 Cole, J. Augustus, 2258
 Colin, G. S., 612, 613
 Collieaux, Alfred, 1841
 Collins, Robert O., 1250, 1251, 1401
 Colombani, François-Marie, 1842
 Colonial
 administration, Islam and Christianity in East Africa, 1514n
 domination, forerunners of, and Fouta Djallon, 1892
 rule and Islamic policy in East Africa, 1524
 Colonialism, 91n, 122n, 179n, 188
 and Arabs in Africa, 373n
 and Bambara, 2049n
 and Christianity, 66n
 conquest of Western Sudan(R), 1914, 2000
 French expansion during Third Republic, 342
 German East Africa, 1337
 and al-Hajj 'Umar, 1691n
 history (1870–1960), 343
 and Islam in Senegal, 2235
 and Mā' al-'Aynayn, 1670n
 and Mahdism, 356n
 Masina, 91n
 Mauritania, 91n
 military response to, 2224
 and missions, 924
 and Muslim
 education, 47n
 policy, 93
 persecution of Seydina Mouhamadou Lave. 1702
 Colonialism (*continued*)
 and Satiru revolt, 1800
 Senegal, 91n
 and spread of Islam, 124
 Upper Volta, 91n
 Yohannes and the Mahdist movement, 1236
 West Africa, 2222
 French policy, 335
 Columbus, Christopher, 132, 153
 Colvin, Lucie G., 93, 846
 Comhaire, Jean, 102, 1000
 Communism, appeal of, 365n
 Communist indoctrination of Tirailleurs indigènes, 2254n
 Comoro Islands, 1219
 Arab migrations to, 1269
 clans, nobles, and notables, 2474
 Islam in, 1269
 Shafi'ite, 1347
 Islamic law
 Shafi'ite, 1457
 and social change, 1466n
 Concordance tables A. H./A. D., 99
 Congo
 and the Arab question (1883–1892), 999
 Arabs
 and decline of Tippu Tip, 1001
 fall, 1005
 Central and West Africa and the Sudan (19th cent.), 1401
 Eastern Province Qadiri sect, 1074
 Islam in, 1031, 1035, 1036, 1046, 1047
 Congo (Brazzaville), Islam in, 2441
 Congo (Kinshasa), Islam in, 172, 236n, 2441
 See also Katanga
 Connaut, F. P., 2221
 Constantin, F., 103
 Constantin, P., 2417
 Conton, William F., 847
 Cooke, H. Lester, 138
 Cooke, S. J. S., 1001
 Cooley, William D., 591
 Coolidge, Calvin, *Pres.*, 283n
 Copans, J., 2278
 Copper, 326n, 332n, 534n
 foundry in Marandet, 553
 Coppolani, Xavier, 381, 1852n
 and Mauritania, 1987
 Coptic Church
 and Egypt, 767n
 in Ethiopia, 504
 in Nubia, 504
 Coquery-Vidrovitch, Catherine, 2420
 Cordoba, 584n
 Cornevin, Robert, 104
 Correspondence
 Dagomba–Gonja, 1643n
 Fouta Djallon, 1947
 Khalifah Abdullahi–Maḥmūd Aḥmad, 1098
 Kumasi–Mamprusi, 1643n
 Muḥammad Aḥmad al-Mahdī–General Gordon, 1335
 Muḥammad Bello–al-Amin al-Kānimī, 2061
 Shaykh Aḥmad al-Bakkā 'ī defending Barth, 1650n
 Shaykh Sīdiyyā al-Kabīr
 and General Faïdherbe, 1642
 and Sultan Mawḥay Muḥammad ibn Maḥway 'Abd al-Raḥmān, 1642
 Sublime Porte and May Idris, 726n
 Corruption, political, among the Hausa, 2679
 Cortier, M., 1628, 1904, 2251

- Cotton, 161, 957
 cambric, 957n
 as currency, 957n
 diffusion of, 962, 1952
 Coulon, C., 103
 Coulson, Norman J., 300
 Coupland, Sir Reginald, 750, 1512
 Courtois, V., 1148
 Coutouly, François de, 2311
 Craster, John E. E., 1167
 Crawford, Osbert G. S., 1252
 Creac'h, Paul, 1607
 Crewe, W. J., 2491
 Crone, Gerald, 592
 Crouzat, Michael, 1608, 1803, 2222, 2564
 Crozals, J. de, 1843
 Crozier, Frank P., 1844
 Cruise O'Brien, Donal B., 70, 2238, 2259, 2260, 2641
 Crummey, Donald, 1109
 Crusaders, 618n
 Cryptography, Moorish, 2099
 Culture, 108, 146, 411
 Arab, in Sudan, 480, 495
 change under pressure, Hausa, 2359
 conflict and *l'Aventure ambiguë*, 402
 diversity, 435
 and identity, 434
 transmission of, 398
 Cunnison, Ian, 1253, 1401
 Currencies, pre-European, in West Africa and Sudan (R), 682
 Currency, cotton as, 957n
 Islamic, 455
 Curtin, Philip D., 975, 1687, 1845, 2225, 2420
 Customary law
 Arna, 997n
 and conflict of legal systems, 295
 future of, 293, 2110
 and Islamic law, 299, 301
 in French West Africa, 2124
 influence on, 307
 and land tenure in Soba, 2125
 in Sudan, 1401
 civil law, 1465
 Tonagra, 997n
 Customs, Senegal, 2328
 Cuyler Young, T., 1254
- D
- D. R., 1480
 Daaku, K. Yeboa, 682, 2420
 al-Dab', Ḥalim, 314n
 Dabod, 1262
 Dâdougou, 2604
 Dâbrâ Libanos, 1482n
 Dafalla, Hassan, 1168
 Dagbon, Islamization of, 2326
 Daget, Jacques, 1815
 Dâghir, Yūsūf, As 'ad, 200, 1083
 Daghwâtah, 498n
 Dagomba, 627n
 and Gonja correspondence (19th cent.), 1643n
 Islam in, 928
 trade and Islam, 2426
 Dehal, Muḥammad H., 399
 Dahle, L., 1431
 Dahomey, 1969
 African legends, 2007
- Dahomey (*continued*)
 Arabic manuscripts in, 627n
 Islam in, 1940, 2254
 military resistance to colonialism, 2224
 Muslim
 communities and leaders, 1940n
 origins of geomancy, 2340
 scarifications, 2340
 slave and oil trade (19th cent.), 2420
 Daju, 1216
 Dakar, 239, 1790n
 Islam in, 2567
 Dalaba, writing board and ink, 2577
 Dalby, David, 224, 934
 Dale, Godfrey, 1255, 1432
 Dalton, George, 447
 Damagaram Zinder Sultanate (19th cent.), 2029
 Damascus, 495n, 1762n
Damel of Cayor, 1854n, 1855n
 Damerghou Hausa trade (1900–1930), 2410
 Dammann, Ernest, 1481, 1532
 Da Monzo of Segou, Malian epopee, 2158
 Dan Marina, 778
 Dan Masanih, 778
 Daniel, F. de F., 2312
 Daniel, Norman, 172
 Daniel, William, 752
 Dankoussou, Issaka, 1846
 Dante Alighieri, 2136n
 Dar Jabal, 1257
 Dār al-Khayr Arabic school in Senegal, 1790n
 Dar es Salaam, 1184
 Ithnā 'Asharī sect, 1540n
 under Zanzibari sultans, 1170
 Darb al-Arbī'n, 471
 Darfur, 421, 909n, 1216, 1257, 1323, 1348, 1861
 conquest (1916), 1365
 foreign relations under 'Alī Dīnār (1898–1916), 1405
 Islam in, 1341
 medieval history, 483
 political history (1882–1898), 1518
 prehistoric cult, 1565
 Province, 1203
 slave trade, 1354
 Sultanate, 1346
 coinage, 1500
 al-Tunisi's travels, 1355
 Darnikawa, 2308
 Da Silva, Arthur A., 2115
 Daura, Bello, 2668
 Daura, 827
 Makas Sariki, 827n
 Davidson, Basil, 43, 105, 106, 593, 718, 850, 2078
 Davies, Oliver, 594
 Davies, R., 1257, 1548
 al-Ḍaw' ak-Lāmi' li-ahl al-Qarn al-Tāsi', 244
 Dawara, 508n
 al-Dāwī, Tāj al-Anbiyā' 'Alī, 1533
 Dawodu, S. A., 2650
 al-Daymānī, Walīd al-Muṣṭafā ibn Khālunā, 816n
 de Blij, Harm, 172
 Debrunner, Hans W., 1847
Defter-i ahkām-i-mühime-i-Divān-i-hūmayun, 726n
 de Gama, Vasco, Arab pilot (15th cent.), 1270
 Degenbere, 1704
 De Goeje, Michaël J., 88, 611, 616, 1669
 De Graft-Johnson, John C., 107
Deguembéré, fiction, 2178

- Dekmejian, R. H., 1110
 Delacroix, S., 56
 Delafosse, Maurice, 108, 124n, 223n, 400, 535, 536, 678, 851, 852, 954, 1051, 1632, 1678, 1766n, 1839, 1848–51, 2079, 2210, 2226, 2261, 2262, 2313, 2314
 bibliography, 233
 Delange, Jacqueline, 401
 Delarozière, Marie-Françoise, 2630
 Delhorbe, Claude, 1088
Della descrizione dell'Africa e delle cose notabili che ivi sono, 180
 Delmond, P., 1726, 2340
 Delphin, G., 1636
 Deluz, Ariane, 109, 337
 Deluz-Chiva, Ariane. *See* Deluze, Ariane
 Dem, Sulayman, and Samory, 1675n
 Dem, Tidiane, and Samory, 1675n
 Demaison, André, 801
 Dembo, Coly, 2139
 Democracy in Tukolor country, 2298
 Demography and socio-economic aspects of Madina (Accra), 2565
 Demoz, Abraham, 1482
 Dendema, 68n
 Deng, Francis M., 2520
 Deng, William, 2516
 Deniel, Raymond, 2651
 Denis, P., 2252
 Denoon, Donald, 2524
 Dent, M. J., 2228
 Denzer, La Ray, 2224
 Dependent groups in Fouta Djallon (19th–20th cent.), 2347
 Depont, Octovae, 381
 Depraetere, Marguerite, 1513
 De Rachewiltz, Boris, 2589
 Der Sleen, W. G. N. van, 1543
 Derendinger, *Col.*, 719
 Desanti, Dominique, 402
 Deschamps, Cyr, 1748
 Deschamps, Hubert, 1258
 De Scheut Order, 999n
Descripción general de Africa, 194
 Description and travel, 591
 by era
 9th cent., 88, 273, 609
 10th cent., 88, 200, 201
 13th cent., 274, 580, 584, 612, 613
 14th cent., 607
 15th cent., 246
 West Africa, 592
 16th cent., 180, 181, 194, 205
 Senegal Fulbe, 921
 Zanj country, 486
 17th cent., 117, 145
 Bornu, 723
 18th cent.
 Cairo to Marzūq, 722
 Sierra Leone River, 889
 West Africa, 837
 West African coast, 869
 19th cent., 225, 226
 Ashanti and Jaman, 1866
 Sahel, 85n
 Timbuktu and Jenne, 1834
 West Africa, 912, 1873
 20th cent., 120, 146, 147, 259, 261, 264
 by region
 Atlantic to Niger via Fouta Djallon, 2032
 Description and travel (*continued*)
 Bambuk, 1352
 Darfur, 1323
 Ethiopia, 1379
 Hausaland, 1905
 Kong and Mossi regions, 1825
 North and Central Africa, 85
 Nubia, 1413
 River Gambra, 977
 Sahara and Sudan, 1348
 Somalia, 1338
 Sudan, 263, 481
 Timbuktu, 1821, 1905
 Tripoli to Bornu, 1042
 Wadāy, 1348, 1409
 Western Sudan (R), 1821
 Désiré-Vuillemin, Geneviève M., 1670, 1852
 el-Dessuky, M. A., 2466
 Deval, Raymond, 1543
 Devallée, Bagirmi genealogical lists, 1043n
 Devic, L. Marcel, 486
 Development, socio-economic, and religion, 420
 Deverdun, G., 780
 Le Devoir de violence, 318
 Dez, Jacques, 1433, 1543
 al-Dhahabī, Muḥammad ibn Aḥmad, 20, 110
 Dhū al-Nūn Ly, 1790n
 Dia, Mamadou, and President Senghor, 2583n
 Diagne, Amadou Matapé, 2140
 Diagne, Pathé, 688
 Diakhanke
 dispersion of, 2041
 precolonial trading networks, 2420
 Diakitè, Mamadou Aïssa Kaba, 1853
 Diallo, Cheikh Amalla, 2570
 Diallo, Ibrahima, 169
 Diallo, Thierno, 853, 2229
 Diallo clan, 939n
 Masina and Fouta Toro, 1818
 Diamond, Stanley, 1514
 Dianoux, H.-J. de, 2080
 Diara, Agadem L., 338
 Diarra, Thiam Médoune, 802, 2263
 Dias Farinha, António, 1259
 Diasporas, trading, cultural strategies in organization of, 2420
 Diawara, history, 1830
 Dida social organization and precolonial trade in Ivory Coast, 2420
 Diego Gomez, 656n
 Dieterlen, Germaine, 583, 2130, 2296n, 2315
 Diko, Bakar, 1682
 al-Dimashqī, Shams al-Dīn, 111
 Dinar, golden, at Gao, 683
 Dindamah, 498n
 Dingueraye, 1696
 relations with Fourah Bay, 2070n
 Tukolor Tijani, 1947, 1948
 Diop, Amadou-Bamba M'Bakhane, 1854, 1855
 Diop, Birago, 311, 2141–43
 Diop, Cheikh Anta, 689
 Diop, Louis-Marie, 327
 Diop, M. A., 2613
 Diop, Ousmane Socé, 312, 2144
 Discours historique de l'état du royaume de Borno, 723n
 Di Soleb, M., 112
 Divination in A.O.F., 2361
 The Divine Comedy, 2136n

- Divine names
 Arabic and Swahili, 1574
 Northern Somalia, 1576
- Divorce, 303
 and feminism, 396
 Fulbe, 2393
- Ḍiyā' al-Sultān*, 785
Ḍiyā' al-Ta'wīl fī Ma'ānī al-Tanzīl, 970n
Diwān of the Sultans of Bornu, 581
- Djadjé, 68n
 Djado, 1949n
 Djakarta, 239
 Djarmy, 68n
 Djerma, 1807
 French dictionary, 1807
 Djibouti, Zar, 1558
 Djime, 2189
 Djolof, 910n
 and Alboury N 'Diaye, 1755, 1965
 exile, 1668
 Djymy, 68n
- Dodge, Bayard, 51, 52
 Dogon, individual names, 2340
 Doherty, R., *Col.*, opposition to Islam, 2070
 Douentza Fulbe *Tarikh*, 1869
 Dognondoutchi, 1668n
 Doi, A. R. I., 113, 802, 946, 1671, 1779, 2642, 2652, 2653
 Donald, Leland, 1780
 Dongola, 68n, 135n, 1288n, 1309
 Dongolawi horse, 1857n
 Dori
 description, 1726
 Fulbe town, 2340
 Marabouts, 2672
- Dorugu of Northern Nigeria, biography, 1677
 Dos Santos, Eduardo, 114
 Doucouré, Boubou, 1856
 Doucouré, Lassana, 876
 Doutressoulle, Georges, 1857
 Dozy, Reinhart P. A., 613, 616
Dramouss, 2163, 2164n
 Drawing of humans in schools and Islam, 2355
 Dreams, key to, Senegalese Muslims, 2338
 Du'a', 441n
 Dubié, Paul, 938, 1075, 2340
 Dubois, Félix, 954
 Dubot, B., 2316, 2317
 Duchemin, Georges J., 1609
 Dudley, B. J. O., 2230
 Duffield, Ian, 1858
 Dufrémy, C., 605
 Dugast, I., 1052
 Duignan, Peter, 343
 Duisberg, Adolf von, 1002
 Dujarric, Gaston, 980, 1260
 Dumont, Fernand, 1672
 Dunama IX, *Mai*, 2060n
 Dunama ibn 'Alī, *Mai*, 729n
 Dunbar, A. R., 1111
 Dunlop, D. M., 328
 Dupire, Marguerite, 2318, 2319
 Du Plessis, Izak D., 1584, 1585
 Du Plessis, Johannes, 30n, 2331
 Dupuch, Charles, 2320
 Du Puigauveau, Odette, 1610, 1611, 1727, 2321
 Dupuis, Anne, 2322
 Dupuis, Auguste V., 1728–30, 2081
 Dupuis, Joseph, 854, 2213n
- Dupuis-Yakouba. *See* Dupuis, Auguste V.
 Durand, O., 2323
 Durban, a Sufi from, 1605n
 Durello, Gaetano, 115
 Duse, Mohammed Ali, 1858
 economics and Pan-Africanism (1912–1945), 1858
 Dutch East India Company, 1588n
 Dutel, Lt., 596
 Duveyrier, Henri, 1859
 Dwight, Theodore, 1792
 Dyaba, 1848n
 Dye, William M., 1261
 Dyi-Sou, 2314n
 Dyula, 2051
 and Arab culture, 2606
 conflict with European traders, 1999n
 functional analysis, 2394
 impact
 of Islam on, 2629
 on West Volta region, 224
 and Islam in Voltaic region, 1876n
 Ivory Coast, 224
 manuscripts in, 7n
 and transmission of Islamic learning in Western Sudan (R), 1794n
 West Voltaic societies, 2658
- E
- Eagleton, William, 1860
 Earthy, E. Dora, 2324
 East, Rupert M., 1003
 East Coast, 753, 1295, 1322
 archeology, 1315
 history (up to 18th cent.), 736
 medieval, 498
 Ebrohimi military resistance to colonialism, 2224
Ebyafaayo ebitonotono Ku Bulama. Bwa Nnabbi Muhammad, 2466
 Ečägé, 1482n
 Echard, Nicole, 2322, 2325
 Echenberg, Myron J., 2332
 Economic
 doctrine and labor of Murid sect, 2278
 factor in Senegambia Muslim revolution, 2346
 history of Ethiopia (up to 19th cent.), 775
 impact of Jihad in West Africa, 900
 life and social structure in Ahaggar (1660–1965), 361
 Economics, 70
 Duse and Pan-Africanism (1912–1945), 1858
 and exogamy, 432
 Maghreb and black Africa, 334
 traditional currencies, 116
 Economy, rural, Ungogo District, 2615
 Ecumenical Tubu, Aba Musa, 1680
 Education
 and politics in Nigeria, 2581
 and traditional societies in Northern Cameroon, 2438
 Eguchi, M. J., 2443, 2444
 Egwuonwu, Alex N., 690
 Egypt, 89n, 96n, 135n, 156n, 259n, 261n, 546n, 1708n
 and Africa, 121, 368
 medieval period, 504
 Africa and Islam, 155–57, 197n
 in Berbera, 1380
 contribution to Africa's liberation (1952–1970), 363
 and Coptic Church, 767n
 in East Africa, 1380
 and Ethiopia relations, 767, 1261, 1403

- Egypt (*continued*)
 and Fung Kingdom, 765n
 in Harar, 1378
 historians (15th cent.), 280
 history (639–1516), 235
 influence in Africa, 341
 Islamic history of, 251
 Nasser's policies in Africa, 260
 and Sudan (1820–1981), 1291
 trade, 451
 Egypt, greater, 278
 Egypt's four circles and Africa, 260
 Eilafun, 1309
 Eilts, Hermann F., 1515
 Einzig, Paul, 116
 Eipperle, 1263
 Ekemode, G. O., 1112, 1264
 Ekwensi, Cyprian, 2145
 El-Kreib stelae, 577a
 El-Obeid Ismaili sect, 1533
 Elayanke Fulbe, 2323
 Elles, R. J., 487
 Ellison, David, 720
 Ely ould Allaf, 2630
 Emerit, M., 976
 Emersey, 2097n
 Emin Pasha Relief Expedition and Tippu Tip, 999n
 Emirship of Kano, 2564
 Emrith, Moomtax, 1266
 'Ēnbāqom, 1571
L'Enfant noir, 2162, 2165
 Engeström, Tor, 1169
 England, 96n. *See also* British; Great Britain
 English language and Islam in East and West Africa, 1562
 Engraving, ship, 1550
 Epaulard, A., 180
 Epics of West Africa, 2157
 Epidemics in Timbuktu (16th–18th cent.), 845
 Epstein, A. L., 2122
 Equatorial Province (Sudan), 2605
 Erenga, Dar, 1257
 Erickson, John D., 2146
 Eritrea
 diffusion of Muslim house-type, 1546
 Islam in, 1308, 1424
 problem, a Muslim view, 2505
 Ermont, Philippe, 2590
 Erudites, Ifriqiyah and Tunis, 67
 Escayrac de Lauture, Stanislas, *Comte d'*, 1861
 Eschatology, Muslim, and Mahdist expectations in Sokoto, 971
 Escorial Palace, 877n
Esmeraldo de situ orbis, 902, 2097
 Espies, Ian, 1802
 Etelia, 1904n
 Ethics, Sudan, concept of dignity, 2541
 Ethiopia, 261n, 1263, 1381, 2478
 '*Āmda Šeyon Chronicle*, 508
 Arab
 conquest (16th cent.), 744, 751, 766, 1214, 1226
 stelae, 657a
 Arabic
 language role in, 2492
 manuscripts on, 747
 cultural history, 1564
 economic history (up to 19th cent.), 775
 and Egypt, relations, 767, 1261, 1403
 Ethiopia (*continued*)
 history, 1290, 1402
 before 1270, 506
 Islam, 747, 1237, 1277, 1282, 1308, 1371a, 1407, 1424, 2481
 and Christianity in, 1147
 and reunification (18th–19th cent.), 740
 and trade (10th–14th cent.), 506
 Islamic
 kingdoms and Islam, 1403
 law, 1468
 land tenure, 1358
 law of the kings, 1271
 legal system and Islamic law, 1469
 and Mahdist movement, 1364
 the meaning of "Arab" in, 1451
 Muslim-Christian war epic, 1205
 Muslims and Christians, 503, 1331
 and Nubia, 765n
 and Ottoman Empire, 1403
 political history, 1281
 religious freedom, 2506
 Royal Chronicle, 505
 slave trade, 1205
 Sudan war (1885–1888), 1319
 Ethiopia, medieval
 in Arabic manuscripts, 747
 Islam in, 462, 503
 Ethiopia, Muslim, 1420
 Ethiopia, Southern
 Arabic inscriptions, 1438
 religion and nationalism in, 2511
 Ethiopian-Arabic plant lexicon, 770
 Ethiopic
 literature and Islam, 1482
 phonology of Arabic loan words in, 1452
 Ethnic group, significance of in Mali, 2654
 Ethnography, Arabic sources, 73
 Ethnohistory, 69
 Etiquette among Fulbe, 401n
 Etsako Division, Islam in, 1820
 Europe
 clashes with Africa (15th–18th cent.), 202
 early contacts with Ukerewe, 1244
 encounter with Africa, 131
 and Southeast Africa, 759
 European
 expansion, Islam and traditionalism, 2008
 traders' conflict with Dyula, 1999n
 Evliya Celebi, 117, 720, 844
 Everyday life in Middle Ages (10th–13th cent.), 207
 Exogamy and economic implications, 432
- F
- FRELIMO. *See* Frente de Libertação de Moçambique
 FROLINAT. *See* Front de Libération Nationale, Chad.
 Fachi, 1949n
 Fāḍiliyah sect, 1945, 1948
 Faḍl Allāh ibn Rabāḥ, 1204n
 Fafuwa, A. B., 2572
 Fage, J. D., 118, 596, 1862
 Faguibine, Lake, 652n, 1730n
 Fahmi, Mustafa, 1192
 Faidherbe, L., *Gen.*, 2245n
 Fairs in Islam, 449
Fakhr al-Sūdān 'alā al-Biḍān, 159

- Falcão, Graça, 1835
 Falémé River, 544n, 570n
 Fali, drawing and writing, 1056
 Falke, Umar, Hausa scholar-trader, 1684
 Fall, Cheilch, 1863
 Fall, Malick, 313
 Family law, selective survey in Northern Nigeria, 2618
 Famine in Timbuktu (16th–18th cent.), 845
 Fante
 Islam and primary education, 1781n
 early period, 1847
 marriage law, 307n
 Farafra oasis, 1708n
 Farran, Charles d'Olivier, 1465, 2488
 Farrant, H. G., 1710
 Farsi, Shaaban Saleh, 1483
 Farsy, Muhammad Saleh, 2499, 2532
 Farwell, Byron, 1267
 El-Fasher, 471, 1365n, 1500n
 Fashole-Luke, E., 1864
 Fasting, 444
Faṭḥ al-Shakūr fī Ma 'rifat a 'yān 'Ulamā' al-Takrūr, 807n
 Fatimid coins, 1504
 Fatimids and slave trade, 504n
 Fatwā, 1601a, 1604
 Faublée, Jacques, 1085, 1268
 Faugère, Armand P., 339
 Fawzi, Sa'ad ed'din, 1549
 al-Faytūrī. *See* al-Fitūrī
 al-Fazārī, 5n
 Feminism and divorce, 396
 Féral, G., 957, 2082
 Ferguson, Charles A., 2492
 Ferguson, Phyllis, 70, 2326
 Ferkéssédougou, 1715n
 Ferlo, Western, Murid sect, 2644
 Fernandes, Valentim, 855
 Ferrand, Gabriel, 1086, 1087, 1269, 1270, 1434, 1435, 1615
 Ferry, Robert, 751
 Fès, 495n, 588n, 681a
Fetha Nagast, 1271
 Feudalism
 Bornu, 1833
 Western Sudan (R) (16th–19th cent.), 952
 Fezzan
 18th cent. period, 722
 Ibadi traders and Kanem, 699
 Kanem and Bornu, 725
 Tripoli administrative correspondence, 1635
 text on (9th cent.), 473
 Figaret, Fonds, 1639
Fii Laamu Alsilaamaaku Fuuta Jaloo, 2229
 al-Fikī, 'Abd al-Raḥmān, 1272
 Filesi, Teobaldo, 28
 Filham tales, 2629
 Filipiwiak, Władysław, 537–39
 Fi'mah in Afar, 1541a, 1554
 Fiqh, 1925
 Firearms
 in Central Sudan (R) (19th cent.), 93
 and Samory army organization, 1925
 Firhun, *Amenokal*, 1867
 Firmans in East Africa by Agha Khan III, 2458
 Fisher, Allan G. B., 403, 1348
 Fisher, Humphrey J., 172, 403, 403a, 421, 781, 1348, 1673, 1781, 2264–72
 Fitri, Bilala, 1004
 Fittobé Fulbe clan, 1832n
 al-Fitūrī, Muḥammad, 314
 Fitzgerald, M. L., 2533
 Fligelman, F., 108
 Flury, S., 488
 Fofana, Kalil, 1674
 Fogny region, 2629n
 Folayan, Kola, 721
 Fontanière, J. de, 1612
 Food, medieval, West Africa, according to Arab sources, 705, 706
 Forde, C. Daryll, 150, 2303, 2420
 Forget, D. A., 1070
 Forman, Werner, 105
 Fort Fouraud, 981n
 Fort Jesus, 1294
 Fort Lamy. *See* N'Djamena
 Foster, William, 725
 Fougeyrollas, P., 2567
 Foumban, Germans in, 1030
 Fouquer, Roger, 1113
 Fourah Bay, relations with Dinguiraye, 2070n
 Fourou-ba-don, 2314n
 Fouta Djallon, 1352, 2032
 Arabic manuscripts, 2190
 chieftaincy, 2564
 Chronicle, 2044
 dependent groups (19th–20th cent.), 2347
 empire creation, 2027
 and forerunners of colonial domination, 1892
 Fulbe
 customs, 2398
 history, 2050, 2064
 and Koly Tengouella, 922
 literature, 2191
 poetry, 2192
 mystical, 2188
 religious, 939n, 2185
 stylistic studies, 2184
 state, 1843
 genealogy, 1947
 history, 1883
 Islam in, 1947
 Islamic law and land tenure (18th–20th cent.), 2120
 Jihad and social revolution (18th cent.), 2382
 militant Islam, origins, 1932
 "pacification," 2243
 political institutions (19th cent.), 2229
 private libraries, 1947
 resistance to France, 1893
 smiths' caste, 2296
 treaties, 1947
 France and chiefs, 1884
 upper region architectural decorative art, 1607
 Fouta Toro
 Chronicle, 1848
 Diallo clan, 1818
 family history and origins, 1912
 Fulbe, 96n
 Fulfulde, 2073
 genealogy, 1848n
 imams, 1848n
 land tenure and inheritance law, 2116
 legitimation (18th cent.), 2244
 name function among Fulbe, 2329
 and Shaykh 'Umar Tall, 1704
 Sudanese mosque, 1720
 tales and customs, 2168
 Tukulor social structure and change, 2399

- Foyle, Arthur M., 1613, 1614
 France
 in Chad, 980
 colonial expansion during Third Republic, 342
 colonial policy
 in French West Africa, 335
 in Hombori, 2003n
 and Senegal
 Muslim resistance (1800–1890), 2219
 trade bourgeoisie, 2420
 colonial service in West Africa, 224
 conquest of Western Sudan (R), 1914
 and Fouta Djallon resistance, 1893
 in Fouta Toro, 1848n
 Islam and colonial administration in Upper Ivory Coast, 2214
 Muslim policy
 in French West Africa, 2213a, 2238, 2242
 in Mauritania, 1810
 and Senegalese sects, 93
 in Sudan (R), 2220
 Portuguese and Arabs in Mauritanian Adrar, 1959
 relations
 with Samory (1886–1889), 2239
 with Tukulor (1860–1887), 2246
 and 'Abd al-Qādir's mission (1885–1887), 1982
 surveillance of foreign marabouts in Sudan (R), 2241
 treaties with Fouta Djallon chiefs, 1884
 and West Africa historical documents, 1890
 West Africa statistical data on Islam, 1328n
 Franciscan travelers in Nubia (17th–18th cent.) 492a
 Françoisprimo, J. L., 56
 Fraternities. *See* Sects
 Freeman, Richard A., 1866
 Freeman-Grenville, G. P. S., 119, 489–92, 753, 1273, 1505, 1509, 2554
 Freetown, Christianity and Islam, 1864
 Freetown East, mosque building and tribal separatism, 2373
 French West Africa
 Islam in, 1878
 Ponty's "politique indigène," 1948
 sects, 2254
 traditional education (1907), 1784
 Frente de Liberação de Moçambique, 2468n
 Frobenius, Leo, 120
 Froelich, Jean-Claude, 121–26, 150, 301, 340, 366, 382, 383, 405, 406, 754, 2340, 2562, 2676n
 Frölich, W. G., 1262
 Froidevaux, N., 1088
 Front de Libération Nationale, Chad, 2437
 Fuglestad, Finn, 1867
 Fulani. *See* Fulbe
 "Fulani," origin of term, 1054
 Fulayjah, Aḥmad Najm al-Dīn, 127
 Fulbe
 in Adamawa, 150
 historical texts, 1003, 1015
 loan words, 1055
 sultans, 1014
 art, 401
 and Bachama, 841
 in Bamenda, 1011
 in Benue region, poems, 2445
 Calabash decoration, 1078
 carriers of Arabian Islam, 229n
 in Central Africa and slave trade, 1898
 Chamba chieftaincy, 1024
 Fulbe (*continued*)
 circumcision rites chants, 2444
 concept of Jihad, 947
 conquest of Hausaland, 898
 creation story, 1868
 culture in Mali, 1813
 customs, 2050, 2379
 divorce, 2393
 Douentza *Tarikh*, 1869
 early conception of Islam, 964
 emirates and slavery, 93
 Empire, 1816n
 epics, 2131, 2195
 etiquette, 401n
 in Fouta Djallon
 arrival and Koly Tenguella, 922
 customs, 2398
 and institutions of Pita, 2323
 history, 2050, 2064
 impact of religion, 2320
 literature, 2191
 migration and religion, 1891
 poetry, 2197
 mystical, 2188
 stylistic studies, 2184
 political institutions, 2229
 in Fouta Toro, 96n
 name function, 2329
 in Freetown East, 2373n
 in Guinea
 housing, 1612
 social history, 1919
 hegemonies, social and historical significance (17th–19th cent.), 966
 historical traditions and impact of 'Umar Tall, 2017
 history, 1886, 2050
 initiation
 rites and Tassili-n-Ajjer rock paintings, 583
 tale, 2153, 2407
 text, 2130
 Islam, 1943
 festivities, 2307
 methods of proselytization, 307n
 Issa-Ber history, 2050
 Jaawambee historical traditions, 1814
 Jihad, 96n, 778, 901, 1801
 ethnic interpretation, 927
 manifesto, 942
 reassessment, 926
 judge of the Fulbe way, 2118
 learning before the Jihad, 959
 Liptako family and marriage, 2311
 literature, 2187
 in Maradi, origins, 1997n
 in Masina
 army organization and strategy (19th cent.), 941
 empire, 1815
 Fittobé clan, 1832n
 history, 2050
 traditions, 1838n
 mnemonic technique, 2186
 music, 401n
 in Northern Cameroon, 727
 authority in Fombina Emirate, 995n
 Koranic schools, 2440
 literature, 1063

Fulbe (*continued*)

Marouta

- Chronicle* (18th–20th cent.), 985
- dynasties, 1048
- life style and culture, 2443
- marriage customs, 1079
- Tibati chieftaincy, 1023
- Yola origins and political development, 1069

in Northern Nigeria, 2025

- emirates, 839
- fiction, 2145
- Gwandu pastoral life, 1901
- history (in Hausa), 1910
- Sokoto

- Empire, 865, 915
- correspondence, 777n
- rise, 828

origins, 1920, 2050

- Islamic traditions, 1850

in Portuguese Guinea

- Islamic law, 2112
- origins, 894
- penal law, 2115

as propagators of Islam, 1898

regional bibliography (excluding Nigeria), 1040n

riddles, 2366

in Senegal

- 15th–16th cent., 921
- modern poetry, 2620

slave in Charleston, N.C. (1807), 800

social organization, 2318

sociology of, 2362

state in south Gambia River (19th cent.), 2009

states in Central and Western Sudan (R), 1843

tales, 1057, 1061, 1062, 2366

Tarikh, 1838n

Tijani, 1947

from Timbo in the United States, 897n

town, Dori, 2340

Wodaabe, 2319

- in Western Bornu Province, 2602

Fulbe-Hausa, religious conflict, 947

Fulfulde, 2094

Adamawa historical texts, 1003

Arabic language

- influence on, 2073n
- loan words, 2095

and Arabic script, 287n

bibliography of works in (excluding Nigeria), 1040n

Chamba and Tibati chronologies, 1024

Fouta Toro dialect, 2073

Hausa vocabulary, 2107

manuscripts, 7n

poetry, 410n, 812, 1058, 1061, 2184, 2188, 2192, 2197

- qasidah on Shaykh 'Umar Tall, 1698

- religious poem, 2136

- Fouta Djallon, 939n, 2185

- Usuman dan Fodyo

- hymn about, 1063

- poem by, 809n

proverbs, 2147, 2366

tales, 1061, 1062

Fung

conquest of Suba, 1300

Chronicle, 1302

kingmaker, 1374

land charter, 1552

Fung (*continued*)

- origins, 1215, 1217, 1245, 1289, 1373, 1398

Sultanate

- and Egypt, 765n

- origins, 1198, 1199, 1252

Ummayyad genealogy, 1288

Fur Dynasty, 1216n

See also Keira*Fuṭūḥ al-Buldān*, 84*Fuṭūḥ al-Habashah*, 1214*Fuṭūḥ Ifrīqiyyā wa-al-Andalus*, 601, 602*Fuṭūḥ Miṣr wa-al-Maghrib*, 601

"Fuzzy-Wuzzy," 1335n

Fyfe, Christopher, 89, 2058

Fynn, J. K., 2224

G

Gabus, Jean, 2327

Cadallah, Fawzi F., 479n

Gaden, Henri, 812, 1851, 1869, 2147, 2328, 2329

Fonds, 1638

Gālawdēwos, *Emperor*, 1482n

Gāf, 2202

Gaillard, M., 540

Gaji Dunamami, 476n

Galadanci, S. A., 2573, 2574

Galla, 1375n

- Islam among, 1361

Gallabat, 1263

- Takruri sheikhs, 1375

Gallais, J., 540, 2654

Gallieni, Joseph, *Marshal*, 2245n, 2246n

Galwash, Ahmad, 407

Gama, Vasco da, 482

el-Gamal, Shawki, 341

Gambia

- Ahmadi sect, 2264

- history, 2021

- Mandingo village politics, 224

- Upper region, oral traditions, 1812

Ganiage, Jean, 342

Gann, Lewis H., 343, 1840

Ganuwa, 1756

Gao, 46n, 541, 541a, 546, 550n, 561, 562, 569a, 595n, 822

- Askia Muhammad Mosque, 1741

- Empire, 585, 954

- golden dinar found in, 683

- and al-Maghīlī, 799n

Gaoga Kingdom, 546, 653

Gaorang, *Sultan*, 987n

Garabedian, S., 1586

Garang, Joseph U., 1517, 2524

Gardet, Louis, 408, 409, 439

Garenganze, 984

Garfouné, 68n

Gargantua and Pantagruel, 892n

el-Garh, M. S., 53

Garlake, Margaret, 1550

Garlake, Peter S., 755, 1550

Garnier, Christine, 2590

Garoua lycée, 2445

Garun Gabbas and Arab origins, 1022

Gasim, A. A.-S., 2493

Gassita, R. N., 1274

Gast, Marceau, 2655, 2656

Gateau, Albert, 601

- Gaudefroy-Demombynes, Maurice, 344, 607, 1274a
 Gauguel Arabic school, 1790n
 Gautier, Emile-Félic, 128, 129, 329, 655, 1436
 Gavin, R. J., 114
 Gbadamosi, G. O., 1782, 2330
 Gedaref, 1373n
 Gedi, 733, 734
 Gee, T. W., 1275
 Ge'ez, 1482
 Arabic language loan words, 1446
 Genealogy, 69n, 174, 223n, 277
 Ahl Shaykh Kuntah, 1904, 1944n
 Arab families in White Nile region, 1101
 Bamun kings, 1006
 Barik Allah, 1957
 Chamba chiefs, 1024
 concordance of five Bagirmi lists, 1043
 Darfur sultans, 1346
 Daura kings, 827
 Fouta Djallon rulers, 1947
 Fouta Toro rulers, 1848n
 Gobir sultans, 1997n
 Hausa kings, 1896
 Kotoko rulers, 1016
 Logone-Birni rulers, 1034, 1050
 Mandara rulers, 731n, 991n
 Maradi sultans, 1997n
 Maroua sultans, 985n, 1050n
 Mauritanian
 Qadiri leaders, 1927n
 Tijani leaders, 1927n
 M'bake family, 1941n
 Segou rulers, 1762n
 Senussi, 1949n
 Sokoto rulers, 840
 Songhay rulers, 595
 Sudan (R) tribes and rulers, 1853
 Tibati chiefs, 1024
 in Tilho Mission documents, 1647n
 Waday rulers, 1039n
 Walo brak, 2065n
 Genevière, J., 1870
 Genoa and West Africa (15th cent.), 592, 671
 Gentil, Emile, 979n, 981, 1032n
 Gentou Armas, 833
 Geographers, Arab
 and Mali Empire, 646
 and West Africa, 636
 Geographic terms, Moorish, Timbuktu region, 2103
 Geography
 foundations of Islamic history, 229
 Ghana, 641
 historical, 185, 292
 and al-Idrīsī, 621
 and Islam, 230
 medieval West Africa, 1954
 precolonial, 465
 of religion in Uganda, 2537
 works on, 1-3, 11-14, 17, 19, 20, 68, 101, 133, 158, 609, 610, 617
 Geomancy, Muslim, origins in Dahomey, 2358
 Georgia, 286n
 Gerbeau, H., 1871
 German East Africa
 Arab revolts, 1390
 and Shaykh 'Uways, 1337
 Western region, Islam in, 1389
 German East Africa (*continued*)
 See also Tanganyika; Tanzania
 German Inner African Exploration Expedition, 120
 Germans in Foumban, 1030
 Gernyang group of Masalit, 1257
 Gerteiny, Alfred G., 93, 172, 2591, 2632, 2633
 Ghabashi, Philip Abbas, 2520
 Ghadames and Sudan (R) trade, 1723
 al-Ghalawi, al-Mustafa ibn Ahmad, 2113
 Ghana
 Ahmadi sect, 2264
 history and Islam, 2068
 Islam in, 2603
 Islamic learning, 1793
 kola nut trade, 2414
 manuscripts
 Arabic, 7n, 627n, 779, 782, 1651, 1659, 1660
 Hausa, 1660
 migrations, 2383
 Northern region architecture, 1623
 Northwestern region, Zabārīma conquest, 1900
 See also Gold Coast
 Ghana Empire, 68n, 362n, 558, 596, 620, 623, 626, 666, 675, 679, 929
 and Arab heritage, 2581
 breakup of, 630n
 capital city, 535, 536, 554, 568, 575, 641
 Chronicle, 638
 chronology, 223n
 economic structures, 666n
 Ibadi traders, 699
 and Islam, 667
 political structures, 666n
 relations with Sijilmāsah, 655n
 social structures, 666n
 Ghat caravan trade, 2415
 Ghawalme, 1049n
 Ghayth, Faṭḥī, 1277
 Ghazali, Abdul Karim, 2657
 Ghoraba, Hammouda, 130
 Ghudf sect, 1776n, 2277
 Ghulam Mustafa, M., 1115
 Ghulayb, Muḥammad al-Makkī, the Mahdi's personal servant, 1131
 Ghurbāl, Shafiq, 619
 Giamberardini, Gabriele, 492a
 Gibb, H. A. R., 606
 Gidley, C. G. B., 1872
 Giego, 600
 Gil Benumeya, R., 2467
 Gingyera-Pinyewa, A. G. G., 2524
 Girgam, 581
 Giri poetry sessions in Senegal, 2620n
 Giriama and Islam, 2542
 Gironcourt, Georges de, 531an, 534a, 541, 541a, 1633, 1637
 papers, 1655
 critique of, 1637
 rubblings in Niger Bend, note on, 531a
 Girouard, Sir Percy, 1705
 Giziga, 985n, 1048n
 Glossary of geographic terms according to Arabic sources, 679
 Gluckman, Max, 2122
 Gnomonic verses in Swahili, 1474
 Gobir, 841n
 religion and politics, 2636

- Gobir (*continued*)
 Sultante
 genealogy, 843n, 1997n
 history, 1997n
 Gobirawa, Maradi, origins, 1997n
 "God and Work in the Fields," Fulbe poem, 2064n
 Goerner, Margaret, 2084
 Golbéry, Sylvain M. X. de, 1873
 Gold, 326n, 332n, 468n
 Bambuk, 975
 diggers in Maramandougou, 2387
 and economic supremacy (7th–11th cent.), 711
 French Guinea, 1874
 piece found in Gao, 683
 from Shaibun, 1579
 sources in al-Ahdāhī, 328
 of Sudan (R) in history, 329, 448, 456
 Sudan (R), report of Englishmen in Morocco, 835n
 trade, 977
 Western Sudan (R), 712, 713
 of Wangara, 570n
 Gold Coast, Northwestern region, penetration of Islam, 1876
 See also Ghana
 Goloubinow, Rotislaw, 1877
 Goumbe Emirate, history, 1933
 Gonçalves, José J., 345, 1878
 Gondor, 1373n
 Gonja, 627n
 Dagomba correspondence, 1643n
 Foundation and Jakpa, 1909
 history, 673
 royal chronology, 674
 Goody, Jack. *See* Goody, John R.
 Goody, John R., 54, 70, 1794, 1831, 1875–77, 2331, 2418
 Gordon, Charles G., *Gen.*, 1210n, 1283, 1841n
 death, eye-witness account, 1129
 last letter from the Mahdi, 1334
 Gottfried, Simon, 429
 Gouffé, Claude, 2085
 Gouilly, Alphonse, 410, 1615, 1879, 1880
 Goulfeil, royal genealogies, 1016
 Goulimine, 1727n
 Goumbée, Ivory Coast Muslim Youth Association, 2274
 Goumbou
 origins, 1856, 1955
 slaves and trade, 714, 2420
 Goundiourou, 565
 history, 1752
 Gouraud, Henri, *Gen.*, 1837, 1841n
 Gouri Treaty, Ahmadu and Gallieni (1887), 2246
 Gouro, precolonial barter, 715
 Grañ, *Imam*. *See* Muhammad Grañ
 Grand Bassam, 1825n
 Granderye, *Capt.*, 1731
 Grandidier, Alfred, 1088, 1278
 Grandidier, G., 1088, 1279
 Grandin, *Capt.*, 2419
 Grant, Norman K., 1881
 Gray, Sir John M., 732, 756–58, 1170
 Gray, J. Richard, 1634
 Gray, Richard, 421
 Great Britain
 Sahara and Western Sudan (R) (18th–19th cent.), 832
 slave trade in Sudan (19th cent.), 1210
 See also British; England
 Greenberg, Joseph H., 286, 2086, 2332–34
 Greenfield, Richard, 1281
 Greetings and salutations in Mali, 2667
 Gregersen, Edgar, 2087, 2088
 Greschat, Jürgen, 2043
 Gribbin, Robert E., 2520
 Griffeth, Robert R., 224, 2658
 Griffin, Donald W., 1882
 Grindal, Bruce T., 2335
 Griot
 interpretation of Sundiata's war, 659
 Kouyaté, Keita branch, 659n
 narrations, stability and change, 2150
 Gūbu. *See* Goumbou
 Guebhard, P., 1883
 Guélérou, 1675, 1678
 Guémé-Sangan ruins, Koly Tenguela and Olivier de Sander-
 val, 1734
 Guérinot, A., 1282
 Guèye, Youssouf, 2116
 Guèye, Youssouf Aliou, 2148
 The Guibla and Sudanese Islam, 2405
 Guider poetry, 1060
 Guidimaka, 1842
 Sarakole, 2028
 Guifen, 2193n, 2194
 Guignes, M. de, 451
 Guillan, Charles, 1582
 Guillotte, J. V., III, 2534
 Guinea, 2037
 Fulbe housing, 1612
 Islamization, 2015
 manuscripts, 7n
 mural decorations, 1617
 trade (18th–19th cent.), 2434
 Guinea, French
 gold in, 1874
 Islam in, 1806
 Islamic penetration (pre-1850), 859a
 Guinea, Portuguese
 Islam in, 1878
 evolution of, 2465
 statistical data, 1328n
 Gujba, 1204n
 Gulf area Arab Emirates (1840–1914), 1366
 Gulla, Ali, *Shaykh*, 1283
 Gumba wali, 1703
 Gummi, 2427n
 Gungunhana, political biography, 1106
 Gurage, 2511n
 Arabic language loan words, 1447
 Guthrie, Malcolm 2152
 Guy, Paul, 1466, 1467
 Gwandu, Umaru, 2149
 Gwandu, 825
 Fulbe pastoral family, 1901
 position of women, 2309
 Sultanate, treaty with Germany (1895), 1937
 Gwarzo, Hasan Ibrahim, 1635, 1637, 2571

H

- Habab community in Ethiopia, 1282n
Habari za Wakilindi, 2457
 Habe kingdoms, and Islamic tradition of reform, 948n
Habes seyahatnamesi, 1381
 Ḥabīb Aḥmad Badawī of Lamu, 1174
 Ḥabīb Šālīḥ of Lamu, 1174n
 Hacquard, Augustin, 1732

- Hadejia Emirate, history, 1933
 Hadendowa, 1337
Ḥadūh al-Bukhārī, 441n
 Hadramawt, 135n
 al-Ḥaḍramī, *Imam*, 596
 Hadrami migration to East Africa (14th–20th cent.), 1336
 Hadya [Hadle?], 68n, 510n
 Haffkins, Nancy F., 1071
 Hagel, F. G., 1587
 Hagenbucher, Frank, 1004
 Hagiography, Hausa, from Sokoto, 804
 Haight, Mabel V. J., 759
 Haile Selassie, *Emperor*, 1207
 Haines, C. C., 98
 Ḥakīm, Salīm, 2575
 al-Ḥā 'irī, 'Alī ibn Zayn al- 'Ābidīn, 2404
 al-Hajj, Muhammad A., 150, 874, 947, 971, 1401
 al-Ḥalabī, Muḥammad ibn Ibrāhīm, 1601
 Hale, Sondra, 2535
 Hallam, W. K. R., 597, 981, 982, 1733, 1885, 2659, 2660
 Halle, Claude, 1734
 Halpern, J., 2273
 Halwaar, 1704
 Hama, Boubou, 131, 598, 954, 1886–89
 Ḥamāhu Allāh ibn Sharīf Muḥammad ibn Sīdnā 'Umar, 2253
 Hamalli sect
 French West Africa, 2253
 influence of French administration, 2286n
 Western influence, 2286
 Ḥamar-Kabābīsh feud, 1480n
 al-Ḥamawī, Muḥammad Yāsīn, 760
 Ḥamdān, Jamāl, 346
 Hamdullahi Caliphate chronology, 1832
 Hamid, M. Beshir, 1519
 Ḥamid bin Thuwaynī, 1524
 Ḥamid ibn Muḥammad el-Murjebi. *See* Tippu Tip
 Hamid ould Mouknass, 2630
 Ḥamidū 'Umar, *Sultan*, 991n
 Hamidullah, M., 132
 Hammer, Joseph von, 117
 Ḥammūsh, 'Abd al-Ḥaqq, 519
 Hamon, Leo, 1073
 Hampson, A. R., 1588
 Hampson, Ruth M., 1589
 Ḥamrān, popular literary heritage, 2501
 Ḥamzah, Maymūnah Mīrghani, 1276, 1284
 Hansberry, W. Leo, 462
al-Ḥaqqāh (Lagos periodical), 2033n
 Harar, 508n, 1516
 Egypt in, 1380
 Emir (1886), 1265
 Emir Aḥmad ibn Ibrāhīm revolt, 767n
 Emirate, end of, 474, 1240
 Emirs (16th–19th cent.), 746, 747
 Islamic center, 747
 Province, 1361
 town (19th cent.), 1160, 1225
 Harari, Arabic language loan words, 1443, 1448
 Hargreaves, John D., 1833, 1890
 Harlow, Frederick J., 1194
 Harries, Lyndon, 93, 1171, 1285, 1286, 1484, 2497
 Harris, Joseph E., 1891–93
 Hartmann, Johann M., 133
 Hartmann, M., 411
 Hārūn, 'Abd al-Salām Muḥammad, 159
 Ḥasan, Ḥasan Ibrāhīm, 134–36
 Ḥasan, Muḥammad 'Abd al-Ghanī, 17
 Ḥasan, Muḥammad Muṣṭafā, 137
 al-Ḥasan, Mūsā al-Mubārak, 1518
 Ḥasan, Qurashī Muḥammad, 1485
 Ḥasan, Sa'd Muḥammad, 1287
 Ḥasan, Yūsūf Faḍl, 150, 494, 1288, 1401
 Hasani bin Ismail, 1485
 Hasdu and Jesus, 2407
 Haselberger, Herta, 1616, 1617
 Hashimi, *Shehu*, ruler of Bornu, 979n
 Hassan, *alḥajī*, 1735
 Hassāniyah
 Arabic, 1688n
 Gabra dialect, 2608
 verb morphology, 2082
 music, 2177
 poetry, 2177, 2193, 2194
 Hassebu, 421
 Hassmiou Tall, 1682
 Hati, 2293n
 Hausa, 627n
 Arabic language loan words, 284n, 2084, 2086, 2610
 historical background, 2089
 and Arabic script, 287n, 2216n
 autobiography of Baba of Karo, 1663
 black/Muslim culture contacts, 2334
 Chronicle, 827
 clan organization and Islam, 2333
 craftsmanship, 1608
 culture change under pressure, 2359
 customs, 2182, 2392, 2396, 2668
 diaspora to Guinea, 1656
 Emirates, slavery in, 93
 folklore
 Bayajida legend, 597
 Islamic influences, 2337
 folktale, 2626
 Fulbe religious conflict, 947
 Fulfulde vocabulary, 2107
 hagiography from Sokoto, 804
 history of Wala
 IASAR/45, 2002
 IASAR/152, 2001
 Islam, 2596
 Islamic history in, 1795
 Kano poetry, 2171
 king list and homily, 1896
 kola nut traders (19th cent.), 2427
 manuscripts, 7n
 migrants in Ibadan, 2648
 mnemonic technique, 2186
 mud mosque, 1622
 musical instruments, 2200
 onomatology, 2093
 origin of term, 937
 particle ammā, 2610
 poem
 on Arab star calendar and planetary system, 2151
 religious, 2149
 satirical, 2152
 "The Song of Rains," 2619, 2623
 poetry, 2627
 political corruption, 2679
 post-Jihad Katsina oral traditions, 1846
 praise-singing, social functions, 2680
 proverbs, 2159, 2182
 and Hausa character, 2179
 rule over Zazzau, 917

- Hausa (*continued*)
 scholar-trader, Umar Falke, 1684
 social
 status system, 2389
 structure, 2300n
 society (end 19th cent.), 2622
 songs, 2209
 states, Islamization of, 891
 tales, 2396n, 2626
 texts, 2077
 toponymy of Maradi region, 2085
 trade and Ashanti policy (19th cent.), 2420
 traders in Dahomey, 1940n
 traditional
 beliefs, 2396
 settlements, 1621
 village, 2336
 women and Islam, 2645
 Hausa, Ader
 smiths' caste, 2325
 traditional pottery, 2322
 Hausa, Damergu, trade (1900–1930), 2410
 Hausa, Maradi, origins, 1997n
 Hausa, rural, urban influence on, 2671
 Hausa, urban, and situational ethnicity, 2674
 Hausa-speaking region (excluding Nigeria), bibliography, 1040n
Hausa ba dabo ba ne, 2159
 Hausaland
 administration and dissent (19th–20th cent.), 870
 Animism (19th cent.), 874n
 bibliography (1846–1896), 2016
 commerce (1780–1833), 93
 description (19th cent.), 1905, 2016
 development of Islam, 421
 and Evliyâ Çelebi, 844n
 history, 1885
 16th–19th cent., 825a
 Islamization, 829n
 Koranic education, 1774
 occupation (1900–1904), 1819
 state formation in, 916
 toponymy, 2092
 Havilah, 468n
 Hāwīyah of Somalia, 1243
 Hawke, D. M., 159n
 Ḥayātū ibn Sa'īd, 2397n
 and Adamawa, 1026
 and the Sudan Mahdists, 1076
 Haycock, B. G., 1401
 Hazard, Harry W., 138
 Headley, *Lord*, 1593
 Healing, 421
 Health, Frank, 1735
 Hebert, Jean-Claude, 1543
 Hebert, P., 1894
 Heepe, M., 1172
 Heikal, Muhammad Hassanein, 347
 Heintzen, H., 348
 Heluan. *See* Helwan
 Helwan, 468n
 Hemani, G. H., 440
 Hemedi bin Abdullah el-Dargubi, *Shaykh*, 1124
 Hémery, Daniel, 342
 Hemmadiyet, 1049n
 Henderson, K. D. D., 1289
 Hernandez-Pachero, F., 859
 Hervé, H., 820
 Hess, Andrew, 958
 Hess, R. L., 469, 1117
 Hetherwick, A., 1590
 Heyde, Wilhelm von, 463
 Heymowski, Adam, 1649
 Hichens, William, 1173, 1472
 Hickin, L., 1895
 Hicks, William, *Pasha*, 1099n, 1206n, 1283
 Hierarchy, three perspectives on, Northern Nigeria, 2682
 al-Ḥifnī, Aḥmad ibn Muḥammad, 1290
 Higgins, Edward, 2550
 Hill, D. J., 2117
 Hill, Polly, 2336, 2420
 Hill, Richard L., 1118, 1291, 1292
 Hillelson, Sigmar, 1120, 1230n, 1293, 1551
 Ḥilmī, 'Abd al-'Azīz 'Abd al-Ḥaqq, 495
 al-Ḥimyarī, Ibn 'Abd al-Mun'im, 498
 Hinawi, Mbarak Ali, 1294
 Hinde, Sidney L., 1005
 al-Ḥinī, Muḥammad Jābir 'Abd al-'Al, 619
 Hirschberg, W., 1006
 al-Ḥisbah, 428
 Hiskett, Mervyn, 55, 172, 421, 778, 804, 805, 825, 948, 949, 959, 1782a, 1819, 1896, 2089, 2151, 2152, 2211, 2337, 2396
L'Histoire chronologique du royaume de Tripoly, 723n
L'Histoire de Toubenau ou changement de souverains, et reformes de religion desdits Nègres, depuis 1673 son origine jusques en la présente année 1677, 910
Histoire des Arabes sur les rives du lac Tchad, 1049n
L'Histoire des Chérifs, 194
 Historiography, 109, 151, 183
 East Coast, 1273
 Islam (1960–1970), 270
 Sokoto (to 1804), 790
 tradition of, 151
 Historiography, history of Muslim, 241
 History
 problems of research, 182
 syllabi Northern Nigeria (early colonial period), 1783
A History of the Sudan, 1822–1841, 1292n
 Hodder, B. W., 2420
 Hodge, Carleton T., 224
 Hodgkin, Thomas L., 70, 140, 150, 349, 350, 541b, 1401, 1897, 2233
 Hodgson, William B., 1898
 Hodh
 Chronicle, 638
 cities, 1744
 Moors
 history, 1928
 Islam among, 1943
 Hofmeyr, A. L., 1591
 Hogben, Sidney J., 1899
 Holas, Bohumil, 141, 1675, 2274, 2338
 Holden, H. H., 1900
 Holden, J. J., 70, 1651, 2558, 2559
 Hollingworth, Lawrence W., 1295, 1296
 Hollis, A. C., 1186n
 Holt, Peter M., 95, 421, 1089–90a, 1098, 1121, 1122, 1297–1302, 1416, 1437, 1552
 Holway, James D., 1149, 1150
 Holy men, role in Keira Sultanate, 421
 Hombori
 French policy in, 2003n
 Islam in, 2003
 Honeyman, A. M., 2339

- Honor concept among Senegal Wolof and Tukulor societies, 2666
- Hopen, C. Edward, 1901, 2118
- Hopewell, James F., 859a
- Hopkins, Nicholas S., 224
- Hornemann, Frederick K., 722
- Horowitz, Michael M., 1007
- Horses
and Samory army organization, 1925
in the Sudan (R), 1857
- Hoskins, Halford L., 351
- Hosten, Ph., 1053
- Houdas, Octave V., 142, 796n, 860, 912a, 918, 1636
- Hourani, Albert, 2639n
- Hourani, George F., 1303
- House decorations
Northern Nigeria, 1618
Zaria, 1619
- Housing
diffusion of Muslim house type in Eritrea, 1546
Fulbe in Guinea, 1612
Kano, 1614
Mali, 1606
Sudan (R), 2063n
traditional Hausa, 1621
West Africa, 1613
- Housing; urban, Northern Sudan, social aspects, 1549
- Howell, John, 1519
- Huard, Paul, 330, 1008
- Hubert, Lucien, 1902
- Hughes, Kenneth, 1711
- Hugot, Henri J., 542, 543
- Hugot, Pierre, 1009, 1010, 1076
- Huici Miranda, Ambrosio, 599, 658n
- Huisman, A. J. W., 3
- Hull, Richard, 93
- Human form drawing in schools, and Islam, 2355
- al-Ḥumaydī, 20
- Humblot, P., 520
- Huntingford, G. W. B., 505, 508n, 1438
- Hunwick, J. O., 70, 75, 150, 784, 806, 809n, 825a, 861, 933, 934, 1637, 1903, 2090, 2573
- Ḥusayn, 'Abd Allāh, 1304
- Ḥusayn, Muḥammad Kāmil, 1534
- Ḥusayn ibn 'Alī, *Swahili Chronicle*, 1100
- Hushaymah, 'Abd Allāh, 143
- Hussain, Munir, *Shaykh*, 412
- Hussey, E. J. R., 1553
- Hutchinson, Joyce A., 2165
- Huwaydī, Yahyā, 144
- Hydrology, Sonni 'Alī Canal, 652
- I
- IFAN. *See* Institut français d'Afrique noire
- Ibadan
Arabic manuscripts, 786, 787
Hausa migrants, 2648
Islam in, 2370, 2566
- Ibadi, 697–99
movement in history, 700
traders
Ghana and Awdaghost (10th–11th cent.), 699
Kanem (9th–10th cent.), 699
the Sudan (R), 695
and Tadmekka, 699
missionaries in Western Sudan (R), 697
- Ibn 'Abd Allāh, Muḥammad, 356n
- Ibn 'Abd Allāh Ḥasan, 356n
- Ibn 'Abd Allāh Muḥammad ibn Yūsuf ibn Muḥammad al-Qarashī al-Kanjī, 2404
- Ibn 'Abd al-Hakam, 511n, 601, 602
- Ibn Abī Ṣarḥ, 'Abd Allāh ibn Sa 'd, 479n, 511n
- Ibn Abī Zar' al-Fāsī, 'Alī ibn 'Abd Allāh, 603
- Ibn Abī Zayd al-Qayrawānī, Abū Muḥammad 'Abd Allāh, 286n
- Ibn Ajurrum, 778
- Ibn 'Asākir, 20
- Ibn al-'Assāl, Abū al-Faḍl, 1271n
- Ibn Baṭṭūṭah, 604–6, 2581
and Azelik, 551
description of Sudan, 481
itinerary, Walata to Mali, 637
and Niani, 537, 544, 577n
and Takedda, 534, 549
transcription of African phonemes, 289
travels, 644
visit to East Africa (14th cent.), 490, 1248
- Ibn Ḍayf Allāh, Muḥammad al-Nūr, 1120
- Ibn Faḍl Allāh al-'Umarī, Aḥmad ibn Yahyā, 481n, 607, 608, 780
- Ibn al-Faqīh, Abū Bakr Aḥmad, 88, 2581n
- Ibn Hawqal, Abū al-Qāsim, 88, 511n, 550n, 609–11, 676
the cheque and Awdaghost, 710
and Ghana Empire capital, 575n
- Ibn 'Idhārī, *al-Marrākushī*, 612, 613, 658n
- Ibn al-'Inād, 'Abd al-Ḥayy ibn Aḥmad, 145
- Ibn Ishāq, 2072n
- Ibn Jubayr al-Andalusī, 618n
- Ibn Khaldūn, 484, 523n, 614, 676n
and Almoravids, 596n
and Banū Hilāl and Sulaym, 709n
and Tidra, 542
- Ibn Khāliqān, 20
- Ibn Khurradādhbih, Abū Qāsim. *See* Ibn Khurradādhbih, 'Ubayd Allāh ibn 'Abd Allāh
- Ibn Khurradādhbih, 'Ubayd Allāh ibn 'Abd Allāh, 88, 615
- Ibn Kūkūra, 1939n
- Ibn al-Mukhtār, and *Tārīkh al-Fattāsh*, 879n, 880
- Ibn Munabbih, 636n
- Ibn Raḥḥāl Muḥammad, 862
- Ibn Ruschd, 2536
- Ibn Rustah, Abū 'Alī, 88
- Ibn al-Sabbāgh, 778
- Ibn Saghīr, 545
- Ibn Sa'īd and Ghana Empire capital, 575n
- Ibn Sa'īd, 'Alī, 148n
- Ibn Salīm, 1174
- Ibn Tāshfīn, 519
- Ibn Tumart, 582
- Ibn Yāsīn, 'Abd Allāh, 525, 542n, 543n, 816n
- Ibn Zubayr, 1790n
- Ibra N 'Diaye, 2661
- Ibrāhīm, *Fakih*, 2549
- Ibrāhīm, 'Abd Allāh 'Alī, 1305
- Ibrāhīm, 'Abd al-Laṭīf, 4
- Ibrāhīm, Muḥammad 'Abd al-Fattāh, 146, 147, 2592
- Ibrahim, Rashid, *Mallam*, 2623
- Ibrahima Niasse, *al-Hajj*, 2562
- Ichabod, a Northern Nigerian, 1917
- 'Īd al-Kabīr
and 'Īd al-Fiṭr music in Kano, 2647
at Ilorin, 2665
- Idaw 'Aish history (1000–1908), 1805

- Idaw 'Afī, 1610n, 1760, 1945, 1948
 Idris, *Mai* of Bornu and Ottoman Turks (16th cent.), 726
 Idris Alooma, *Mai*, 581
 al-Idrīsī, Muḥammad Abū 'Abd Allāh, 17, 133, 522, 617, 621, 631n, 676n, 2581n
 and Awlīl Island, 564
 and Ghana Empire capital, 575n
 knowledge of Niger River course, 1906
 and Marandet, 553n
 Idrīsīyah sect in Sudan, 1541n
 Ifā divination, 2293n
 and Islam in Yorubaland, 2294
 'Ifārah, Jamīl Ilyās, 1520
 Ifat, 508n
 al-Ifrānī, Muḥammad al-Saghīr ibn Muḥammad, 639n, 863
 Ifrīqiya
 Arab concept of, 113
 market for Saharan trade (10th–12th cent.), 709
 Igдален and Takedda, 569
 Igguellad, Islam among, 1943
Ihyā' al-Sunnah wa-Ikhlāḍ al-Bid'ah, 969
 al-Ījābah al-Ibānah al-Nūrīyah fī sha'n ṣāḥib al-Ṭarīqah al-Khatmīyah Mawlānā al-Sayyid Muḥammad 'Uthmān al-Khatm, 1531
 Ijebu military resistance to colonialism, 2224
 Ikshidid slave trade, 504n
 Ikime, Obaro, 2224, 2564
 'Ilbī, Aḥmad, 148
 Illélan ribat, 2308n
 Ilorin
 Arabic history, 1938
 'Id al-Kabīr, 2665n
 Sallah, 2665
Ilzām al-Nāsib fī Ithbāt al-Hujjah al-Ghā'ib, 2404
 al-Imām al-Majdhūb, 1737n
 Imamate question and Yoruba Muslims, 2330
 al-'Imarī, Aḥmad Suwaylim, 352
 al-Imbābī, 'Abd al-Wāḥid, 149
 Imoro tribes, 762
 Imraguem of Mauritanian coast, 2380
 In Salah Koranic school students and geometric designs, 1786
 Inayatullah, Sh., 464
 'Indé, 2096n
 India, 102n
 Indian
 Islam in French territories, 1325
 Ocean, 496
 Arabs on, 1412
 Sufi, 1605
 Indians in
 Madagascar (1934), 1421n
 Mauritius, 1349n
 Indirect rule in Northern Nigeria
 and Islam, 2231
 vs. missions, 1705n, 1712n
Infāq al-Maysūr fī Tārīkh Bilād al-Takrūr, 895
 Inger, Alexander, 1105, 1137
 "General" of Mahdist armies, 1137n
 "Governor" of Mahdist-held Ethiopian province, 1105
 the Mahdi and the Sublime Porte, 1137n
 and the Marchand Expedition, 1137n
 Ingham, Kenneth, 1306
 Ingrams, William H., 1307, 2507
 Ingur, Ahmad Said, 441
 Inheritance law
 conflict Temne and Islamic laws, 307n
 Mauritania, 2614
 Inheritance law (*continued*)
 Muslim Chad, 2449
 Muslim Senegal, 2613
 Initiation
 rites, Fulbe, and Tassili-N-Ajjer rock paintings, 583
 tale, Fulbe mystique, 2407
al-Inkishāfī, 1472
 Innes, Gordon, 2150
 Inscriptions, Arabic, for Somali history, 1082
 Institut français d'Afrique noire, manuscripts, 1638
 International relations
 Bornu and Ottoman Empire, 726
 Britain and Sokoto (19th cent.), 1799
 East Coast, 774
 Egypt and Ethiopia, 767
 Europe and Southeast Africa (18th–19th cent.), 759
 France and Tukulor, 2245, 2246
 and Islam, 357, 365
 in precolonial West Africa, 374
 Samory and France, 2239
 Samory and Kong, 2054
 Samory and Prempeh, 2054
 Segu Empire and France, 1833
 Sokoto and Sudan Mahdists, 777n
 Tafilalt and Sudan (R) (12th–14th cent.), 655
 Tripoli and Bornu, 721
An Introduction to the History of the Islamic Emirates of Northern Nigeria, 1899n
 Inwakshudh, 1748n
 Ioulliminden, 550n
 Iran, 102n
 Irezren Meloudnin, 474n
 Irodo and Vohema tradition, 1543
 Iron, 326n, 332n
 Age, 327
 diffusion, 330n
 Sahara, 330
 Irving, T. B., 152
 al-'Iryān, Muḥammad Sa'īd, 153, 580
 Isa, Yaya, 2668
 Ishāq II and letter from al-Manṣūr, 905n
 Islam
 and Adamawa Fulbe, 150
 and African contemporary thought, 392
 and Africanism in Zanzibar, 2507
 among
 the Antemuru, 1268
 the Berabich, 1943
 the Boran, 150
 the Brakna, 1944
 the Cape Malays, 1585
 the Eastern Kuntah, 1943
 the Galla, 1361
 the Giriama, 2542
 the Hausa, 2596
 the Hodh Moorish tribes, 1943
 the Iguella, 1943
 the Sahel Moorish tribes, 1943
 the Songhay, 1943
 the Zanāghah (17th–18th cent.), 816
 and Animism, 419
 French Sudan, 2306
 Niger, 2378
 West Africa, 2369
 Animism and Christianity, 1980
 and Anjouan Island culture, 1543

Islam (*continued*)

- answers of al-Maghīlī to Askīya Muḥammad, 951
- and Arab culture, 393, 405, 414a
- and Arabic language, 394
 - and Africa's future, 373
 - West Africa, 2391
- western Nigeria, 2607
- and Arabism in Senegal, 2217
- areas of diffusion, 95, 97n
- and Ashanti, 1829n
- and black Africa, 78, 80, 86, 96
- blacks and Christians, 2000
- and Blyden, 1707
- Boran acceptance of, 150
- and British policy in southern Nigeria, 2216
- and C.M.S. in East Africa (pre-1914), 1149
- and capitalism, 425
- causes of unity, 96n
- centers of resistance to, 79n
- as challenge to missions, 42–44, 283n
- characteristics of, 124n
- and the Christian Church in West Africa, 2056
- and Christian missions in Uganda (19th–20th cent.), 1158
- a Christian interpretation, 901
- and Christianity, 31, 33, 38, 66, 89, 170, 213n, 218
 - Africa, 26
 - Animism and the Bamun, 1075
 - among the Mossi, 2039
 - Central Africa, 1070
 - and the colonial administration in East Africa, 1514n
 - under colonialism, 2223
 - East Africa, 1150, 1155
 - Ethiopia, 1147, 1154
 - Freetown, 1864
 - Nyasaland, 1590
 - Ouagadougou, 2651
 - points of agreement, 2406
 - in Southern Sudan, 1142
 - struggle
 - Northern Nigeria, 888n
 - over Bauchi Plateau Animists, 2033n
 - the Sudan, 1141, 1156
 - West Africa, 1711, 1714, 2588
- and "La civilisation française," 222
- "Clergy," 2313
- and colonialism, 256
- and culture, 411
 - Adamawa, 998
- and Dagomba trade, 2426
- development in Hausaland, 421
- diffusion in West Africa, 2388
- distribution, 271n, 412
- and drawing of human forms in schools, 2355
- early Fulbe concept of, 964
- early period in Northern Rhodesia copperbelt, 1597
- economic radicalism and politics, 361
- and the English language in East and West Africa, 1562
- expansion, 34, 40, 65, 74, 76, 89n, 91n, 96n, 113, 115, 134, 135, 141, 172, 186, 187, 189, 213n, 215, 231, 246, 273
 - and colonialism, 124, 273n
- causes of, 198, 389–91
 - Central Africa, 1148
 - East Africa, 41, 1145, 1370, 2533
 - southern interior, 1212
 - eastern Sudan, 150
 - equatorial and southern Africa, 40
 - French Guinea (pre-1850), 859a

Islam (*continued*)

- Liberia (pre-1850), 859a
- modes of, 198
- Nigeria, 829, 1895
- northwestern Gold Coast, 1876
- Nuba Mountains, 150, 1399
- phases of, 150
- Sahara, 925n
- Senegal, 96n
- Sierra Leone, 2058
 - pre-1850 period, 859a
- Southern Sudan, 1157
- Sudan (R), 925n
 - West Africa, 41, 2053
 - 11th–16th cent., 967
 - Western Sudan (11th–16th cent.), 663, 668
- fairs, 449
- and French colonial
 - administration in Upper Ivory Coast, 2214
 - Muslim policy in French West Africa, 335, 875n, 2213a
- future in Africa, 168n, 179, 346n
- and geography, 230
- and Hausa
 - clan organization, 2333
 - women, 2645
- history and politics, 349
- and holy families in Sudan, 1121
- holy places, 64n, 70
- impact of, 77, 81, 248, 382, 429, 431
 - on Animism
 - Liberia hinterland, 2324
 - Sudan (R), 2332
 - on architecture in West Africa, 1625
 - Congo, 150
 - on Fouta Djallon Fulbe, 2320
 - on interstates relations, 365n
 - on Nigerian cultures, 2653
 - on Nupe religion, 2365
 - on Wolof literature, 2183
- and imperialism in Senegal, 2235
- influence of Animism on, 39, 418
- and international relations, 357, 365
- and Indirect Rule in Northern Nigeria, 2231
- and the integration of society, 2400
- and Kajor, 846
- the Koran and Christian apologetics, 1571
- and Lat-Dyor, 1854, 1855
- and long-distance kola nut trade (19th cent.), 2428
- and Magazawa in north Central State, Nigeria, 2646
- and migration among Fouta Djallon Fulbe, 1891
- and the modern national state, 369
- and modern nationalism in Somalia, 2530
- and the modern world, 1880
- and modernization, 2552
 - Būrri al-Lamāb, 2529
 - North Africa, 421
- and Muslim kingdoms in Ethiopia, 1403
- and nation building
 - Somalia, 2512, 2513
 - Sudan, 2512
- and national life in West Africa, 2223
- and nationalism, 348
 - West Africa, 2233, 2254n
- and Pan-Africanism, 338
- and pastoralism, 150
- philosophy of, 144
- as political factor, 358

Islam (*continued*)

- political
 - relevance in East Africa, 2525
 - role, 337
 - West Africa, 946
 - and politics
 - East Africa, 2517
 - Kano, 2368
 - Kumasi, 2637, 2638
 - Mauritania, 93
 - precolonial Baté, 2234
 - politics and economic radicalism, 361
 - politics and religion in, 365n
 - polygamy in Senegal, 2341
 - problems of, 66, 97, 406
 - and race question, 166, 389, 429
 - reasons for success, 30n, 211n
 - reform movements, 2552
 - reformist sectors, 2490
 - relations north and south of Sahara, 126
 - religion and community, 409
 - remedy to world distress, 228
 - and resistance of Animism, West Africa, 851
 - role in contemporary Africa, 98, 124n,
 - routes of penetration, 79n, 135n, 168n
 - and secular nationalism, 375
 - and Senegal history, 2030
 - similarities with
 - Animism, 390n, 391n
 - Christianity, 1144
 - and slavery, 130
 - and Christianity, 1824
 - and social
 - change
 - East Africa, 1542
 - northwestern region, 958
 - impact in Western Sudan (R) (14th–16th cent.), 708
 - order in Mauritania, 2390
 - stratification in Northern Nigeria, 2403
 - and socialism, 395
 - and society, 400
 - and the Sudan (R) tribes, 1943
 - and Sudan United Mission, 1153
 - and Sudanic medieval societies, 669
 - as threat, 29, 37, 39, 44, 46, 1826
 - and trade
 - Ethiopia (10th–14th cent.), 506
 - Keira Sultanate, 1401
 - and Mahdist movement in northwestern Wallaga, 1583
 - and politics
 - Baté (pre-1890), 2423
 - Lake Tanganyika region, 1580
 - and traditional
 - political power in Eastern Congo (19th–20th cent.), 994
 - social structure, 2310
 - traditionalism and European expansion, 2008
 - traditionalists and Catholic progressives, 1152
 - and tribal art in West Africa, 2304
 - United Arab Republic and Africa, 155
 - and Upper Niassa tribes, 2543
 - as a variable in Kotokoli history, 996
 - and Western education in Nigeria (1896–1926), 1782
 - and Yoruba Ifa divination, 2293, 2294
 - and youth in Nigeria, 2650
- Islam, attitudes towards, Portuguese Africa, 2474a
- Islam, Berber, 124n
- Islam, black, sociology, 422
- Islam, Classical, and East Africa, 1254
- Islam, East African, as reflected in Utenzi literature, 1495
- Islam, Fulbe, festivities, 2307
- Islam, Mali, Negro-Africanity of, 2218
- Islam, medieval, 433
- bibliophilism, 469
- Islam, militant, Fouta Djallon, origins of, 1932
- Islam, Omani, in East Africa, 1232
- Islam, peripheral, 95
- Islam, Persian, in East Africa, 1232
- Islam, Sudanese, and the Guibla, 2405
- Islam, traditional, and modernization in French West Africa, 1926
- Islam, West Africa, problems of, 2401
- See also* Islam in, West Africa
- Islam in
- Banamba, 2018
 - black Africa, 1980
 - Bornu Caliphate (16th–19th cent.), 724
 - British Central Africa, 150
 - British West Africa, statistical data, 1328n
 - Buganda, 1353
 - Cameroon, 1020, 1045
 - statistical data, 1328n
 - Cape of Good Hope, 1592
 - Cape Town, 1586, 1600
 - Central African Republic, 2441
 - Central Sudan, 882, 1376, 2067
 - Chad, 2439, 2441
 - coastal Africa, 172
 - Comoro Islands, 1269, 1543
 - Shafi'ite community, 1347
 - Congo (Brazzaville), 2441
 - Congo (Leopoldville/Kinshasa), 172, 236n, 1031, 1035, 1036, 1046, 1047, 2441
 - contemporary Africa, 262
 - Dagomba, 928
 - Dahomey, 1940, 2254
 - Dakar, 2567
 - Darfur, 1341
 - East Africa, 474, 1238, 1286, 1371, 1388, 2459, 2482
 - literary character of, 1488
 - eastern equatorial Africa, 1146
 - eastern Sudan, 1415
 - equatorial Africa, 172
 - Eritrea, 1308, 1424
 - Ethiopia, 747, 1207, 1237, 1239, 1277, 1282, 1308, 1371a, 1407, 1424, 2481
 - medieval, 503
 - northern region, 1329
 - Ethiopic literature, 1482
 - Etsako Division, 1820
 - Fouta Jallon, 1947
 - French Guinea, 1806
 - French Indian Ocean territories, 1325
 - French Sudan, 1331
 - French West Africa, 1879, 2226
 - statistical data, 1328n, 2226n
 - German East Africa, 1227, 1317
 - western region, 1389
 - Ghana, 2603
 - history, 2068
 - Ghana Empire, 667
 - Hombori, 2003
 - Ibadan, 2370, 2566
 - independent West Africa, 2272
 - Italian colonies, 1377

- Islam in (*continued*)
 Ivory Coast, 1942
 map, 1993
 Jenne, 1943
 Kanem, 2302
 Kanem-Bornu Empire, 1981
 Kayes, 1943
 Kenya, 1388n, 2481
 Kombissiri, 1980, 2388
 Leopoldville (1948), 1000
 Liberia, statistical data, 1328n
 Madagascar, 763, 1268, 1269, 1378, 1414, 1421, 1425
 contemporary problems, 1543
 Mali, 1980
 Mali Federation, 236n
 Mambara country, 1943
 Maniema, 992
 Masina, 1943
 Mauritania, 1927
 Mauritius, 1266, 1274, 1349
 problems, 2462
 Médine (Mali), 1751
 Middle Volta Basin during Middle Ages, 627
 Mombasa, 1318
 Mossi country, 150
 Mozambique, 2468
 Niger, 1949
 Niger Military Territory, 2236
 Nigeria, 906, 1713, 2033, 2582, 2593
 northern region, 173, 885, 2034
 sources on, 829n
 Nioro Sahel, 1943
 Nubia, 1262
 Nyasaland, 1591, 1599
 Ouagadougou, 2678
 Portuguese Africa, 114
 distribution, 87
 and Third World nationalism, 87n
 Portuguese Guinea, 1328n, 1878
 evolution of, 2465
 Rio Farim, 1835
 Ruanda-Urundi, 1017
 Senegal, 1941, 2053, 2217
 political dimension, 2583
 Shingitini and Belgium, 989n
 Sierra Leone, 2070, 2603
 Somalia, 150, 1241, 1243, 2476
 South Africa, 172, 1587
 bibliography, 2550
 19th cent., 1595
 statistics, 2550
 Sudan, 1408, 2538
 eastern region, 1551
 future of, 2483
 politics and sects, 1521
 southern region during Turkiya, 421
 statistical data, 1328
 Tanganyika, 1388n
 Togo, 1045
 statistical data, 1328n
 Uganda, 501, 1313, 1316, 1388n, 2479, 2481
 Upper Oubangui sultanates, 1033
 Uri, 1182
 West Africa, 866, 875, 925, 2006, 2057, 2071, 2401
 maps and statistics, 1994
 Western Sudan (R), 878, 882, 923, 2067
 Zanzibar, 1388, 2463, 2480
- Islam in Tropical Africa*, 150
 Islam—Animism distribution in Sudan (R), 2063n
 Islamic
 affiliation and urban adaptation, Sisala migrant, 2335
 Amharic songs, 747, 1547
 Arab
 culture in Sudan, 2527
 impact on West African society, 2377
 society, blacks in, 242
 architecture
 early period in East Africa, 755
 religious, diffusion in Sahara, 1627
 West Africa, 1624
 attitudes towards Western education, Sierra Leone, 1789
 authority in Bondoukou, origins, 1968
 civilization, propagation of, Arab role in West Africa, 2353
 coins, 455, 684
 community in Accra, 1690
 concept of education, modern Nigeria, 2572
 conquest of Ethiopia (16th cent.), 744, 751, 766
 early settlement on east coast, 492
 education, 440, 441
 French West Africa (1907), 1784
 Liberia, 1792
 Mauritania, of women, 1785
 Northern Nigeria, 1774
 Senegal, 2578
 Sierra Leone, early period and British policy, 1772
 Sudan, 1188
 Uganda, 1190, 2353, 2454
 West Africa, 1792
 eschatology, Mahdist expectation in Sokoto, 971
 Ethiopia, 1420
 festivals, music for, Kano, 2647
 history
 geographic foundations of, 229
 in Hausa, 1795
 teaching of, Northern Nigeria, 1782a
 house type diffusion, Eritrea, 1546
 influence
 Buganda (1852–1951), 1275
 on Hausa folklore, 2337
 Madagascar, 1324
 on Malayo-Polynesian population, 1544
 on Sudanic empires, 690
 itinerary of Shaykh 'Umar Tall, 1704
 "Kaffirs," 776n
 law, 306, 2113
 adaptation of, 294, 299
 Aden, 297n
 application of, 297
 British Somaliland, 297n
 Cameroon, and land tenure, 2123
 and common law of agency, 2117
 Comoro Islands
 Shafi'ite community, 1467
 and social change, 1466n
 conflict of legal systems. *See* Law
 and customary law, 299, 301, 307
 French West Africa, 2124
 Soba, 2125
 Sudan, 1401, 1465, 2484
 East Africa, 298, 300
 inheritance, 1463
 marriage, 1460, 1464
 marriage and divorce, 2487
 Waqf, 1462

Islamic (*continued*)

- Egypt, reforms of, 1461n
- Ethiopia, 1468
- and Ethiopian legal system, 1469
- and Fanti marriage law, 307n
- and Fouta Djallon land tenure (18th–20th cent.), 2120
- Gambia, 297n
- Gold Coast, 297n
- Hausaland fatawi, 1896
- of Kel Tdélé, 2119
- in the Mahdist movement, 1470
- marriage and divorce in, 303
- Mauritania, 2614
 - penalty, 2121
- Nigeria, 297n
 - and land tenure, 2123
 - Soba, 2125
- and political administration, 946n
- among Portuguese Guinea
 - Fulbe, 2112
 - Mandingo, 2112
- practice of, 304
- rights of non-Muslims, 302
- the Shaghanughu and Maliki law, 2128
- Senegal inheritance, 2613
- Sierra Leone, 297n
- Soba, customary law and land tenure, 2125
- Sokoto, 803n
- Sudan
 - and customary law, 1401, 2484
 - and civil law, 1465
 - modernization of, 2486
 - reforms, 1461
 - Tanganyika, 297n
 - and Temne inheritance law, 307n
 - theory of government and Abbasid sources of, 949n
 - Uganda, 297n
 - Wolof inheritance, 2114
 - Zanzibar dual jurisdiction, 1471
- learning
 - in Ghana, 1793
 - in West Africa, 1779
 - transmission of, Western Sudan (R), 1794
- life and the mosque, 1366
- maritime culture in East Africa, 1566
- mission to South Africa, 1593
- missionary in Mendeland (Sierra Leone), 1921
- origin of geomancy, Dahomey, 2358
- orthodoxy and talismans, 427
- policy, French
 - French West Africa, 2213a, 2238, 2242
 - Mauritania, 1810
 - and Senegalese sects, 93
 - Sudan (R), 2220
- politics and colonial rule, East Coast, 1524
- problem in Belgian Africa, 1068
- propaganda in the Sudan (R), 2241
- resistance, Senegal, and French West African policy (1880–1890), 2219
- revolution
 - Buganda, 1410
 - Senegambia, social and economic factors, 2346
 - and Tukolor colonial evolution, 2240
 - West Africa (19th cent.), 2040
- ritual and Arabic language in East Africa, 1557
- schools, students and geometrical designs, in Salah, 1786
- sects, 381

Islamic (*continued*)

- and politics in Senegal, 2640
- separatism and Aladuras, Nigeria, 2269
- social structures and politics, Senegal, 2237
- West Africa, 2254
- settlement in Chad desert, Ouogayi, 1008
- solidarity in Freetown, 2374
- states in West Africa
- Swahili
 - literature, 1498
 - moral and social concepts, 1493
 - poetry, 1494
 - tradition, 1481
- symbolism in Lamu, 1186a
- syncretism
 - West Africa, 2676
 - Yorubaland, 2652
- teachings in Mauritius, 2452
- terminology in Swahili, 1441
- tradition of reform in Western Sudan (R) (16th–18th cent.), 948
- traditions on Fulbe origins, 1850
- and Western civilizations in West Africa, 2376
- Western primary education, West Africa, 1781
- women, legal status in Northern Nigeria, 2616
- writings, impact on oral cultures, West Africa, 2331
- youth association, Goumbée, Ivory Coast, 2274
- Islamism, pan-, 340
- Islamization, 76, 122, 135n
 - agents of, 122n
 - among the Upper Pokomo, 2464
 - and Arabization, Southern Sudan, 1142n
 - Bauchi, 891n
 - Berbers, 76, 122n
 - Bornu, 891n
 - Cape Coast Colony, 76
 - of Casamance and Mandingo, 224
 - Dagomba, 2326
 - Dahomey by Brazil slaves, 1940n
 - East Africa, 75
 - Gobir, 891
 - Gogo, 150
 - Guinea, 2015
 - Hausa states, 891
 - Igbo village, 1761
 - Katsina, 891n
 - Kebbi, 891n
 - Khassonke, 1963
 - Mali Empire (to 14th cent.), 670
 - Mandara, 728
 - Middle Volta Basin, 627n
 - North Africa, 129
 - and political
 - centralization, 501
 - integration of urban migrants, 370
- Senegambia (late 19th cent.), 1918
- Sudan
 - eastern region (15th–18th cent.), 1401
 - Nilotic region, 421
 - northern region, 493n
- Sudan (R), 676n
 - central region (11th cent.), 93
 - western region (11th cent.), 93
- Temne, 1916
- West Africa
 - causes and methods, 150, 2400
 - patterns of, 93

- Islamization (*continued*)
 Wolof, 93
 and Amadu Bamba, 2288
 and Lat-Dyor, 1685
 Zaria, 891n
 Islamization, relative, of Sakalava, 763
 Islamized Tukulor and Fulbe, Fouta Toro, name function, 2329
 Ismael, Tareq Y., 154–57, 2469
 Ismā'il, Khedive, and Egyptian expansion, 1401
 Ismā'il, 'Abbās Hilmī, 618
 Ismail, Osman Sid Ahmed, 151
 Ismā'il, 'Uthmān Sayyid Aḥmad, 1521
 Ismā'il Hāmid, 863a, 1077, 1676, 1736, 1904, 2196
 Ismā'il ibn 'Abd Allāh, 1533n
 Ismā'il ibn 'Abd al-Qādir, 1139
 Ismā'il al-Waliy, 1533n
 Ismaili sect, 1534
 East Africa, 2477
 El-Obeid, 1533
 Khojas, 1460n, 1540n
 constitution and personal law (1962), 2485
 Mozambique, 1539
 Tanzania, 2471
 Israel, 347
 and Arabs, 209, 273n
 tactics, 372
 Israeli
 Arab conflict and Arab-African relations, 377n
 penetration and Chad revolution, 2437
 Issa, Arabization of names, 1428
 Issa-Ber
 Fulbe history, 2050
 region, 1871
 Issawi, Charles 158
 al-Iṣṭakhrī, Iṣḥāq Ibrāhīm ibn Muḥammad, 88, 619, 2581n
 Italian colonialism and the Catholic Church, 28
 Italy, Islam in colonies, 1375
 Itey, R., 353
 Ithnā 'Asharī sect, East Africa, 1540
 Ivory Coast
 Dyula, 224
 Goubée, Muslim Youth Association, 2274
 Islam in, 1942
 legends, 2007
 manuscripts in, 7n
 map of Islam in, 1993
 Niger community in Marabadiassa, 2395
 precolonial trade, 2420
 upper region, Islam and French colonial administration, 2214
 Ivory trade in East Africa (19th cent.), 1578
 Iwarson, J., 1308
 'Iyād, *Qadi*, 525n
Izālat al-Rayb, 1631
 Izard, Michel, 2420
- J
- Jaawambe, 1814
 Jabal Marra, 981n, 1375n
 Jackson, Henry C., 1123, 1309, 1423, 1487, 1905
 Jacobs, J., 2091
 Ja 'far, 'Alī al-Sayyid, 1151
 Jahadhmy, Ali Ahmed, 1195
 al-Jāḥiẓ, 'Amr ibn Baḥr, 159, 452, 484
 al-Ja 'lī, Muḥammad, 487n
 Ja 'lī, 1375n
 Dongolawi group, 479
 Nimrab dynasty of Shendi, 1134n
 Jaman (19th cent.), 1866
 James, W. R., 1401
 Jamaa movement in the Congo, 2450
 Jannequin, Claude, 864
 Jakpa, 673n
 and Gonja foundation, 1909
 Jardine, Douglas J., 1124
 Jasnosz, S., 538
 Jaubert, Amédée, 617, 620
 Jaulin, R., 160
 Jawhar, Ḥasan Muḥammad, 2470
 al-Jawharī, Yusrā 'Abd al-Rāziq, 127
 al-Jazayrī, 'Abd al-Qādir, *Emir*, 145n
 al-Jazayrī, 'Abd al-Razzāq, 424n
 Jebel. *See* Jabal
 Jeffreys, M. D. W., 161, 162, 785, 1011, 1054, 1439, 1906–18
 Jenné, 46n, 903, 1750, 2436
 archeological discovery, 1749
 Islam in, 1943
 and trans-Saharan trade, 2412
 Jest, C., 1078
 Jesuit mission to Monomatapa (1560), 776n
 Jesus Christ, 2494
 and Hasdu, 2407
 Jibi Dima, Scopas A., 2508
 Jibril Gaini, biography, 1679
 Jibrīl ibn 'Umar, *al-Hajj*, 778
 Jiddawi, Abdurrahim Mohamed, 163
 al-Jiddāwī, Muṣṭafā, 164
 Jihad
 Almoravids, 645n
 and Animism, 874n
 Fulbe
 concept of, 947
 ethnic interpretation, 927
 manifesto, 942
 19th cent., 75, 93, 96n, 122, 150, 901
 a reassessment, 926
 and slavery, 953
 and social revolution in Fouta Djallon (18th cent.), 2382
 in Sokoto and the supernatural, 871
 and state building, Upper Volta (19th cent.), 2232
 Usuman dan Fodyo, 150, 803, 946
 in West Africa
 economic impact, 900
 Mauritania and Senegal, 2225
 Jimara, 2009n
 Jingereber Mosque, 1740n
 Jinns in Saharan Mauritania, 2348
 Joalland, *Gen.*, 981
 Jobson, Richard, 977
 Johannes IV, 1319
 John, Robin, 1107
 Johnson, James, 1639
 Johnson, Marion, 706, 2421, 2422
 Johnson, R. W., 70
 Johnston, Hugh A. S., 865
 Johnston, James H., 165
 Joliot, Catherine, 2661
 Jomard, François, 1409
 Jones, D. H., 1909
 Jones, Ernest, 2162
 Jones, V., 1783

- Jones, William 1., 2662
 Joubert, *Lt.*, 2119
Journal fait durant un voyage au Sennar et à l'Hédjaz, 1837–1840, 1292n
 Juba Conference (1947), 2508n
 Juba River, 147
 Jubb, 292n
 Juddālah, 632
 Juder
 and conquest of Songhay Empire, 588, 639, 661n, 833n, 834, 877, 890n
 fictionalized biography, 801
 Juhaina Arabs of Chad, 1038
 Jukun migration (16th cent.), 909
 Julien, Charles-André, Waday genealogy, 1039n
 Jumbe, 150
 Junaidu, *Mallam, Waziri of Sokoto*, 1910
 Junayd, 'Abd al-Mun'im, 354
 Junggraithmayr, Herinann, 2043

K

- Ka, Mūsā, 2136
 Kaarta
 region and Aḥmadū, 1808n
 Bambara, 1962
 Kaba, Lansiné, 2234, 2275, 2423
 Kabābīsh feud with Ḥamar, 1480n
 Ka'bar, 292n
 Kabarega, biography, 1111
Kāda al-Ittīfāq wa-al-Itti 'ām an yakūn bayn Dīn al-Naṣārā wa-al-Islām, 2406
 Kaduna National Archives, 789, 791
 Kähler, Hans, 2551
 Kafo of Bamako, 1742
 Kaīdara, Fulbe initiation tale, 2153
 Kajor and Islam, 846
 Kake, Ibrahima Baba, 521, 679, 1911
 Kalck, Pierre, 546
Kalīlah wa Dimnah, 2396n
 Kama ruins, 1730
 Kamara, Mūsā, *Shaykh*, 1638, 1700, 1790n, 2406
 pro-French letter, 2227
 Kambarin Beriberi, 2427
 Kamian, Bakari, 151, 701
 Kamil, Abdallah Mohamed, 1554
 Kāmil, 'Abd al-'Azīz, 496
 Kāmil, 'Abd al-'Azīz 'Abd al-Qādir, 166–68
 Kāmil, Muṣṭafā Muḥammad, 621
 Kāmil, al-Sharīf, 2634
 Kampala lthnā 'Asharī sect, 1540n
 Kane, Elimane, 2341
 Kane, Cheikh Hamidou, 2154, 2155
 Kane, Issa, 1912, 2342
 Kane, Mohamadou, 2156
 Kane, Oumar, 1913
 Kanem, 478
 Empire, 718
 Ibadi traders, 699
 Islam in, 2302
 social structure, 2302
 Kanem-Bornu Empire, 829n
 Arabs in, 1981
 and Fezzan, 725
 Islam in, 1981
 Kanein-Bornu Empire (*continued*)
 al-Kānimī dynasty, 1667
 correspondence, 777n
 Kangaba, 531
 oral traditions on kingship, 944
 Kangiwa, *Mallam Shehu*, 2343
 al-Kānimī, 'Īsā Ḥasan Sulaymān, *al-Hajj*, 1924
 al-Kānimī, Muḥammad al-Amīn, 798, 811
 correspondence with Muḥammad Bello, 2061n
 death of, 818
 Kankan, 2234n
 Kanku Mūsā, 504n, 517
 Mali under, 687
 oral traditions on, 2011
 pilgrimage, 607n
 succession and chronology problems, 686
 Kano, Aminu, *Mallam*, 2682n
 Kano, 674n, 1698, 1708
 British occupation, 1967
 Chronicle, 1764
 city walls and gates, 1756, 1758
 dynastic chronology (19th cent.), 873
 emirship, 2564
 guidebook, 1722
 Hausa poetry, survey, 2171, 2180
 history, 1733
 legitimacy and deference, 2673
 and al-Maghīlī, 799n
 music for Muslim festivals, 2647
 Muslim house, 1614
 politics and religion, 2368
 protest to Muḥammad Bello, 860
 schedule of inheritance (19th cent.), 2211
 Standinger, Paul, early traveler, 1966
 Tripoli relations (19th cent.), 1635
 Waika tablet, 1757
 Kano, Greater, Planning Authority, 2615
 Kanouté, Bembo, 169
 Kanuri
 and Arabic script, 287n
 bibliography of works in (excluding Nigeria), 1940n
 capitals, 1717
 language, 2098
 proverbs, 2160
 society, marital instability, 2649
 society and trade, 2416
 songs, 1064
 tales, 2160
 Kanya-Forster, Alexander S., 1914, 2224
 Kaolack, 1790n
 Kaouar, 1949
 Karāzī, 292n
 al-Kari Marka State in Bousse, 2232
 Kassala trade, 1581
 Katagum Emirate history, 1933
 Katanga, 984
 al-Ka'tī, Maḥmūd, 885
 myth and reality in writings, 648, 676n
 and *Tārīkh al-Fattāsh*, 879, 880
 Kātib al-Shūnah, 1345
 Katsina Emirates, 93
 history, 1763
 and al-Maghīlī, 799n
 post-Jihad oral traditions, 1846
 regalia, 2312
 supernatural possession, 2663
 writer from 17th cent., 819

- Katumba, Ahmed, 1310
 Kawa and Agram salt industry and trade, 2419
 Kayes, Islam in, 1943
 Kazemba
 and the Arabs (to 1870), 1253
 Lunda, 1133n
 Kazunghu, 1036n
 Kebbi history, 1903
 Kebkabiya, 1218n
 Keira
 Dynasty, 1216n
 Sultanate
 Islam and trade, 1401
 role of holy men, 421
 and slave trade, 1380n
 Kekee, 1453n
 Kel Aïr, 474n
 Kel Gress, Sandals and Kel Oui, 843n
 Kel Oui, Sandals and Kel Gress, 843n
 Kel Tdélé law and customs, 2119
 Kelinguen, Y., 1012
 Kell, Gulla, 1057
 Kelly, Talbot, 1396
 Kendsdale, W. E. N., 786–88
 Kéniébakoura Treaty (1886), 2239n
 Kéniéran Battle (1882), 2215n
 Kennedy, J. G., 1555
 Kenrick, J. W., 1311
 Kenya
 coast
 ceramic imports, 1543
 Swahili-speaking peoples (1895–1965), 2478n
 Islam in, 1388n, 2481
 littoral, 1314
 Northern Frontier District, 150
 poems, 1474
 Kesby, John D., 1152, 2276
 Kesteloot, Lilyan, 317, 2131, 2153, 2157, 2158
 Ketey-Kratyi, 2563
 el-Kettani, Mohammed, 1640
 Ketu history, 1996
Khabar al-Lamu, 1173
 Khālī Madiakhate Kala, 1790n
 Khan, Sarwat, 866
 Khane, E. R., 2405
 Kharga Oases, 471n
 Kharijite, 82n
 Khartoum siege and fall (1885), 1276, 1284, 1334n, 1417
 Khartoum Public Record Office, 1096
 Khasm el-Girba, 1335n
 Khasso princes and kinship (18th–19th cent.), 943
 Khassonke history, 1963
 Khatmīyah sect, 1521, 1541n
 biography of founder, 1531
 Khaṭṭāb, Maḥmūd Shīt, 1915
 Khazanov, A. M., 1312
 Khilwatīyah sect, 1541n
 Khojas, Ismaili, 1460n, 1540n
 Khor Singeir, 1330n
 al-Khūrī, Fu'ād I., 1916, 2344, 2345
 al-Khuwārazmī, Abū Bakr Muḥammad ibn al-'Abbās, 822n
 Khwaja Kamal-ud-Din, 1593
 Kibriti-Diwani, A., 2468n
 Kibuli social change, 2546
Kūdan dārān sállā, 2647
Kifāyat ahl al-Imām fī Bayān Tafsīr al-Qur'ān, 970
Kifāyat Du'afā' al-Sūdān fī Bayān Tafsīr al-Qur'ān, 970
 Kikuku, 1453n
 Kilhefner, Donald W., 497
 Kilindi, 2457
 Kilwa, 1161, 1166
 and Arab settlement of East Coast, 1162
 Chronicle, 492n, 499
 coin hoard, 1503
 coinage, 1509
 early history, 749
 French account (18th cent.), 732
 Ithnā 'Asharī sect, 1540n
 recovery by Arabs (1785), 758
 Kilwa-Kivinje
 early history, 478
 Islamic custom controversy, 150
 Kimambo, I. N., 1212
 Kimble, George H. T., 902
 Kimweri, biography, 1112
 Kindia Fulbe, 2064n
 Kindy, Hyder, autobiography, 1125
 King, A. V., 2623, 2663
 King, Noel Q., 170, 1313, 1540, 2458
 Kingdoms
 development in West Africa, 691
 origins, 414
 Kingship
 in Bornu, 2564
 and princes in Khasso (18th–19th cent.), 943
 and Western Mandingo, 944
 Kinuni, Arab manor on Kenya coast, 1175
 Kírārīi, 2092, 2663
 Kirina, 649n
 Kirk-Greene, Anthony H. M., 1013, 1071, 1618, 1677, 1788,
 1898, 1917, 2085, 2092, 2093, 2159, 2212
 Kirkman, James S., 733–36, 769, 1175–77, 1314, 1315, 1543
 Kirkup, James, 2162, 2164
 Kirunda-Kivejinja, Ally M., 1313
 Kisangani, 989n
 Kisimani Mafia, 1163, 1249
 Kisimkazi Mosque, 488
Kitāb 'Abd al-Qādir Bitwatir [?] *fī qīṣṣat Ahl Qāb*, 1258n
Kitāb Aḥsan al-Taḳāṣīm fī Ma'rīfat al-Aḳālīm, 88
Kitāb al-'lāq al-Nafīsah, 88
Kitāb al-Ansāb, 863a
Kitāb Ansāb al-Ashraf wa-Akhhbārihim, 83
Kitāb al-Azminah wa-al-Amkinah, 196
Kitāb al-Bayān fī Akhhbār Šāhib al-Zamān, 2404
Kitāb al-Bayān al-Mughrib fī Akhhbār al-Maghrib wa-al-Andalus,
 612, 613, 658n
Kitāb Bughyat al-Āmāl fī Tārīkh al-Šumāl, 1221
Kitāb al-Buldān, 88
Kitāb al-Farq bayn Wilāyat Ahl al-Islām wa bayn Wilāyat Ahl al-
 Kufr, 949
Kitāb al-Ibar, 614
Kitāb Ighāthah al-Ummah bi-Kashf al-Ghummaḥ, 193
Kitāb al-Istibṣār fī 'Ajā'ib al-Amṣār, 622
Kitāb al-Jawāhir al-Hisān fī Tārīkh al-Hubshān, 1290
Kitāb al-Masālik wa-al-Mamālik (al-Bakrī), 629, 643
Kitāb al-Masālik wa-al-Mamālik (Ibn Khaldūn), 88, 611
Kitāb al-Masālik wa-al-Mamālik (Ibn Khurradādhbih), 88, 615
Kitāb Mu'jam al-Buldān, 274
Kitāb Nuzhat al-Mushtāq fī Ikhtirāq al-Āfāq, 616
Kitāb Sa'adat al-Mustahdī bi-sirat al-Imām al-Mahdī, 1139n, 1391
Kitāb al-Shifā' fī Tārīkh al-Muṣṭafā, 979n
Kitāb Shiyam al-Zawāyā, 863a
Kitāb al-Sirah wa-Akhhbār al-A'immah, 697
Kitāb al-Siyar, 697

- Kitāb Ṣurat al-Aṣḍ*, 88, 609, 610
Kitāb Ṭabaqāt Wād Dayf Allāh fī Awliyā' wa-Ṣāliḥīn wa- 'Ulamā' wa Shu'arā' al-Sūdān, 1120, 1302, 1345
Kitāb al-Ṭabaṣṣur bi-al-Tijārah, 452
Kitāb al-Tanbih wa-al-Ishrāf, 88
Kitāb al-Ṭarā'if wa-al-Talā'id fī Karamāt al-Shaykhān al-Wālidah wa-al-Wālid, 1676n
Kitāb al-Tibr al-Masbūk fī Dhayl al-Sulūk, 245
Kitāb Zikr ba'd A'yān Fās fī al-Qadīm, 579
Kitāb al-Zunūj, 492, 1243
 Kitchener, Sir H. Herbert, 1283n
 Kjellberg, Eva, 2471
 Klamorth, M., 1317, 1488
 Klein, Martin A., 93, 1918, 2235, 2346
 Klein-Franke, F., 1641
 Klemp, Egon, 171
 Knappert, Jan, 315, 737, 1084, 1318, 1440, 1441, 1489–93, 1495, 1496, 1556, 1557, 1574, 1575
 Kobbe, 471
 Kobishchakov, IUrii Mikhailovich, 465
 Koelle, Sigismund W., 2160
 Koïne, 2027n
 Kola nut
 and Arab medicine, 424
 trade
 Ghana, 2414
 Hausa, 2427n, 2428
 route, 454
 in West Africa, 2424
 Kolda Arabic school, 1790n
 Koly Tenguella, 815
 and Fouta Jallon Fulbe, 922
 Guémé-Sangan ruins and Olivier de Sanderval, 1734
 and Takrur, 814
 Kombissiri, Islam in, 2890, 2388
 Kong, 1715, 1825
 Muslims 1824n
 relations with Samory, 2055
 Konyamke clan and Islamization, 1629n
 Kooroko family ties and trade, 2420
 Koran, Holy
 in Africa, 25
 in Afrikaans, 1602, 1603
 from Bornu, 2075
 and development of libraries, 1787
 exegesis, 970
 Islam and Christian apologetics, 1571
 in Swahili, 1572
 Ahmadi, 1537
 translation, 1432
 controversy, 2494
 translation, 438
 Koranic
 private education in Senegal, 2570
 schools
 Banamba and French policy, 2018
 Fulbe, Cameroon, 2440
 rural Sierra Leone, 2579
 In Salah, 1786
 Sudan, 1188n, 1189
 Korbous, 2220
 Kordofan
 British defeat (1883), 1099n
 letters from, 1480
 Korhogo history, 1716
 Koto Koto, 150
 Kotoko
 and Arabic script, 287n
 Kotoko (*continued*)
 cities' royal genealogies, 1016
 Kotokoli Kingdom, 627n, 996
 Koukou, 68n
 Koulango, 2051
 Kingdom, 1721n
 Koumen, 2130
 Kounari Fulbe tales, 2198
 Kounate, Banna, 2150n
 Kounate, Dembo, 2150n
 Kouroubari, Amadou, 1678
 Kourouma, Ahmadou, 316
 Kourouma, K., 960
 Kousseri, 981n, 1204n
 royal genealogies, 1016
 Kouyaté, Seydou Badian, 2161
 Kouyaté griots, 659n
 Kozlov, S. IA., 1919, 1920, 2120, 2347
 Kraemer, H., 1921
 Kraft, Johann L., 1149n
 Krieger, Kurt, 2200
 Krio, 2373
 Kritzsch, James, 172
 Krumm, Bernhard, 1442
 Ksar Smeïda, 968n
 Kubbel', Lev Evgen'evich, 73, 623, 703, 867
 Küster, P. M., 29
 al-Kūfah, 290n
 Kufic script, 290, 577n
 Kisimkazi Mosque, 488
 Qīha stelae, 657a
 Tīm-m-Missao, 935n
 West Africa, 2074n
 Kufr and Takfir in Dan Fodyo's writings, 972n
 Kufrah oasis, 1708n
 and Arab geographers (11th-12th cent.), 680
 Kukuwa, 581
 Shehus, 1667
 Kumasi
 Arabic manuscript (19th cent.), 1643
 Mamprusi correspondence, 1643n
 Mosque dispute, 2637, 2638
 Kumbi Ṣāliḥ, 46n, 532n, 552, 554n, 573, 574
 Habitat, 572
 historical novel, 647
 house decoration, 555n
 stelae, 577a
 Kumm, H. K. W., 1153
 Kungara, 1375n
 Kuntah, 1610n, 1676, 1941, 1948, 2390n
 and Awlād Bū Sbā', 1939n
 Chronicle, 1904
 Eastern region, Islam among, 1943
 genealogy, 1904, 1944n
 history, 1928
 trade activities, 1870
 al-Kuntī, Muḥammad ibn al-Mukhtār Aḥmad ibn Abī Bakr, 1676n
 al-Kuntī, Shaykh Sīdī al-Mukhtār, 638n
 Kup, A. P., 868
 Kuper, Hilda, 294, 2671
 Kuper, Leo, 294
 al-Kurdufānīn Ismā'īl 'Abd al-Qādir, 1319, 1320, 1391
 Kurumba royal legend, 2045
 Kusa dispersion legend, 876
 Kush, 462
 Kusu, 1955n
 Kuta, 1453n

L

Labarun al'adun Hausawa sa Zantatukansu, 2392

Labat, Jean Baptiste, 869

Labé Fulbe, 2064n

Labique, Henri, 173

Labouret, Henri, 174, 453, 1014, 2094

Labrousse, Henri, 1321

La Chapelle, F. de, 1922

Lacour-Gayet, Jacques, 453

La Courbe, 960

Lacouture, Jean, 355

Lacroix, Pierre-Francis, 150, 1015, 1055, 1059, 2620

Laforgue, Pierre, 547, 2277, 2348

Lagneau-Kesteloot, Lilyan. *See* Kesteloot, Lilyan

Laing, Gordon, 1740n

Laizé, 2236

Lambert, H. E., 1322, 1411

Lambton, Ann K. S., 95

al-Lāmīyah al-Ṣughrā, 1690n

Lampen, G. D., 1323

Lamtah, 632n, 888n

Lamtūnah, 547, 632n

Lamu, 1173, 1174, 1179

archipelago, 1247

Ithnā 'Asharī sect, 1540n

Mosque college and its social background, 1178

religious symbolism, 1186a

ship's talisman, 2545

social stratification and spacial structure, 1182, 2544

Lamy, François, 981n, 1032n

Land tenure, 81

Cameroon, and land administration, 2123

Ethiopia, 1358

Fouta Djallon, and Islamic law, 2021

Fouta Toto, and inheritance law, 2116

Fung charters, 1552

Madagascar, 2489

Niger, problems, 2127

Nigeria

and land administration, 2123

Northern region

breakdown of traditional system, 2122

socio-economic factors, 2351

Soba, Islamic and customary laws, 2125

Songhay Empire, royal domain, 694

Tukulor, and social structure, 2303

Lander brothers, 1906n

Langlands, B. W., 2537

Language, secret, Sultan Njoya, 1051, 1052

Lanier, Bagirmi genealogical list, 1940n

Lanternari, Vittorio, 2676

Laperrine, Henry, *Col.*, 1949n

Lapidus, Ira M., 45

Lartigue, R. de, 1923

La Roncière, Charles G. M. B. de, 175–78, 624, 625, 723

Last, D. Murray, 788–92, 870–74, 961

Lat-Dyor, 150

fiction, 2133

and Islam, 1854, 1855

and Islamization of Wolof, 1685, 1965

Latin script, 287

Latruffe, J., 683

Laurioz, Jacques, 1558

Lavau, *Governor*, 1454

Lavers, John A., 724, 1679, 1924

Law, 172

Law (*continued*)

colonial, 295

conflict of legal systems

civil, Islamic, and customary laws in Sudan, 1465

Fante and Islamic marriage laws, 307n

Islamic, English, and customary laws, 295

land tenure in Soba, 2125

Maliki and common law of agency, 2117

Northern Nigeria, 2111, 2612

Native Courts, 2126

penal, among Portuguese Guinea Fulbe, 2115

Senegal, 303

Temne and Islamic inheritance laws, 307n

criminal procedure code in Northern Nigeria, 2129

Law, customary. *See* Customary law

Law, Islamic. *See* Islamic law

Lawson, Rowena M., 2420

Laye, Camara, 2162–66

Leaf, A. H., 1622

Learning, Fulbe, before the Jihad, 959

Leary, France A., 224

Leatherwork in Northern Nigeria, 2343

Lebanese community

Sierra Leone, 2664

West Africa, 2345, 2402

Lebano-Syrians, 450

West Africa, 2364

Lebeuf, Annie M.-D., 987

Lebeuf, Jean-Pierre, 287, 731, 988, 990, 1016, 1056

Lebna Dengal, *Negus*, 767n

Le Chatalier, Alfred, 875

Leclerc, Max, 1324

Le Coeur, Charles, 1680, 2424

Le Cornec, Jacques, 1073

Lecoste, Baudoin, 1017

Legajos, 877n

Legassick, Martin, 1925

Legendre, P., 1787

Lā-ghna, 1958n

Legitimacy

and deference in Kano, 2673

literature and behavior in Bornu, 2305

Legitimation in Fouta Toro (18th cent.), 2244

Legon Arabic manuscripts, 779, 782

Le Grip, A., 179, 356, 1926

Leighton, Neil O., 2664

Lelong, M. H., 454

Leo Africanus, 21, 22, 180, 181, 205, 471n, 546n, 636n

and his epoch, 859

and Kingdom of Gaòga, 653, 822n

and the Sahara, 881

Leone, Giovanni, 181

See also Leo Africanus

Léopoldville, Islam in (1948), 1000

Léris, Albert, 1642, 1648, 1785, 1927–29, 2096, 2097,

2121, 2201, 2202, 2340, 2349, 2425

Le Rouvreur, Albert, 1018

Leroux, Henri, 2350

Le Rumeur, Guy, 1930

Leslau, Wolf, 1443–52

Lesourd, Michel, 1786, 1931

Lessard, Jean-Michel, 548

Le Tourneau, Roger, 1325

Levant, 463

Levi Provençal, Evariste, 612, 613, 877

Levtzion, Nehemia, 93, 151, 172, 182, 183, 626–28, 710, 878–80, 1643, 1738, 1803, 1932, 2426

- Lewicki, Tadeusz, 5, 151, 184, 185, 331, 467, 629, 630, 680, 696-99, 704-6, 1326
- Lewis, Barbara, 224
- Lewis, Bernard, 95, 413
- Lewis, Herbert S., 414
- Lewis, I. M., 150, 248, 1327, 1401, 1535, 1559, 1576, 2472, 2676n
- Lewis, Tayler, 1792
- Lewis, William H., 172, 186, 348
- Lhote, Henri, 474, 549, 550, 631, 881
- Liberia, 1970
- Ahmadi sect, 2264
 - impact of Islam on hinterland Animism, 2324
 - Islamic penetration (pre-1850), 859a
 - statistical data, 1328n
- Libraries, 4
- development and the Holy Koran, 1787
 - private, Fouta Djallon, 1947
- Libya, 261n
- Lienhardt, Peter, 150, 1178, 1486
- Lifchitz, D., 2340
- Ligers, Z., 2315
- Lighton, G., 882, 1328
- Limamu Laye, 1790n
- Limba of Freetown East, 2373n
- Lindi Ithnā 'Asharī sect, 1540n
- Linguistic
- evidence of Arab influence in Madagascar, 1433, 1543
 - seriation as dating device for loan words, 2088
- Linguistics and politics in Cameroon, 2448
- Lintingre, Pierre, 883
- Liptako Fulbe, family and marriage, 2311
- Literacy in traditional societies, 54
- Literary tradition in Ghana, 150
- Literature
- fables, 325
 - behavior and legitimacy in Bornu, 2305
 - folk tales, 309, 312
 - French-speaking writers, 317
 - Mameluke contributions, 323
 - poetry
 - Arabic language, 314
 - French language, 324
 - Prophet Muhammad in folklore, 315
 - Saharan, 217
 - women in Islamic writings, 93
- Littman, Enno, 1329
- Lloyd, Peter C., 691, 2566, 2665
- Lô, Mahtar, *Shaykh*, 1681
- Loan words
- Adamawa Fulbe, 1055
 - from Arabic, 284
 - African languages, 2106
 - Hausa, 284, 2084, 2086
 - historical background, 2089
 - Mandingo, 284n
 - Mò:re, 2076
 - Songhay, 2080
 - Swahili, 284n, 2084
 - Wolof, 284n, 2101, 2102
 - dating in Western Sudan (R), 2087
 - linguistic seriation as dating device, 2088
 - from Songhay to Mò:re, 2105
- Lobengula, political biography, 1106
- Lochman, A. J., 1874
- Lofchie, Michael F., 2473
- Logone-Birni, royal genealogy, 1034, 1050n
- Lomax, Alan, 314n
- Lombard, J., 551, 711
- Lorimer, F. C. S., 1330
- Louga
- Arabic school, 1790n
 - Battle (1863), 1855n
- Louis-Marie de Saint Joseph, *Frère*, 2167
- Lovejoy, Paul E., 2427, 2428
- Low, Donald A., 1560
- Low, Victor N., 1933
- Lowenkopf, Martin, 172
- Lubis, Mohammad Arief, 187
- Lugard, Flora L. S., *Lady*, 1934
- Lugard, Frederic, *Lord*, 1972
- Sultan of Sokoto, correspondence, 795
- Lukas, Johannes, 2098
- Lunda of Kazemba, 1133n
- Lunning, H. A., 2351
- Ly, Boubacar, 2666
- Ly, Djibril, 2168
- Ly, Madina, 884
- Lyautey, Pierre, 188
- Lynch, Hollis R., 1707
- M
- Mā' al- 'Aynayn al-Qalqamī
- biography, 1670, 1686
 - in folk literature of Spanish Sahara, 1688
 - and French "Pacification," 1670, 1852
- Mabendy, Guissé, 2624, 2625, 2667
- Mabogunje, A. L., 2566
- McCall, Daniel F., 93, 224, 558
- McCall, Storrs, 2524
- McClintock, David W., 1522
- McClure, Bryan, 2511
- McDowell, C. M., 2122
- McElroy, Paul S., 1331
- MacGaffey, Wyatt, 1332
- MacKay, Mercedes, 2203, 2204
- McKay, Vernon, 357
- Macleod, Olive, 1019
- MacMichael, Sir Harold A., 1333, 2352
- Ma Dyakhu Ba, 1685n, 1695, 2008n
- Ma Dyêma Burati* . . . , 2136
- "Mad Mullah" of Somalia. *See* Muḥammad ibn 'Abd Allāh
- Madagascar, 1258, 1278
- Ahmadi sect, 1421n
 - Arab migrants, 1269
 - Arabic script, 1085-87, 1093, 1427, 1430
 - Arabs in, 1412
 - Indians in (1934), 1421n
 - Islam in, 763, 1268, 1269, 1274a, 1378, 1414, 1421, 1425
 - land tenure, 2489
 - old works on, 1088
 - pearls and East Africa, 1543
- al-Madā'ih al-Ṣadaṣīyah*, 1497
- Maḍaūci, Ibrahim, 2668
- Mademba, Bendaoud, 1682
- Ma 'din al-Sa 'adah*, 939
- Madina (Accra suburb), demographic and socio-economic aspects, 2565
- Madugu Palace (Timbuktu), 1740n
- Mafia history and traditions, 1379
- Magal in Touba, 1768
- Magazawa and Muslims in North Central State, Nigeria, 2646
- Maghama history, 1817

- Maghcharen, 631
 al-Maghīlī, Muḥammad ibn 'Abd al-Karīm ibn Muḥammad, 530, 779, 799, 930n
 answers to Askiya Muḥammad, 686a, 691a
 Maghreb, 96n, 580
 Arab leaders of conquest, 1915
 and black Africa, 351
 states, African policies, 366
 Maghribi script, 1629n, 1635n
 Magumi, 581
 Maḥāmiḍ, 1548n
 Mahanara Arab ruins, 1279
 Mahas of Eliafun, 1309
 al-Mahdi, *el-Sayed Sir Abdel Rahman*, 1334
 Mahdi (Reformers)
 modern Sudan, 1104
 Northern Ghana, 70
 Northeastern Nigeria, 1679
 Yoruba, 1671
 Toranke, 2560
 Mahdiou, 356n
 Mahdism, 269n, 356
 impact on Nigeria, 2397
 in Islam, 1287
 Messianism and Marxism, 350, 1401
 Mahdist movement in Sudan, 1233, 1260, 1297, 1299, 1362, 1372, 1397, 1406
 and 'Abd al-Raḥmān ibn Ḥusayn al-Jabrī, 1230
 and Adamawa, 1026
 and Amarar, 1385
 archives, 1089–91, 1094
 bibliography in Arabic on, 1091
 coinage, 1502, 1506, 1507
 document in American Oriental Society (Landberg 543), 1094
 and the Egyptian Sudan, 1416
 and Ethiopia, 1364
 conflict and cooperation, 1386
 and European prisoners, 1267
 expectation in Sokoto and Muslim eschatology, 971
 fall of Khartoum (1885), 1276
 and foreign relations (1881–1889), 1301
 forged pounds, 1501
 intellectual life, 1202
 Islam and trade in northwestern Wallaga, 1583
 and Islamic law, 1470
 and Khalīfah 'Abdullahi
 administration, 1132
 and Maḥmūd Aḥmad correspondence, 1098
 reign, 1140
 letter-books, 1437
 Mahdi-Ulema conflict, 1305
 Mahdi's emirs, 1130
 and Niger-Chad region, 150
 political poetry, 1475, 1485
 sources, 1097
 and Tegali, 487n
 and 'Urābi's revolt, 1120
 Yohannes IV and colonialism, 1236
 Mahdiyyah. *See* Mahdist movement in Sudan
 Mahjub, Ahmed Ahmad, 1523
 Mahmond Abdi Hirad, 1561
 Maḥmūd, 'Abd al-Qadīr, 1536
 Maḥmūd, 'Abd al-Raḥmān, 2437
 Mahmud, Faruk, 189
 Maḥmūd Ḥasan Aḥmad, 190, 414a, 632, 2353
 Maḥmūd, Khalīl, 793, 1787
 Maḥmūd Aḥmad, 1098
 Maḥmūd K't ibn al-Mutawakkil K't. *See* Ka'tī, Mahmud
 Mahram
 exegesis, 93
 from Bornu and Waday rulers, 1029
 Maiden, Robert L. B., 1935
 Maimana of Jega, Chief of Askira, biography, 1677
 Maiorani, Angelo, 1468
Majaadō Alla Gaynaali, 2185
 Maji Maji movement, 1256
 Majīd, 'Abd al-Mun'im, 191
 Makari royal genealogies, 1016
 Makhluḥ ibn 'Alī ibn Ṣālih al-Bilbālī, 778
 Makou Fulbe, 2064n
 Makulski, Krzystof, 1936
 Malagasy language
 Arab influence, 1431
 and Arabic script, 287n
 Malcolm, L. W. G., 1020
 Malcolm X, 413n
 Małecka, A., 498, 1453
Malenga wa Mwita, 1473
 Malfante, Antonio, 592, 656n, 671, 822n
 Maḥas, Luṭfi, 192
 Mali
 Fulbe culture, 1813
 greetings and salutations, 2667
 history, 2592
 housing, 1606
 Islam in, 1980
 manuscripts, in 7n
 proverbs and popular expressions, 2625
 riddles, 2624
 significance of ethnic groups, 2654
 tales, 2631
 tradition and agricultural development, 2662
 Mali Empire, 590, 607, 623, 626, 675, 929, 2581n
 and Arab geographers, 646
 capital city, 535, 537, 539, 544, 566, 576, 577
 contribution of foreigners, 642
 historical sources, 665
 Ibn Baṭṭūṭah in, 637
 Islamization (to 14th cent.), 670
 kings (13th–14th cent.), 628
 national history, 664, 665
 political structures under Kanku Musa, 687
 and Rabelais, 892
 and Segou-Jenne region, 903
 and Sundiata Keita, 649
 Mali empires, history, 640, 650
 Mali Federation, Islam in, 236n
 Malian epopee, Da Monzon of Segou, 2158
 Malik, Charles, 392
 Mālik Sy, *al-Hajj*, 1790n
 biography, 1687
 Maliki, A. A., 2593
 Malindi, 498n, 1180, 1181
 in Chinese sources, 510
 pillars, 735
 Malinke
 Griots origins, 2072
 oral traditions, 1812
 proverbs, 2169a, 2190
 Mallum'en, 1063n
 Małowist, Marian, 633, 634, 712, 713
 Mamadou Lamine Dramé, *al-Hajj*
 according to French archives, 1689
 and resistance against France, 1823, 2224

- Mamadu Aïssa Kaba Diakata, 174n
 Mamari Coulibali, 2049n
 Mambara country, Islam in, 1943
 Mamedy, Suleiman Valy, 2552
 Mamelukes
 literary and scientific contributions, 323
 and Nubia, 765n
 and slave trade, 504n
 Mamman Konni, 2152
 Mamprule, manuscripts in, 7n
 Mamprusi, 627n
 Kumasi correspondence (19th cent.), 1643n
 al-Ma'mūn, *Caliph*, 442n
 Manbrui pillars, 735
 Mandara
 and Bornu Sultanate, 1002
 Chronicle, 731n
 Court practices, 990
 history, 1044
 new manuscripts on, 991
 Islamization, 728
 origins and rulers, 731
 Mande, 627n
 cultural map, 224
 and Islam in Voltaic region, 1876n
 loan words in Twi, 2611
 oral art, 224
 and Sudanese architecture, 224
 Tan territory, 1976
 time profile, 224
 Manding. *See* Mandingo
 Mandingo
 Casamance, 1948
 Islamization, 224
 distribution, 224
 Freetown East, 1373n
 Gambia
 state in (19th cent.), 224
 village politics, 224
 Guinea-Bissau, 1259
 history, 2011
 kingdoms in Senegambia, 2008
 language, 224
 loan words, 284n
 Nuimi Kingdom, 2010
 poet, 2139
 Portuguese Guinea
 Islamic law, 2112
 and Sudanese architecture, 1626
 and Tuareg, 632n
 western region and kingship, 944
 Mandinka. *See* Mandingo
 Maniema
 Islam in, 992
 origin of term, 1053
 Maninka-Mori, 2234n
 Mansa community in Ethiopia, 1282n
 Mansā Mūsā. *See* Kankū Mūsā
 Mansaya
 among Western Mandingo, 944
 in Khasso, 943
 Mansī, 'Abd al- 'Alīm al-Sayyid, 2478
 al-Manṣūr, Aḥmad, 588n
 Mantanfas, 1872
 Manuscripts
 in Arabic language, 1-3, 7, 9-13, 106, 1792n
 'Abdilāb, 1358
 by Abdullahi dan Fodyo, 781, 970
 Manuscripts (*continued*)
 on African history, 151, 184
 Agadez Chronicle, 1771, 2047
 at Ahmadu Bello University, on microfilm, 1979
 from Aïr Sultanate, 843n
 from Arawan, 1628, 2251
 Assa Zāwiyah Chronicle, 2284
 on Awlād Ibīrī, 2046
 by Bahr-el-Ghazel leaders, 993
 by al-Bakrī [?], 657
 on Bantu peoples (9th-10th cent.), 203
 in Barth's travel notes, 1641
 bibliography, 1-4, 88
 in Bibliothèque nationale's new acquisitions, 1652
 bill of sales in Timbuktu, 2108
 biography
 of *Shaykh* Aḥmad al-Tayyib ibn al-Bashīr, 1128
 of Muḥammad Aḥmad al-Mahdī, 1139
 on Bornu, 1991n
 British Museum's 17 Bd-PSS/902, 643
 collected by
 Gen. Archinard, 1652, 1658
 Bonnell de Mézières, 1632, 1633
 de Gironcourt, 1633, 1637
 Tilho Mission, 1647
 Conference on (Ghana, 1965), 2554, 2555
 on conquest of Ethiopia, 1214
 in Dahomey, 627n
 on Darfur, 1381
 from Douentza, 1869
 in Dyula, 7n
 in East Africa, 7n
 on East Coast, 1243
 edicts of Mahdists, 1343
 in Egypt, 4, 13
 on Ethiopia, 747, 1320
 medieval period, 474
 from Fouta Djallon, 1645, 2109
 on Fouta Toro, 1848n
 on Fulbe Jihad, 942
 and Fulfulde, religious poem, 939
 in Ghana, 7n, 627n, 779, 792, 1651, 1659
 University Legon, 1660, 2558, 2559
 IASAR/195, 1690n
 from Wa, LASAR/298, 1661
 for Ghanaian history, 1644
 on Goundiourou, 1725
 in Guinea, 7n
 in Guinea-Bissau, 854
 in Ibadan University, 786, 793
 catalog, 787
 on Ilorin, 1938
 on Imoro tribes, 762
 indexing of, 8
 at Institut fondamental d'Afrique noire, 1638
 in Jos Museum, 2553
 in Kaduna
 Lugard Hall Library, 2553
 National Archives, 789
 West African authors, 792
 on Khatmiyah, 1531
 on Kilwa, 1185
 from Kumasi at Royal Swedish Library, 1643
 on the Kuntah, 1904
 letters, 1636
 in Madagascar, 746
 by al-Maghīlī, 951

Manuscripts (*continued*)

- from Mandara, 731
- on Mandara, 990, 991
- in Middle Ages, 73, 203, 467
 - on animal husbandry in Western and Middle Sudan (R), 704
 - on foodstuff in West Africa, 705, 706
- in Mauritania, 1649
 - on southern region, 863a
 - on tribes, 888
- on Mauritanian medicine, 938
- on Morocco (17th cent.), 863
- by Muḥammad Aḥmad al-Mahdī, 1080, 1089–91, 1094
- by Muḥammad Bello, 913
- from North and West Africa on Qadiri sect, 2287
- in Northern Nigeria, 777, 785, 797
- from Northern Nigeria in Ahmadu Bello University, 792
- on Oulliminden Tuareg, 1629
- on Oman, 1383
- and oral traditions, 183
- from Sahara, 1676n
- on Sahara and Sudan, 2059
- on Segou, 1653
- Sokoto, 777, 781, 785, 795, 797, 913, 939, 942, 964, 970, 972, 973
 - history extracts, 796
 - sources (to 1804), 783, 790
- on Somali history, 1082, 1242
- in sub-Saharan, 5, 9, 73, 174
- on Sudan, 1320, 1395
 - Mahdī's archives, 1080
 - Mahdist documents, 1395
 - scholars and saints, 1120, 1302
 - for the study of, 1083
- in Sudan (R), 701
- from Sudan (R) (17th cent.), 729, 730
- on Sudan (R) (16th cent.), 862
- in Takrur, 70
- in Tanzania Dar es Salaam University College Library, 1081
- on Tichit, 1754
- from Timbuktu, 794
 - region, 1650
 - Walatah region, 1632
- on Timbuktu, 1766n
 - Bakkā'iyah, 1630
- in Togo, 627n
- on al-Hajj 'Umar, 1697
- by al-'Umarī, new document, 780
- in United States, 286n
- in Upper Volta, 627n
- by Usuman dan Fodyo, 942, 964, 972, 973, 2196
- in Vatican, 1634
- on Walatah and Nema, 1739
- in West Africa, 1654
- for Western Sudan (R) history, 1655
- on Western Sudan (R), 784, 788
- in Arabic script
 - African, 7, 9
 - Arabico-Malagasy, 1092
 - on astrology, 1086
 - Bibliothèque nationale, Fonds malgache, 1086, 1087
 - historical note, 1093
 - by Radama I, 1427
 - 16th cent., 1087
 - in southeastern region, 1085
- Bambara from Segou, 1682
- French
 - on Bornu, 723n

Manuscripts (*continued*)

- on Senegal (17th cent.), 910
- on Sudan (R) (19th cent.), 1292n
- on Tripoli Kingdom, 723n
- Fulfulde, 7n
 - and Arabic, 939
 - on Garoua, 982
 - at Institut fondamental d'Afrique noire, 1638
 - qaṣīdah on al-Hajj 'Umar Tall, 812, 1689, 1704
 - religious poem, 2136
- Ge'ez, 1482n
- Hausa, 7n
 - Abuja Chronicle*, 1735
 - on Bornu, 1991n
 - Daura Makas Sariki*, 827
 - on Diaspora to Guinea, 1656
 - in Legon University, 1660n
 - on Marabadiassa, 2395n
 - on Wa
 - IASAR/45, 2002
 - ISAR/152, 2001
 - IASAR/286, 1661
 - Wazir of Sokoto letters, 1819
- Italian, on Sudan (19th cent.), 1292n
- Kanuri girgam, 1990n
- Spanish (17th cent.), 921
- Swahili
 - on al-Akida, 1294
 - biography of Tippu Tip, 1116
 - in East African Swahili Committee collection, 1084
 - on Lamu, 1173
 - on literature, 1472
 - lost document (18th cent.), 1440
 - on Mombasa
 - Chronicle*, 737
 - history, 1223
 - Pate Chronicle*, 1165, 1172, 1185, 1340
 - Tanga history, 1223
 - Tanzania, 1411
 - Dar es Salaam University College Library, 1081
 - Turkish on Ethiopia, 1379
 - from West Africa in Morocco, 1640
- Maps, 13, 14
 - of Islam in
 - Ivory Coast, 1993
 - Rio Farim (19th cent.), 1835
 - West Africa and statistics, 1994
 - 12th–18th cent., 171, 185n
 - periods
 - 12th–18th cent., 171, 185n
 - 1500–1800 bibliography, 219
- al-Maqrīzī, Aḥmad ibn 'Alī, 193, 245, 455, 511n, 635, 684
- Maqurra, 765n
- Marabadiassa
 - Niger community, 2395
 - traditions of origins, 2395n
- Marabouts, 141n, 172, 638n
 - Dori, 2672
 - and influence of Murid sect, 1980
 - Soninke wars in Senegambia, 2008n
 - war in Senegal River region (17th cent.), 830
- Maradi
 - Animism and Islam in, 2350
 - region, Hausa toponymy, 2085
- Sultanate
 - genealogy, 1997n
 - history, 1997
- Marais, Benjamin J., 358, 1712

- Maramandougou gold diggers, 2387
 Maranda. *See* Marandet
 Marandet, 549n
 copper foundry, 553
 Marc-Schrader, Lucien, 821
 Marchand, *Interprète*, 1335
 Marchand, J., 359
 Marchand Expedition and Inger, 1137n
 Marcus, Louis, 456
 Maria community in Ethiopia, 1282n
 Mariani, 1703n
 Marital instability in Kanuri society, 2649
 Maritime Islamic culture in East Africa, 1566
 Marka, 68n
 state of al-Kari in Bousse, 2232
 Market
 cycles and socio-political "space," 2420
 places in West Africa, periodicity and locational spacing, 2420
 Markets, 447
 periodic and daily in West Africa, 2420
 Markiewicz, Janina, 220
 Markov, W., 1937
 Markovitz, Irving L., 2237
 Mármol Carvajal, Luis del, 194
 Marone, Ibrahima, 2279
 Maroua Sultans, 985, 1048
 Marrakech, 588n, 1708n
 Marriage
 of Bahr-el-Ghazal nomads, 717
 conflict of laws
 Fanti and Islamic, 307n
 Senegalese and Islamic, 303
 Sudan, 2488
 customary, among Senegalese Muslims, 2381
 customs
 and ceremonies, Western Sudan (R), 2314
 Northern Cameroon Fulbe, 1079
 Somali, 1561
 Zanzibar, 2532
 in East Africa and Islamic law, 1460, 1464
 and divorce, 2487
 and the family in Northern Somalia, 1559
 Marriage, cousin, in Mombasa among Afro-Arabs, 2548
 Martin, Alfred G. P., 195
 Martin, Bradford G., 93, 224, 724, 726, 972, 1126, 1227, 1336, 1337, 1524, 1644-46, 1938, 2280
 Martin, Bradley B., 1179
 Martin, Chryssee M. P., 1179
 Martin, Esmond B., 1179-81
 Martin, Henri, 1021, 1027, 1939
 Martin, J., 2474
 Martin, Jean-Yves, 2438
 Martin, V., 2281
 Marty, Paul, 124n, 887, 888, 1739, 1940-50, 2169, 2182, 2354, 2355, 2676n
 Martyrs in Uganda
 Catholics, 1143
 Muslims, 1310
 Ma'rūf III, *Sultan*, 1034, 1050n
 Marxism, Mahdism, and Messianism, 350
 Marxist interpretation of history, 254n
 Maryam al-Madhkūrah, 2046n
 Marzūq, 'Abd al-Ṣabūr, 1338
 Marzūq, 1708n
 to Cairo Road, 722
 al-Marzūqī, Aḥmad iba Muḥammad, 196
 Marzy, 2097n
Masālik al-Abṣār fī Mamālik al-Amṣār, 607, 608
 Meknès manuscript, 780
 Masalit Sultanate, 1257
Māshafā Qēder, 1482n
 Mashriqī script, 1629n, 1635n
 Masina
 'Ajību, 1696
 Diallo clan, 1818
 Fulbe
 army organization and strategy (19th cent.), 941
 chronology of chiefs, 1838
 Empire, 1815, 1843
 history, 2050
 tales, 2198
 Hamdullahi Caliphate, 1832n
 history, 1988
 Islam in, 1943
 northern region archeology, 1770
 Tijani and Qadiri conflict (19th cent.), 2290
 Mas Latrie, Louis de, *comte*, 950
Masomo ya ki-Islamu, 1577
 Mason, Michael, 1951
 Masqueray, Emile, 272
 el-Masri, Fathi Hasan, 808, 809, 1937, 2566, 2669
 al-Maṣrī, Imām, 2283
 el-Masry, Youssef, 197
 Massa poetry, 2446
 Massaja, *Cardinal* Guglielmo, 1154
 Massignon, Louis, 198, 199
 Massont-Détournet, A., 552
 al-Maṣ'ūdī, Abū al-Hasan 'Alī ibn al-Ḥusayn ibn 'Alī, 88, 200, 201, 481, 2468n
 Mātan, 68n
 Materialism, 97n
 historical, 623
 Mathew, Gervase, 761
 Mathews, Felix A., 2429
 Mathin, Céline, 2670
 Matip, Benjamin, 202
 Matthews, John, 889
 Matveev, V. V., 73, 203
 Maudoodi, Syed Abul Ala, *Mawlana*, 302
 Maulid, 1494
 Mauny, Raymond, 204-6, 332, 470, 551, 553-57, 573, 574, 605, 636, 681, 822, 890, 1740, 1741, 1952-54, 2213, 2356, 2357
 Maupoil, Bernard, 2358
 Mauritania
 ancient cities of the Hodh and Tagant, 1744
 bibliography, 1657
 and Coppolani, 1987
 French Islamic policy, 1810
 griots, 2201
 Ghudfiyah heretic sect, 2277
 history, 1860, 1960, 2586, 2590, 2591, 2595
 modern, 1971
 inheritance law, 2614
 Islam in, 172, 1927
 and politics, 93
 and social order, 2390
 Islamic law penalty, 2121
 Jihad and Senegal, 2225
 manuscripts in, 7n
 music, 2206, 2208
 poetry, 940
 poets, 2172
 proverbs, 2134

- Mauritania (*continued*)
 Qadiri sect, 1927n
 race and politics, 2632, 2633, 2635
 religious education of women, 1785
 Saharan region jinns, 2348
 Shadhili sect, 1927n
 social structure, 2349
 southern region chronicles, 863a
 Sufism, 1927n
 tales, 2167, 2630
 traditional education, 1776
 tribes, historical poem, 1950
- Mauritius
 Islam in, 1266, 1274, 1349
 problems, 2462
 Islamic teachings, 2452
 Muslim Educational Society, 1349n
 Muslim High School, 1349n
 Urdu Academy, 2462n
- Mayer, Leo A., 207
- Maygaag, Yuusuf, 1576n
- Mayssal, Henriette, 1060, 1061, 2445, 2446
- Mazaheri, Ali Akbar, 208
- al-Mazrui, Abdallah bin Mas'ud bin Salim, 1294
- Mazrui, Ali A., 360, 361, 1401, 1563, 2253, 2509, 2524
- el-Mazrui, Mabruk bin Rashid bin Salim, *Shaykh*, political biography, 1106
- Mazrui of Mombasa, 1208
- Mazzoldi, Sixte, 2510
- M'bake family genealogy, 1941n
- M'baye, Ravane, *al-Hajj*, 951
- Mbuamaji mosque and the Nabahani, 1164
- Mbuwiya [?] Moorish marabout from Tichît, 912
- Measuring system, Moorish, 2425
- Mecca, 64n, 102n, 887n, 1704n
 Letters affair in East Africa, 1524
- Medicine, Mauritanian, poem on, 938
- Médine (end of 19th cent.), 1751
- Meek, Charles K., 2123
- Mediterranean Sea and West Africa, 128
- Megahed, Horeya T., 362
- Meillassoux, Claude, 544n, 637, 638, 714, 715, 876, 1742, 1743, 1955, 2420
- Meju, 511n
- Mendelsohn, Jack, 210
- Mendes Pedro, Albano, 2474a
- Menelik II, 1236n
 political biography, 1106
- Meniaud, Jacques, 1956
- Mercier, E., 559
- Mercier, Marcel, 1620
- Mercier, Paul, 2199
- Merid Wolde Aregay, 1401
- Meroë, 330n
- Mês, 1029
- Messianism, Mahdism, and Marxism, 350, 1401
- Metals, history, West Africa, 332
- Metallurgy, 326, 327
- Metemmeh, 1373n
- Meteorological terms, Moorish, 2140
- Methodist Missionary Society, 2056n
- Metteden, A. K., *al-Hajj*, 2343
- Metwalli, Ahmad Kamil, 417
- Meunié, Dj. Jacques, 1744-46
- Mévil, André, 1683
- Meyer, A. J., 209
- Meyers, Allan, 93
- Mhina, J. E. F., 499
- Michel, Hubert, 366
- Middle Ages
 discovery of Africa in, 177
 everyday life (10th-13th cent.), 208
- Middle East and Africa, 377
- Middleton, John, 1339
- Migeod, Frederick W. H., 1022
- Migeyo, Ali, autobiography, 1127
- Migrations
 in Ghana, 2383
 legends, 69n
 traditional and present in West Africa, 2384
- Miiraji, 1490, 1494
- Military
 activity and prayer, 403a
 organization of Masina Fulbe (19th cent.), 941
 resistance
 in the Congo, 1036
 19th cent., 266
- Milner, Sir Alfred, *Viscount*, 1124
- Milsome, John R., 810, 811
- Mimghar, 543
- Mining, 326
 copper, 326n, 332n, 534n, 553
 salt, 563n, 968, 1767, 2252
- Minting controversy, Tademekka and Nikki, 2213
- Miracle, Marvin P., 2420
- Mirambo biography, 1113
- Mirathi, 1463
- Mirghani Hamzah, Maymūnah, 1091
- Mirghaniyah sect, 1541n
- Mirza Ghulam Ahmad Qadiyani, 1537n
- Mischlich, A., 891
- Misiugin, V. M., 1340
- Miske, Ahmed, 1957
- Miske, Ahmed Bâbâ, 1958
- Missions
 Catholic, history, 56
 Christian
 and colonization, 924
 defeat of Islam by, 252n
 impact, 213n
 and Islam in Uganda (19th-20th cent.), 1158
 to Muslims in South Africa, 1598
 problems, 25n, 89n
 in the Congo, 1035
 rationalization for failure, 413n
 in Southern Sudan, 1151
 expulsion, 2510, 2519
 as threat to Islam, 24, 66
 Muslim, 64, 66, 236n
 to Congo, 2036n
 Protestant in
 in Northern Nigeria (19th-20th cent.), 1705, 1706, 1710, 1712
 Sahara, 1708
 Timbuktu, 1709
- Mitchell, P. E., 1463
- Mithqal, gold, in West and North Africa (19th cent.), 2422
- Mkabarah, J., 1563
- M-nafiki, 1453n
- Mnarari of Kilifi mosques and tombs, 1176
- Mnemonic technique
 Fulbe, 2186
 Hausa, 2186
- Modat, Col., 707, 1959, 2360

- Modernism and nationalism, 172
- Modernization
 and Islam in Būrri al-Lamāb, 2529
 of education, 53
 and Senegal Tukulor, 2681
- Mogadiscio, 68n, 2530n
- Mohammed Fall, O. A., 2614
- Mohammadou, Eldridge, 727, 991, 1023, 1024, 1061, 1063
- Mohammadou Aliou Tyam, 812, 1689n, 1704n
- Mohammadou Tierno Sâdou, *Thierno*, 2064n
- Mohammed, Abdullahi, 1684
- Mohammed Abdillé Hassan
 biography, 1135
 impact on East African Protectorate, 1409a
- Mohammed Aliyun, Wada, 2626
- Moinier, *Gen.*, and Mā' al-'Aynayn, 1670n, 1688n
- Mokhtar ould Hamidoun, 643n, 1648, 1649, 1737, 1748, 1928, 1929, 1960
- Molet, Louis, 1092, 1454
- Molin, Paul Marie, *Bp.*, 2169a
- Molla, C. F., 211
- Mombasa, 498n
 Afro-Arabs, cousin marriage, 2548
 al-Akida and Fort Jesus, 1294
 British in (19th cent.), 756
 in Chinese sources, 510
 Chronicle, 737, 1223
 Institute of Muslim Education, 1194, 1196, 1197
 Islam in, 1318
 Ithnā 'Asharī sect, 1540n
 and Johann L. Krapf, 1149n
 the Mazrui of, 1208
 political life, 1125
 Swahili
 community (16th-20th cent.), 745
 traditions on, 1171
 urban development and mosques, 1159
- Mombéyâ, Tierno Mouhammadou-Samba, 939
- Mondain, G., 762-64, 1093, 1455
- Mondini, A. G., 2526
- Monés, Hussain, 240
- Monnier, Marcel, 1961
- Monod, Théodore, 458, 460-63, 639, 892, 935, 1749
- Monteil, Charles V., 564, 565, 640-42, 893, 962, 1750-53, 1962, 1963, 2170, 2340, 2361
- Monteil, Vincent, 7, 150, 172, 212n, 228, 415, 522, 643, 644, 893n, 1537, 1650, 1685, 1751, 1754, 1755, 1964, 1965, 2065, 2099, 2284, 2285, 2362, 2363, 2567, 2576
- Montrat, M., 566
- Moody, H. L. B., 1756-58
- Moody, Johanna E., 1966
- Moody, Ronald, 1057
- Moon eclipse explanations in Timbuktu, 2297
- Moore, C. M., 2635
- Moorish
 architecture, 1610
 cryptography, 2099
 geographic terms in Timbuktu region, 2103
 history
 of blacksmiths, 1928
 and toponymy, 2097
 Islam, influence on Senegal, 1941
 literature, 2193
 marabout in Wolof country, 1941n
 measuring system, 2425
 meteorological terms, 2104
 music, 2202
- Moorish (*continued*)
 musical
 instruments, 2201
 theories, 2199
 phytotherapy, 2340
 society
 Adrar, 2360
 19th cent. period, 1958
 terms, glossary, 1957
 tribes of the Hodh and Sahel, Islam among, 1943
 See also Ḥassānīyah
- Moors
 of French West Africa, 2005
 historical research on, 1822
 history of the Hodh, 1928
 material life, 2340
 Senegal and Sudan (R), 1923
 in Shammāmah, 1842
- Mopti
 baked stones, 552
 talismans, 2295
- Moraes Farias, Paulo de, 645
- Mò:re
 loan words
 Arabic language, 2075
 Songhay language, 2105
- Moreau, R. L., 2594, 2672
- Moreira, J. M., 894
- Moroccan
 Kasbash in Timbuktu, 1740n
 sword found in Taoudeni, 986
- Morocco, 102n, 261n
 Bukharah pretorians (18th cent.), 1911
 invasion of Songhay Empire, 588, 639, 661, 834, 877, 890, 907
 and Aḥmad Bābā al-Tinbuqtī, 861
 and Sahara (1504-1902), 195
 sources on Almoravids, 596n
 southern region, "pacification," 1837
 and Sudan (R), 852
 Teghaza expedition (1585), 890n
 trade with Timbuktu and Sudan (R) (19th cent.), 2429
 Wadan expedition (1543), 890
- Morocco-Algeria-Senegal-Sudan trade relations, 2433
- Morris, H. S., 1538
- Mortimer, M. J., 917, 2615
- Moshi Ithnā 'Asharī sect, 1540n
- Moslem Court of Appeal Law (Nigeria, 1956), 2612n
- Mosque
 Askia Muḥammad in Gao, 1741
 Bankor region, 1730n
 building and tribal separation in Freetown East, 2373
 college of Lamu, 1178
 Fort-Lamy, 988
 Fouta Toro, 1720
 Gedi, 733
 Kisimkazi in Zanzibar, 488
 and Muslim life, 1366
 of the Pillar in Takwa, 1177
 Southern Somali coast, 1246
- Timbuktu
 Jingereber, 1740n
 Sankore, 1740
 Sīdī Yahyā, 1740n
 Touba, 1855n
 Uri, 1181
- Mosque, Friday, Zaria, 2268

- Mosque, Kumasi, dispute, 2637, 2638
 Mosque, the Mbuamaji, and the Nabahani, 1164
 Mosque, mud, in Hausaland, 1622
 Mosques, 416
 Mnarari of Kilifi, 1176
 Senegal, 1615
 and urban development in Mombasa, 1159
 Mossi, 627n
 Christianity and Islam among, 2039
 Mouchet, J., 728
 Moughtin, J. C., 1621, 1622, 2568
 Mouhamadou Limamou Laye, *Seydina*, 1681, 1702
 Mouhamadou Sakhir Gaye, *al-Hajj*, 1681
 Mouradian, Jacques, 2100, 2101
 Mourzouk. *See* Marzūq
 al-Moutabassir, 1686
 Mozambique
 African National Union (M.A.N.U.), 2468n
 Islam in, 2468
 Ismaili sect, 1539
 Muslim League, 2468n
 northern region, sheikhs, slaves, and sovereignty (19th cent.), 1071
 Mrozek, Anna, 2512–14, 2538
 Msiri, king of Garenganze, 984
 Mtume Muhammad, S. A. W., 2475
 Mu'ammār, 'Alī Yahyā, 700
 Mubarak Ahmad, Mirza, 213
 Muffet, D. J. M., 1967, 2224, 2673
 Mughal, Munir Ahmad, 18
 Muggs, Jonathan W., *Capt.*, 1759
 Muhamān Guro, 728n
 Muḥammad, *Pasha* of Tripoli, and arms to Bornu (1636), 723n
 Muḥammad, *Prophet*, 174, 290n, 315, 503n, 809n, 1479n, 1489n, 1490n, 1496, 1497n
 biography in
 Ganda, 2466
 Swahili, 2475
 doxology and eulogy, 1896
 variations of name in West Africa, 2100
 Muḥammad, 'Abbās Aḥmad, 2539
 Muḥammad, 'Abd al-Raḥīm Ghunaymah, 57
 Muhammad, Akhbar, 1968
 Muhammad, 'Awad Maḥmūd, 2540
 Muhammad, Liman, 2171
 Muḥammad, Muḥammad 'Awad, 214, 1342
 Muḥammad, Muḥammad Ismā'il, 1969, 1970
 Muhammad, Maḥmūd Sa'id, 417
 Muhammad, Yahaya, 2616
 Muḥammad 'Abd Allāh Ḥasan, 2397n
 biography, 1117, 1124, 1138
 political, 1106
 and colonialism, 1312, 1321
 movement, 1321
 an Italian view, 1235
 and Shaykh 'Uways, 1524
 Muḥammad Aḥmad al-Mahdī, 1841n
 biography, 1103, 1107, 1110, 1115, 1139, 1391
 description by personal servant, 1131
 guide to archives, 1080
 Inger and the Sublime Porte, 1137n
 last letter to General Gordon, 1335
 wars, 1272
 writings, 1080, 1089–91, 1094, 1103, 1343
 Muḥammad 'Abduh and the Transvaal Fatwa, 2549
 Muḥammad 'Alī, *Emir*, voyage to South Africa, 1594
 Muḥammad al-Amīn, the Soninke, biography, 1673
 Muḥammad Bello, 93, 796n, 895
 correspondence with Muḥammad al-Amīn al-Kānimī, 2061n
 social policy, 961
 writings
 Arabic, 913, 1850n
 in Archinard collection, 1658n
 Muḥammad al-Bukhārī ibn Aḥmad, 1798
 Muḥammad Grañ, *Imam*, 1424, 1571n
 Muḥammad bin Abdallah. *See* al-Akida
 Muḥammad Fāḍil ūld 'Ubayd, *Shaykh*, Mausoleum, 2321
 Muḥammad ibn 'Abd Allāh Ḥasan. *See* Muḥammad 'Abd Allāh Ḥasan
 Muḥammad ibn 'Abd al-Karīm al-Qirshī al-Madanī, 1478n
 Muḥammad ibn Aḥmad ibn Abī Muḥammad al-Tazakhtī, 778
 Muḥammad ibn al-Ḥājj 'Abd al-Raḥmān al-Barnāwī, 778
 Muḥammad ibn al-Ḥājj Ibrāhīm al-Zarhūnī, 896
 Muḥammad ibn Muḥammad al-Fullānī al-Kashināwī, 778
 Muḥammad Lamine and Franco-Tukulor relations, 1691
 Muḥammad Maḥmūd al-Khalīfah, 227n
 Muḥammad al-Mukhtār ūld Bah, 940
 Muḥammad Sa'id al-'Abbāsī, 1478n
 Muḥammad Sharīf Nūr al-Dā'im, 1478n
 Muḥammad al-Shaykh Jammā', *Shaykh*, 1360n
 Muḥammad al-Ṭāhir, *Sultan*, 985n, 1048n, 1050
 Muḥammad ūld 'Abd Allāh al-Akhḍar, *Sīdī*, 2253
 Muḥammad ūld Aḥmad Yūrā, 1946
 Muḥammad al-Zanāṭī, 2361n
 Muhammadi ūld Sīdī 'Uthmān, 1739n
 Muḥammad al-Khalīfah Niasse, 1790n
 Muhammed Abubekr bin Omar Kijumwa Masihii, 1489
 Muḥsin, Ḥasan 'Abd al-Samī', 19
 al-Mu'izz li-Dīn-illāh, 683n
 Mu'jam al-Buldān, 630n
 al-Mu'jib fī Talkhīs Akhbār al-Maghrib, 580
 al-Mukhtār ibn Ismā'il Wadī'at Allāh, 1832
 Mukhtār Kitāb al-Buldān, 88
 al-Mukhtār ūld Ṭālib 'Amr ūld Nūḥ, *Shaykh*, 1776n
 Mukoshy, I. A., 809n
 Mulattoes, African-Lebanese, West Africa, 2344
 al-Munajjid, Ṣalāḥ al-Dīn, 8, 20, 646
 Munawwar, Muḥammad, 2494
 Mungo Park, 225, 226, 1906n
 Mu'nis, Husayn, 1094
 Munzinger, Werner, 1344
 al-Muqaddasī, Shams al-Dīn Abū 'Abd Allāh Muḥammad, 20, 88
 al-Muqaddimah / the Prolegomena, 596n
 Muqlid, Muḥammad Yūsuf, 1971, 2172
 Murid sect in Senegal, 70, 802, 1965, 1980, 2237, 2257, 2260, 2276, 2282, 2285, 2289, 2291, 2642
 and Amadu Bamba, 1672
 Baol region, 2643
 and collective farm work, 2644
 and development, 2273
 economic doctrine, 2292
 and labor, 2278
 functional analysis, 2256
 impact on Tijani sect and marabouts, 1980
 influence of French administration, 2286n
 and peanut cultivation, 2281
 politics and economics, 2289n
 Siné-Saloum, 1941n
 the talibé and social dependence, 2259
 Touba and the Magal, 1768
 and traditional social relations, 2644
 Western influence, 2286

- Mursī, Muḥammad Munīr, 482
Murūj al-Dhahab wa-Ma'ādin al-Jawhar, 200
 Murūwah, Kāmil, 2364
 Musa Molo, 2009n
 Musabb'āt, 1422
 Mus'ad, Muṣṭafā Muḥammad, 21, 263, 500, 765, 813, 1345, 1346
 Music
 Fulbe, 401n
 Kano Muslim festivals, 2647
 Kanuri songs, 1064
 Tage Rabebe, 1032
 Tanzania, 1563
 Muslim. *See* Islamic
 Muslim, definition of a
 in Bornu (19th cent.), 874
 in Hausaland (19th cent.), 874
 Muslim Association of Freetown, 2374
 Muslim Educational Society of Mauritius, 1349n
 Muslim High School of Mauritius, 1349n
 Muslim League of Mozambique, 2468n
 Muslim Reformation Society of Freetown, 2374
 Muṣṭafā, *al-Hajj*, 1604n
 Mustapha, T. M., 2418
 Mutahaba, G. R., 1127
 al-Mu'tamar al-Islāmī, 94n
 Mutesa I, *Kabaka*, 1316n
 al-Muusawy, Muhammad Mahdi, 216, 442–44
 Mveng, Engelbert, *Father*, 1025
 Mvīṭa and Unguṣa dialects, a comparison, 2496
 M-Wali, 1453n
 Mwamba, Zuberi, 363
 Mwanga II, 1410n
 Mwanza Ithna Ashari sect, 1540n
 Mwene Mutapa Empire, 773
 Mweni Kheri, political biography, 1106
 Mwewa, M. L., 1597
- N
- al-Nabahani, Muhammad bin Fumo 'Umar, 1186
 Nabahani and the Mbuamaji mosque, 1164
 Nachtigal, Gustav, 1348
 genealogical list
 Bagirmi, 1043n
 Waday, 1039n
 Nadel, Siegfried F., 1972, 2365
 Nahabu, H., 1349
 Na'ibi S. Wali, 2619
 al-Najjār, 'Abd al-Raḥmān, 2476
 al-Najjār, 'Abd al-Ḥalīm, 2
 al-Najm, 'Abd al-Bārī 'Abd al-Razzāq, 2595
 Nalder, L. F., 418, 1283n
 Namushi, N., 1597
 Name function of Islamized Tukulor and Fulbe in Fouta Toro, 2329
 Names, individual, Dogon, 2340
 Namirembe, G., 2537
 Napatan Meroitic culture, 1401
 al-Naqar, 'Umar A., 1401, 1973–75
 Naqshabandīyah sect in Sudan, 1541n
 Nara, 1856
Naṣā'ih al-Ummah al-Islāmīyah 948n
Naṣīhat al-'Awwām, 1220, 1230, 1231
 al-Nāṣir, Jamāl 'Abd. *See* Nasser, Gamal Abdel
 Nāṣir al-Dīn, 816n, 863a
 Naskhi script, 577a
 Naṣr Aḥmd 'Abd al-Raḥīm, 1350
 Nasser, Gamel Abdel, 156n, 364
 policies, 355
 speeches on Africa, 364
 Nation building and Islam
 Somalia, 2512, 2513
 Sudan, 2512
 National
 state and Islam, 369
 unity
 and Arab culture in Sudan, 2502
 and religion in Sudan, 2460
 Nationalism
 and Islam, 348
 West Africa, 2233, 2254
 Mali Empire, 664, 665
 and modernism, 172
 Sudan, 421
 Nationalism, secular and Islam, 375
 Native Courts law in Nigeria, 2612n
 Nautical science, 482, 760, 1270
 Navigation, Arab, 204, 1270, 1303
 Nawāb, 'Abdullah Rashīd, *Mawlānā*, 1349n
Nawāzil al-Takrūr, 2113
 Ndao, Aliou, 2173, 2174
 N'Diaye, Aissatou, 289, 2102
 N'Diaye, Amadou, 647
 N'Diaye, Jean-Pierre, 419
 N'Diaye, Saki Olal, 1687
 N'dir, Mohammadou Lamine, 303
Ndoa na Talaka, 2487
 Négritude, 173, 261n
 et Arabité, 371
 Negro
 African civilizations and sects, 383
 Africanity of Mali Islam, 2218
 Negus, letter of Prophet Muhammad, 503
 Néma, 1725
 Chronicle, 1739
 occupation, 1739n
 Nerazzini, Cesare, 766
 Neufeld, Charles, 1267, 1351
 New York City, 1515
 Newbury, Colin W., 2420, 2430
 Newman, Paul, 1677
 N'gazaragamu, 729n
 N'Guigulone Arabic school, 1790n
 Niagassola Treaty (1886), 1985
 Niako Treaty (1889), 2239n
 Nialigou, 2299
 Niamey Convention (1909), 1949n
 Niane, Djibril Tamsir, 523, 524, 538n, 648–50, 814, 815, 1976, 1977
 Niani, 537, 540, 566, 576, 820
 Polish-Guinean expedition, 538, 567
 Niassa tribes, Upper, and Islam, 2543
 Nicholls, Christine S., 774
 Nichols, Woodrow W., Jr., 2477
 Nicolas, François-J., 978, 2175
 Nicolas, Guy, 2636
 Niehoff, Arthur, 420
 Niehoff, Juanita, 420
 Niger
 Arabic manuscripts, 7n
 Bend, 1825n
 famine and epidemics (16th–18th cent.), 845
 de Gironcourt rubbings, 531a
 stelae, 531a, 534a, 541, 541a
 bibliography 1040n

- Niger (*continued*)
 caravan trade, 2415
 Chad region, 150
 Colony history, 1041
 community in Ivory Coast, 2395
 the French in, 2215
 history, 2036, 2597
 Islam and Animism in, 2378
 Islam in, 1949
 land tenure problems, 2127
 middle region according to European sources (15th cent.), 656
 music, 2208
 region history, 1839
 River, 261, 544
 Arab knowledge of, 1906
 and the Arabs, 1908
 Bahr Sudan–Black Sea, 1907
 cartography, 176
 communication link between Sudan states (to 1600), 716
 sects and marabouts, 2262
 valley (8th–16th cent.), 623, 625
- Nigeria, 261, 1969, 2598
 Ahmadi sect, 2264
 Aladuras and Muslim separatist sects, 2269
 Arab-Israeli conflict, 2634
 Arabic
 language
 and higher education, 2576
 in secondary schools, 2573
 teacher training, 2571
 teaching, 2575, 2576
 literature (to 1804), 778
 currencies, 2212
 education
 of Muslim women, 2574
 and politics, 2581
 harem Shantu music, 2203
 history, 2585, 2587
 impact of Mahdism, 2397
 Islam in, 906, 1713, 2033, 2582, 2593
 expansion, 829, 1895
 and youth, 2650
 Islamic and customary laws, 229n
 keepers of traditions, 2659
 land tenure and land administration, 2123
 manuscripts, 7n
 milestones in history, 1801
 Moslem Court of Appeal Law (1956), 2612n
 Native Courts law, 2612n
 scarification, 2585
 Sudan Arabs in, 2352
 teaching of African languages, 2576
 traditional musical instruments, 2204
 trends in historical research, 2584
- Nigeria, cultures of, impact of Islam, 2653
 Nigeria, modern
 Islamic concept of education, 2572
 role of Imams, 2669
 Nigeria, North Central State, Muslims and Magazawa, 2646
 Nigeria, Northern
 architectural decorative art, 1608, 1618
 arms and armors, 2301
 education
 and modernization, 1777
 psychological impact, 1773
 and religion, 1788
- Nigeria, Northern (*continued*)
 Emirates, 1899
 Fulbe, 2025
 fiction, 2145
 history, 1934, 2052
 syllabi during early colonial period, 1783
 Research Scheme, 1979, 2601
 Islam in, 172, 885, 2034
 and Indirect Rule, 2331
 and social stratification, 2403
 jeweller, 2385
 land tenure
 breakdown of traditional system, 2122
 and Ungogo District people, 2615
 and socio-economic factors, 2351
 law
 conflict of legal systems, 2111, 2612
 criminal procedure code, 2129
 Native Courts, 2126
 “opting out” procedure, 2617
 selective survey of family law, 2818
 status of Muslim women, 2616, 2677
 leatherwork, 2343
 occupation, 1844
 political tract from, 93
 politics
 elections, 2228
 and rituals, 2221
 and traditions, 2230
 and Protestant missions, 1706, 1710, 1712
 1887–1910 period, 1705
 Sabon-gari system, 2367
 the Satiru revolt, 1800
 teaching of Islamic history, 1782a
 three perspectives on hierarchy, 2682
 wazir of Sokoto apologia, 1798
- Nigeria, Southern, Islam and British policy, 2216
 Nigeria, Western, Islam and Arabic language, 2607
 “Nigerianization” of Arab names, 2653n
 Nikahi, 1464
 Nikiprowetzky, Tolia, 2205–7
 Nikki and Tademekka minting controversy, 2213
 Nile River, 261
 Nile Valley and East Africa, 1401
 Nimitz, August, 1525
 Nimr, *King*, biography, 1134
 Nimrab Ja’lī dynasty of Shendi, 1134n
 Nioro, 174n
 Ahmadū at, 1808n
 region, historical legends, 1796
 Sahel, Islam in, 1943
- Niumi Mandingo kingdom (19th cent.), 2010
 Njebbel, 2259n
 Njeuma, Martin Z., 1026
 Njoya, Ibrahim, 983
 Njoya, Ibrahima, *Sultan*, 1027
 and the Bamun, 1021
 Doctrine, 1075
 secret palace language, 1051, 1052
 Njoya, Idrissou Mboru, *Sultan*, 1028
 Nobatia, 765n
 Noirot, Ernest, 1352
 Nomads, black, in Sahara, 1836
 Nordenstam, Tore, 2541
 Norris, H. T., 217, 525, 526, 816, 1688, 1760, 1978, 2176, 2177
 North Africa. *See* Africa, North

- Nouakchott, meaning of term, 1748
 Noudache canyon, 823n
 Nouni, 2436n
 Nouot Nkwet  , 1075
 Noye, Dominique, 1076, 2366
 N'Tishait, 2046
 Nuba Mountains, 150
 eastern region, 487n
 Nubia, 135n, 1326, 1369, 1413
 Arab expedition, 511
 Christian, 493n, 1288n
 and Ethiopia, 765n
 fall of Christian kingdoms, 765
 Franciscan travelers (17th-18th cent.), 492a
 Islam in, 1262
 Kenuz songs, 2540
 medieval period, 505
 impact of its culture, 1401
 Z  r and traditional psychotherapy, 1555
 Nubians and Arabs (16th cent.), 741n
 al-Numayr  , Ja'far Mu  ammad, 2515
 numismatics, 116, 455, 456
 bibliography, 207
 Nupe
 Jihad in
 Afenmay, 1951
 Northeastern Yorubaland, 1951
 kingdom, 1972
 religion and influence of Islam, 2365
 N  r al-Alb  b, 2196
 N  r al-D  n, 'Abd al-Ma  m  d, 1128
 N  sh  , Muhammad, 1276
 al-Nuwayy, Ibr  h  m       , 1981
Nuzhat al-H  d   bi-Akhh  r Mul  k al-Qarn al-H  d  , 639, 863
 Nwabara, Samuel N., 898
 Nwosu, B. E., 900
 Nyambarza, Daniel, 1689
 Nyasaland
 Christianity and Islam, 1590
 Islam in, 1591
 Nyerere, Julius K., *Pres.*, 2468n
- O
- Oases, Northern, Algeria, 2412
 El-Obeid, 487n, 1206n
 Oded, Arye, 501, 1353
 Odoom, K. O., 1651, 1690
 Oduho, Joseph, 2516
 Oduyoye, Modupe, 2609
 O'Fahey, R. Sean O., 421, 1348, 1354, 1355, 1401
 Ogunbiyi, I. A., 963
 Ogunshye, F. Adetowun, 219
 Ohly, Rajmund, 220
 Ohrwalder, Joseph, *Father*, 1267
 Okello, John, 2473
 Olabi, Ahmed S. *See* 'Ulab  , A  mad Suhey  l
 Ol'derogge, Dimitri   A., 73, 651, 692, 817, 952
 Oliver, Roland, 761
     runtim  hin, B.   latunji, 1691, 1982-85, 2224, 2239, 2240
 Olusanya, G. O., 2367
 Oluwadare, Aguda, 1510
 Om Kullu, 1344
 Oman, 768
 B   Sa'  d state, 1367
 Empire and East African societies, 75
 Imams and Seyyids, 1383
 Omar, C. A. Sharif, 1356
 Omar ibn Seid, 800
 Omari bin Stanboul, *Shaykh*, 1223
 Omdurman, 1183, 1507
 Z  r and Tambura, 1570
 Onibonoje, G. O., 221
 Onjatsy, 1269
 Onomatology, Hausa, 2093
 Oogirde Malal, 939
 Oppenheimer, Max von, 979n
 Oral cultures, impact of Islamic writings in West Africa, 2331
 Oral traditions
 and Arabic documents, 183
 Araw  n, 1765n
 'Abdil  b, 1350
 Bachama, 841
 Chad region, 1049n
 and creation of Fouta Djallon Empire, 2027n
 Fouta Toro, 1639
 Fulbe origins, 1850
 Gombe Emirate, 1933
 Goumbou, 1856
 Guidimaka, 1842
 Hadejia Emirate, 1933
 Kank   M  s  , 2011
 Katagum Emirate, 1933
 Kawar in Northeastern Niger, 1931n
 and Kilwa, 749
 Maghama, 1817
 and Mali Empire, 640
 Mandingo people, 2011
 western region kinship, 944
 Marabadiassa, 2395n
 Masina, 1815
 Nioro region, 1796
 post-Jihad Katsina, 1846
 Sabon Birnin Gwari, 1881
 Samory Tour   biography, 1674n, 1675n
 Senegal, 836n
 Sikasso Traore, 2011
 and Sundiata Keita, 649, 2011
 Upper Volta, 1812
 Western Sudan (R), 1849
 Zarma-Songhay, 1888
 Ores in Timbuktu-Jenne region, 2412
 See also Mining
 Organa according to European maps (14th-15th cent.), 185n
 Oromo, 2511n
 Orr, Sir Charles W. J., 1788
 Orthodoxy and talismans, 427
 Osman Digna, biography, 1123
 Ottenberg, Simon, 1761
 Ottoman Empire, 102n
 in black Africa, 279
 and Bornu (16th cent.), 726
 and Ethiopia, 1403
 Otton Loyewski, d', *Lt.*, 1987
 Ouacha, 2308
 Ouadane. *See* Wad  n
 Ouagadougou
 Islam in, 2678
 Islam and Christianity in, 2651
 Ouagayi Muslim settlement in Chad desert, 1008
 Oualata. *See* Wal  tah
 Ouali N'Dao. *See* Wali N'Daw
 Oualo. *See* W  lo
 Ouane, Ibrahim Mamadou, 222, 304, 305, 1988, 2178
 Oubangui, Upper, Sultanates and Islam, 1033

- Oulliminden
 surrender document, 2062n
 Tuareg manuscript collection, 1629
 Oumarel legend, 2148
 Ounce in West African trade (18th cent.), 2421
 Ouologuem, Yambo, 318
 Ousmane, Sembene, 319-21
 Ousso, Samba, 312
 Owen, T. R. H., 1357
 Owen's Protectorate, 756
 Ozor, O. N., 901
- P
- Pachero Pereira, Duarte, 902, 2097n
 "Pacification" of
 Fouta Djallon, 2243
 Southern Morocco, 1837
 Western Sahara, 1837
 Paddon, E. M., 2179
 Paden, John N., 2171, 2180, 2368, 2564, 2674
 Padmore, George, 1526
 Pageard, Robert, 223, 527, 903, 1762, 1989
 Pain, G., 1456
 Palausi, G., 652
 Palestine, 89n
 Palmer, Sir Herbert R., 475-77, 581, 653, 729-31n, 904, 964, 1029, 1763, 1990, 1991, 2060n
 Pan-Africanism
 and Islam, 338
 Duse and economics (1912-1945), 1858
 Pan-Germanic Union, 1937n
 Pan-Islam, 340, 365n
 Pangani Ithnā 'Asharī sect, 1540n
 Panikkar, Kavalam Madhusudan, 1992
 Pankhurst, E. Sylvia, 1564
 Pankhurst, Richard K. P., 775, 1358
 Papa Ibra Tall, 2628
 Pâques, Viviana, 478
 Parapolitics, village, 224
 Pardo, Ann, 93
 Paré, Issac, 983, 1030
 Paris, E. J., 1995
 Paris-Teynac, E. J., 290
 Parkin, David, 2542
 Parrinder, Edward G., 1996, 2369, 2370
 Pastoralism, 150
 Pate, 1172, 1186
 Chronicle, 1165, 1340
 Patterson, John R., 1064
 Paul, A., 502
 Paul, H. G. Balfour, 1182, 1565
 Paul, P., 2675
 Paulme, Denise, 2340
 Pautard, André, 366
 Pautrat, René, 2124
 Pavet de Courteille, 201
 Peanut cultivation and Murid sect, 2281
 Pearce, Francis B., 1359
 Pearls, Madagascar, and East Africa, 1543
 Pearson, J. D., 6
 Pedrals, D. Pierre de, 227
 Peel, J. D. Y., 2269n
 Péerbhai, Adam, 228
 Péfonten, *Cmdt.*, 1765, 1766, 2371
 Péhaut, Yves, 654
 Peignot, *Lt.*, 2062n
 Peirone, Frederico J., 2543
 Pellat, Charles, 159n
 Pemba, 1167, 1356
 Ithnā 'Asharī sect, 1540n
 Penn, A. E. D., 1360
 Pérès, Henri, 655
 Périé, J., 1997
 Perimbaum, Marie B., 2431
 Periodization, Marxist interpretation, 623, 831
 Perron, *Dr.*, 1409
 Perrot, G., 1361
 Peroz, E., 1998
 Persian art in East Africa, 474
 Person, Yves, 656, 1692, 1693, 1999, 2224
 Pery de Thozée, Charles T., 1031
 Philebert, Charles, 2000
 Philosophy of Islam, 144
 Phoenicians, 91n
 Phonology of Arabic loan words in Ethiopic, 1452
 Phytotherapy, Moorish, 2340
 Pianel, Georges, 905
 Piault, Marc, 2420
 Piłaszewicz, Stanislas, 2001
 Pilgrimage to Mecca, 399, 410, 445, 504n, 1743n
 of Fulbe *Moddibo* (18th cent.), 887
 of Kano pilgrim (19th cent.), 1924
 of Mali Empire ruler (13th cent.), 670
 manual, 1573
 Mauritanian pilgrim, 2248
 role of Western Sudan (R) (13th-16th cent.), 662
 from Senegal, 2594
 social implications, 436
 of Sudanese marabout, *al-Hajj* Bubaker, 1665
 of Takrur's sultans (14th-15th cent.), 635
 12th cent., 618
 and West Africa, 1975
 traditions, 1973
 Pilkington, Frederick, 906
 Pirone, M., 2495
 Pita Elayanke Fulbe customs and institutions, 2323
 Pitts, Joseph, 752
 Planhol, Xavier de, 229, 230
 Planispheres, medieval, 176
 Plant lexicon, Arab-Ethiopian, 770
 Plants, cultivated, in West Africa, 1952
 Pleticha, Heinrich, 1362
 Poetry
 Hausa, 1896
 political in Sudan, 1475, 1485
 Poirier, Jean, 301
 Pokomo, Upper, Islamization among, 2464
 Pokrovskii, V. S., 2372
 Pol-Pagès, 2003
 Political
 integration of urban migrants and Islam, 370
 systems, precolonial, 689
 Politics
 and education in Nigeria, 2581
 and Islam in Lake Tanganyika region, 1580
 Islam and trade in Baté (pre-1890), 2423
 and linguistics in Cameroon, 2448
 and religion in Kano, 2368
 and Wolof sects, 2255
 See also Parapolitics, village
 Polygamy among Fouta Toro Tukulor, 2299
 Pommerel, Jean, 231

Poncet, Charles J., 752
 Ponty's "Politique indigène" in French West Africa, 1948
 Popovic, Alexandre, 148n, 232
 Poro Society, 1916n
 Portères, Roland, 2577, 2281
 Porto Novo, Islam in, 2254n
 Portugal
 and East Africa, 769
 and East Coast Arabs, 512a
 Portuguese
 the French and Arabs in Mauritanian Adrar, 1959
 territories, sects, 87n
 Pory, John, 181n
 Posnansky, Merrick, 492, 736, 1401
 Pottery
 enameled
 Gao, 681
 Teghaza, 681a
 traditional, from Ader Hausa, 2322
 Pottier, René, 2004
 Poulet, Georges, 2005
 Poullôri Fulbe epic, 2195
 Poussibet, F., 2103, 2104
 Poux-Cransac, Germaine, 1032
 Power and politics, 376
 Pozdniakov, N. A., 1527
 Praise-singing, Hausa, social function, 2680
 Prautois, *Lt.*, 553n
 Prax, 2432
 Prayer, 443
 book in Portuguese and Arabic, 2536
 and military activity, 403a
 ritual, 48
 Precolonial
 international relations in West Africa, 374
 North Africa, 82n
Premier voyage fait à la Côte d'Afrique en 1685, 960n
 Prempeh and Samory, 2054
 Price, T., 776
 Prices and profit in West African trade (19th cent.), 2420
 Prins, Adriaan H. J., 1182, 1363, 1566, 2544, 2545
 Prins, P., 1033
 Proctor, Jesse Harris, 357, 365
 Propaganda, Muslim, 339
 Propaganda Fide, 1634
 Prost, André, 2006, 2105, 2181
 Prothero, R. Mansell, 2125
 Proudfoot, L., 1789, 2373, 2374
 Proverbs
 Bambara, 2169a, 2195a
 Fulfulde, 2147, 2366
 Hausa, 2159, 2182
 Kanuri, 2160
 from Mali, 2625
 Malinke, 2169a, 2190
 from Mauritania, 2134
 from Sudan, 1477, 1487
 Swahili
 rhyming, 1492
 Zanzibari, 1483
 Tukulor, 2147
 Pruen, S. Tristram, 1567
 Prussin, Labelle, 224, 1623–26
 Psychotherapy, traditional
 Sudan, 1553n
 and Zār in Nubia, 1555
 Putney, Ethel W., 30

Q

al-Quaddāh, Na'im, 2375–77
 al-Quaddāl, Muḥammad Sa'īd, 1364
 Quadiri sect, 875, 930n, 2254n
 Diakanke of Touba (Guinea), 1947
 East Africa, 1524n
 eastern Congo, 1074
 Kumasi (19th cent.), 1643n
 Mauritania, 1927n
 and modernization, 1926
 Niger, 1931n
 North and West African manuscripts on, 2287
 Sudan, 1541n
 and Tijani conflict in
 Masina (19th cent.), 2290
 Tukulor Empire, 1983n
 al-Qalqashandī, Aḥmad ibn 'Alī, 1234, 607n
 Qandil, Hasan, 1365
 Qarīb Allāh Abū Salih, 1478n
 Qāsim, 'Awn al-Sharīf, 1366
 Qāsim, Jamāl Zakariyā, 22, 1095, 1367, 1368
 Qihā stelae, 505a
Qissatu Salaga, 673
 Quantification problems, 845n
 Quatremère, 657
 Quéchon, Martine, 2676
 Quellien, 2242
 Quenum, Maximilien, 2007
 Quesnot, F., 1980
 Quinn, Charlotte A., 224, 1695, 2008–10
 Quinquand, 2243
 Quinquandon, F., 2011
 Qurra'ah, Sanīyah, 58

R

Rabāh ibn Faḍl Allāh, 979–82, 987n, 1036, 1924n, 2061n
 account of wars, 1007
 clashes with European imperialism, 1204
 epic about, 1032
 Rabat, 1834n
 Rabbi, 1576n
 Rabeh, S., 2209
 Rabelais and the Mali Empire, 892
 Rabī, Šidqī, 1369
 Rabwah, 213n
 Race
 and politics in Mauritania, 2632, 2633, 2635
 question and Islam, 166, 389, 413, 417, 429
 Radama I's notebook, 1427
 al-Rāfī, 'Abd al-Raḥmān, 235
 Rahmatullahi, 2185n
 Rainero, R., 907
 Rajab, Mansur Ali, 59
 Ramaḍān, Muḥammad Rif'at, 1096
 Ramaḍān ibn Aḥmad, 778
 Ramadan in Gorée, 960n
 al-Ramādī, Jamāl al-Dīn, 236
 Ramagoolam, *Sir* Seewoosagur, 1266
 Ramusio, G. B., 180, 546n
 Raçon, André, 908
 Rangâbe, 1818
 Ranger, T. O., 1212
 Rankin, Daniel J., 1479
 Rarijaona, René, 2489
 Ra's al-Mā', 652n
 Rashad, 487n

- Rashīdiyyah sect in Sudan, 1541n
 Rassemblement démocratique africain (R.D.A.) and Hamallism, 2353
 Rassool Sheikh, Andrée, 2490
 Rātib, *Imam*, 2330n
 Rato, Bernabé, 2596
 Ratray, Robert S., 1876n, 2182, 2378
 Raux, M., 1370
 Rawane Boy papers, 2021
Rawdat al-Afkār, 904
 Ray Autra, Mamadou Traore, 1701n
 Raynaud, Furcy, 463
 Rebelo, Domingos J. S., 1539
 Rechelet, Henri, 459
 Red Sea (end of 17th cent.), 752
 Reed, L. N., 2379
 Reeves, Henry F., 2012
 Reform movements, 122n, 426, 930
 Islamic tradition in Western Sudan (R) (16th-18th cent.), 948
 Régueibat. *See* Rujaybāt
 Rehfish, F., 1097, 1183
 Reid, Inez S., 423
 Reid, J. A. R., 1129-32
Relacion y breve suma delas cosas del Reyno del Gran Fulò, y successo del Rey Lamba, que oy es cristiano, por la misericordia de Dios, cuias noticias carecen de toda duda, 921
 Religion
 and African personality, 397
 and education
 Nigeria, 1778
 northern region, 1788
 and national unity in Sudan, 2460
 and nationalism in Southern Ethiopia, 2511
 and politics in Gobir, 2636
 and society in Buganda, 1560
 and socio-economic development, 420
 Religious toleration, 404
 Renaud, H. P. J., 424
 Rennel, *Lord*, 2356n
 Retail trading and urban population growth in Ghana, 2420
 Reusch, Richard, 1371
 Revol, *Lt.*, 2380
 Rhodesia, Northern, early Islam in copperbelt, 1597
 Riad, Mohamed, 909
 Ribat, 525n, 542n, 543n, 596n, 645n
 Richardson, S. S., 172, 2617
 Richelot, Henri, 459
 Richer, A., 1629n, 2013
 Richet, Etienne, 2014
 Riddles
 Fulbe, 2366
 from Mali, 2624
 Rifā'i, 'Abd al-'Aziz, 367
 Rigby, P. J. A., 150
 al-Rīḥ al-Aḥmar, 2539
al-Rihlah, 655
Riḥlat al-Wāfid fī Akhbār Hijrat al-Wālid, 896n
 Ring, Bona M. M., 2520
 Rio de Oro Awlad Bu Sba, 1939
 Rio Farim, Islam in, 1835
Risālat al-Rawḍ fī Ansāb Ahālī al-Hawḍ, 638n
Risālat al-Shaykh Sa'd Abihi ilā Hākim al-Ṭarārizah, 863a
Risālat al-Shaykh Sayyid Muḥammad ibn Sulaymān ilā Hākim al-Ṭarārizah, 863a
Risālat al-Wazīr ilā Ahl al-'Ilm wa-al-Tadabbur, 1798
 Ritchie, Carson I. A., 910
 Ritchie, James M., 2517
 Rituals
 Turkey, 92n
 and politics in Northern Nigeria, 2221
 sacrificial, and Sierra Leone Muslims, 2657
 Rivière, Claude, 2051
 Rivlin, Benjamin, 238
 Riwāqāt [sg: Riwāq], 504n
 Riyād, Zāhir, 237, 503, 504, 767, 1371a, 2478
 Rizq, Yūnān, 1372
 Rizvi, S. Saeed Akhtar, *Mawlana*, 291, 1540
 Rkiz Mountains, 823n
 Roads and itineraries
 Algeria-Sahara, 460
 Cairo-Marzūq, 722
 caravan trails and salt mines in Western Sahara, 2252
 Ḍarb al- Arba'in, 471
 East Africa, 1128
 Gao-Cairo, 631n
 Ḥodh-Mecca, 2248
 Kano-Salaga, 2418
 kola nut, 454
 Niger-Gulf of Guinea, 472
 northeastern Africa, 468, 469
 Sudan (R)-North Africa (18th-19th cent.), 976
 Timbuktu and
 Algiers, 2417
 Paris (15th cent.), 624
 Taoudeni, 2251
 Tlemcen, 2249
 Touggourt, 2250
 Jenne-northern oases, 2412
 Touggourt-Djebel el Qamar, 2436
 trans-Saharan, 470, 974
 Tripoli-Bornu, 1042
 Tripolitania-Ghat-Niger, 2415
 Walātah-Mali (14th cent.), 637
 Zeila-Harar, 1225
 Robert, Serge, 823
 Roberts, Andrew, 1133
 Robertson, J. W., 1373
 Robin, J., 2381
 Robineau, Claude, 1543, 1568
 Robinson, Arthur E., 1134, 1374, 1375
 Robinson, Charles H., 1376, 2016
 Robinson, David, 1639, 2017, 2244
 Roch, J., 2643
 Rocheteau, Guy, 2644
 Rochlin, Samuel A., 1595, 1596
 Rodinson, Maxime, 425, 731, 988, 990, 1016, 1034
 Rodney, Walter, 977, 2382
 Roger, Jacques-François, *baron*, 912, 936
 Rogers, Joel A., 31
 Rome, 496n
 Rondot, Pierre, 239, 368, 426, 1135
 Roobdoon, 2498
 Roolvink, Roelof, 240
 Roome, W. J. W., 32-34, 1035
 Rosenthal, Erwin I. J., 369
 Rosenthal, Franz, 241
 Ross, David, 2224
 Rossie, Jean-Pierre, 2286
 Rotberg, Robert I., 1233, 2253
 Rothe-Laly, Arlette, 2447
 Rotter, Gernot, 242
 Rouch, Jean, 1830, 2383, 2384
Roudh el-Kartas. See al-Anīs al-Muṭrib bi-Rawḍ al-Qirṭās fī Akhbār Mulūk al-Maghrib wa-Tārīkh Madīnat Fās

Rougier, F., 1767, 2018
 Rousseau, R., 2019–22
 Roux, Charles, 1088
 Roux, Jean P., 243
 Roy, *Lt.*, 569
 Rubātāb, 1330
 Rufa'a al-Hoi Nazirate political struggle, 2503
 Ruini, Meuccio, 1377
 Rujaybāt
 and Awlād Bū Sbā', 1939
 history, 1816
 Rumaliza campaign, 1201
 Rumonge, *Chief*, 992
 Rusillon, Henry, 1378
 Russell, Peter, 2524
 Rustumites, 82n
 dynasty, 695n
 Imams' *Chronicle*, 545

S

S. H., 1480
Sa'adat al-Mustahdī bi-sīrat al-Imām al-Mahdī, 1320
 Saadi, Amur Omar, 1379
 Saadibout, *Shaykh*, 1666
 Saaveda, Eduardo, 860
 Sabon Birnin Gwari oral traditions, 1881
 Sabon-gari system in Northern Nigeria, 2367
 Sabry, Mohammed, 1380
 Sabun, *Sultan, Chronicle*, 1066
 al-Sa'dī, 'Abd al-Rahmān ibn 'Abd Allāh, 41, 652n, 903n, 912a
 Sadik el Müeyyed Paşa, 1381
 Sadji, Abdoulaye, 322
 Sadler, George W., 1713
 Saghmāra, 631n
 Saguia al-Hamra, 1688n, 2249
 Şahābah, 935n
 Sahara, 96n, 468, 1348
 and Algeria trade routes, 460
 architecture in Walātah and Tichīt, 1746
 artificial division, 167n, 346n
 arts and symbols, 2327
 Banū Mzāb, 272n
 before the discovery of oil, 1930
 black nomads, 1836
 Berber architecture, 1620
 cartography, 176
 central region in 12th cent., 475
 cities, 1736
 diffusion of Islamic architecture, 1627
 ethnographic research, 1936
 history, 2004
 and Leo Africanus, 881
 literature, 217, 2176
 men and tools, 2327
 and Morocco (1504–1902), 195
 and Sudan Arabic manuscripts, 2059
 Tafileit and Sudan (12th–14th cent.), 655
 Western region
 history, 1922
 "Pacification," 1837
 society and trade (since 1000), 2431
 Yemenites, 1978
 Saharan, trans-, trade (19th cent.), 1698
 Saharta, 68n
 Sahatavy, 1269
 Saheb, Badre Alan, 445

Sahel
 Moorish tribes, Islam among, 1943
 19th cent., 85n
 precolonial, 82n
 Sāhil, 292n
 Sa'id, *al-Hajj*, 796n, 918
 Said, Beshir Mohammed, 1382
 Sa'id, Mohammed, 2023, 2034
 Sa'id ibn Sultan, 768
 Said-Ruete, Rudolph, 768
 Saint Croix, F. W. de, 2025
 Saint John, the Evangelist, 2136n
 Saint Louis, 1834n
 Arabic school, 1790n
 Saint-Martin, Yves J., 1696, 2026, 2245, 2246
 Saint-Père, J. H., 2027, 2028
 Saj', 1480n
 Sakalava, 1269
 struggle with Antalaotra Kingdom, 763
 al-Sakhāwī, Muḥammad ibn 'Abd al-Rahmān, 244, 245
 Sakoura death, 514
 Salacuse, Jeswald W., 2618
 Salafiyah movement, 1926, 2552
 Salaga
 power struggle, 1831
 story, 673
 trade town (19th cent.), 1738, 1877
 Salamat, 1049n
 Saldé Cercle, 1848n
 Salem, Samia A., 430
 Salenc, J., 1697
 Salifou, André, 1698, 2029
 Şāliḥ, 'Abd al-Rahmān, 1699
 Şāliḥ ibn 'Abd al-Ḥalīm al-Gharnātī, 603n
 Şāliḥīyah, 1524n
 Salīl ibn Ruzayk, 1383
 Salim, I. A., 2478a
 Salīm, Maḥmūd Rizq, 323
 Salim, Mohammad, 240
 Sallah at Ilorin, 2665
 Salman, Youssef, 2084
 Salmon, R., 1136
 Salt
 glossary in Kanuri, Hausa, Tamashek, 2419
 industry and trade in Kavar and Agram, 2419
 mines
 and caravan trails in Western Sahara, 2252
 Taoudeni, 968, 1767
 Teghaza, 563n
 Salum Abdallah, 1563
 Salumu, *Chief*, 992
 Samb, Amar, 1700, 1768, 1790, 2030, 2031, 2106, 2136, 2183, 2578
 Samba Galajo-Jegi, 1913
 al-Sāmir, Fayṣal, 246
 Samkange, Stanlake J. T., 247
 al-Sammān, Muḥammad 'Abd Allāh, 2439
 Samory Touré, 91n, 224, 1675, 1701, 1715n, 1716n, 1721n, 1985, 2222
 ancestors, 1681
 and Arlabosse (1890–1892), 1808
 army organization, 1925
 biography, 1674, 1678, 1683, 1693
 and Buna, 70
 capture, 1841
 empire, 1998
 French relations (1886–1889), 2239
 Kéniéran Battle (1882), 2215n

- Samoury Touré (*continued*)
 and King Prempeh of Ashanti, 2054
 military resistance to colonialism, 2224
 presumed attempted suicide, 1701
 relations with Kong, 2055
 and Sierra Leone, 1999
 at Sanankoro, 1808n
 in Upper Volta, 1894
 San, 903n
 Sanankoro, Samory at, 1808n
 Sánchez, Juan, 1384
 Sand divination in Sudan, 1548
 Sandals, Kel Gress, and Kel Oui, 843n
 Sanders, G. E. R., 1385
 Sanderson, G. N., 1386
 Sanderval, A. Olivier de, 1734, 2032
 Koly Tenguella and Guémé-Sangan ruins, 1734
 Sandiniery, 1941n
 Sané
 enameled pottery shard, 681
 stelae, 560n, 561n, 562, 577a, 672
 Sanguinetti, B. R., 605
 Şanhājah, 1904n
 scholars, 526
 al-Şanhājī, Muḥammad Aqīt ibn 'Umar ibn 'Alī Yahyā, 526n
 Sanīn Wād Ḥusayn and 'Alī Dinār, 1218
 Sankalé, M., 2567
 Sankarani River, 537n, 544n
 Sankore mosque, 1740n
 Sanneh, Lamin, 427
 Sanogho, Tidiane, 169
 Sansanding, 903n
 Moroccan Sharif mausoleum, 1809
 Sanson, M., 194
 Santerre, Renaud, 2440, 2448
 Samūsiyah. *See* Senussi sect
 Şaqr, 'Atīqah, 1036, 2033, 2479, 2480
 al-Saharsī, Ibn Ḥammūdah, 655n
 Sarakole
 of Guidimaka, 2028
 oral traditions, 1812
 of Shammāmah, 1842
 Sarankola Mory, 1721n
 Sarkin Zongo, 1690n
 Satiru revolt, 1800
 Sauvaget, J., 937, 1769
 Şawwār, Aḥmad, 2597
 Sayf, 2060n
 Sayyid, Muḥammad al-Mu'taṣim, 1138, 1387
 Sayyid Sa'īd, 750, 114
 Sayūnah, 498n
 Scarifications
 Dahomey and Northern Togo, 2340
 Nigeria, 2585
 Sudan (R), 2063n
 Scarisbrick, J. J., 570
 Schacht, Joseph, 248, 306, 1388, 1627, 2034
 Scharfe, Don, 2627
 Scherer, Hermann, 459
 Schieffelin, Henry M., 1792
 Schildkrout, Enid, 370, 2637
 Schildnecht, Frank, 172
 Schippel, Dr., 1389
 Schmidt, Rochus, 1390
 Schneider, Karl-Günter, 1184
 Schneider, Madeleine, 505a
 Schultze, A., 2035
 Science, Mameluke contributions, 323
 Scott Macfie, J. W., 2385
 Seasonal winds, 495
 Sebald, P., 1937
 Sebkhet Ech-Chanāqt'a, 2436
 Sects
 importance of, 382
 map, 381
 Segou, 544, 903, 1682n
 archeology, 1770
 Bambara, 1962
 history, 1989
 Talisman, 2315
 Muslim historical tradition, 1762
 settlement of Tukolor in, 2049n
 Tukolor Empire, 1984
 Segun Adesina, 901
 Seid, Joseph Brahim, 1065, 1066, 2449
 Sekkan Aliou, *Karamoko*, biography, 1703n
 Self-identification, Arabism and Africanism in Sudan, 1401
 Selim I, *Sultan*, and the Sudan, 1302
 Selima, 471n
 Seljuk, 632n
 Sell, E., 249
 Semara, 1688n
 Semiology in West Africa, 2670
 Semitic languages and Yoruba, 2609
 Semonin, Paul, 658
 Senegal, 96n, 356n, 864, 869n, 2599
 Amicale de pèlerins, 2594n
 Arabization and Arab nationalism, 2385
 contributions to Arabic literature, 1790
 Court of Appeals, 303n
 Giri poetry sessions, 2620n
 griots, 2205
 history and Islam, 2030
 Islam in, 1941, 2053, 2217
 and Arabism, 2217
 and imperialism, 2235
 political dimension, 2583
 Islamic
 inheritance law, 2613
 legends and customs, 2328
 manuscripts, 7n
 Marabout War (17th cent.), 830
 and Mauritania Jihad, 2225
 modern Fulbe poetry, 2620
 Moors, 1923
 mosques, 1615
 Murid sect
 and development, 2273
 politics and economics, 2289n
 music, 2208
 musical instruments, 2205
 Muslim
 customary marriage, 2381
 education, 2578
 key to dreams, 2338
 polygamy, 2341
 resistance and French West African policy (1880–1890), 2219
 pilgrimage to Mecca, 2594
 private Koranic education, 2570
 River, 147
 region, Marabouts War (17th cent.), 830
 sects
 and French Muslim policy, 93
 and marabouts, 2262

- Senegal (*continued*)
 and politics, 2640
 Sudan-Algeria-Morocco trade relations, 2433
 tales, 2328, 2628
 Tijani sect, 2279
 trade bourgeoisie and French colonial policy, 2420
 traditional history, 836
 Tukulor and modernization, 2681
 upper region history, 1839
 Wolof and Tukulor societies, concept of honor, 2666
- Senegalese Fouta. *See* Fouta Toro
- Senegalese visionary, 1965
- Senegambia
 Islamization (late 19th cent.), 1918
 Mandingo kingdoms, 2008
 Muslim revolution
 19th cent., 93
 social and economic factors, 2346
 Soninke-Marabouts Wars, 2008n
- Senghor, Léopold Sédar, *Pres.*, 173n, 371, 2143
 and Mamadou Dia (1962), 2583n
- Senussi sect, 96n, 385, 388, 2254n
 and caravan trade, North Africa and Chad Basin, 1037
 genealogy, 1949n
 Zāwiyah in Chemidom, 1931n
- Separatism in West Africa, 172
- Séré de Rivières, Edmond, 2036
- Serge, Robert, 823
- Sergew Hable Selassie, 506, 1401
- Sesay, S. I., 2579
- Seydou, Christiane, 2184–88, 2195
- Solken, Heinz, 1656, 2042, 2043, 2563
- Shabaynī, ‘Abd al-Salām, *al-Hajj*, 70, 1905
- al-Shābī, ‘Alī, 67
- Shadhārāt al-Dhahab fī Akhbār man Dhahab*, 145
- Shadhili sect
 in Fouta Djallon, 1947
 in French West Africa, 1703n
 in Mauritania, 1927n
 and modernization, 1926n
 in Sudan, 1541n
- al-Shādhiliyah. *See* Shadhili sect
- Shaffer, N. M., 2518
- Shaganughu and Maliki law, 2128
- Shāh Ghulām Muḥammad Habibi, 1605n
- al-Shahāwī, Ibrāhīm Disūqī, 428
- Shahwardiyah sect in Sudan, 1541n
- Shaibu Farajī bin Hamed al-Bakariy al-Lamuy, 1173
- Shaibun gold, 1579
- Shaihu Umar*, Hausa novel, 2622
- Shaked, Haim, 1139, 1391
- Shākir, Maḥmūd, 2037, 2598, 2599
- Shalabī, ‘Abd al-Fattāḥ, 48, 2470
- Shalabī Aḥmad, 60, 61, 250
- Shalabī, Ḥusayn Aḥmad, 2470, 2500
- Shamkhia, 1330n
- Shammāmah, 1842
- Shams al-Dīn, 1790n
- Shams al-Dīn al-Najīb ibn Muḥammad al-Takiddāwī al-Ansamūnī, 778
- Shams al-Ikhwān Yastaḍī’una bihi fī Uṣūl al-Adyān*, 973
- Shani, Ma’ajī A., 2677
- Shantu music of Nigeria harems, 2203
- Sharābī, Maḥabbāt Imām Aḥmad, 2600
- Sharevskaiā, B. I., 693
- Sharī’ah law. *See* Islamic law
- al-Sharīf, Aḥmad Ibrāhīm, 190
- Sharīf, Kāmil, 372
- al-Sharqāwī, Maḥmūd, 373
- Shaw, George A., 1392, 1393
- Shaw, W. B. K., 471
- Shaykh al-Shuyūkh al-Bakrī, 778
- Shaykh Sidiyā sect, 1945, 1948
- al-Shayyāl, Jamāl al-Dīn, 193, 251
- Sheikhan Battle (1883), 1206, 1272
- Shelton, Austin S., 659
- Shendi Kingdom, 1134
- Sheppard, R. Burton, 252
- Shepperson, George, 150
- Shibeika, Mekki, 1394
- Shihāb al-Dīn Aḥmad ibn ‘Abd al-Qādir Salīm, 744, 766, 1214, 1226
- Shihātah, ‘Alī, 253
- Shi’ite, 82n
- Shilluk, 2115n
 Arabization and Islamization, 1215n
 education system, 1192n
- Shinnie, M., 505
- Shinnie, P. L., 505, 1401, 1717
- Shinqīṭ
 literature and song, 2177
See also Chinguetti
- al-Shinqīṭī, Aḥmad ibn al-Amīn, 2038
- al-Shinqīṭī, Muḥammad Maḥmūd, 1669
- Ship engraving, early, East Coast, 1550
- Shiqqah, 957
- Shi’r, 1958n, 2193n
- Shirazi
 traditional political systems, 1525
 of Zanzibar, 1363
- Shoa, 1236n, 2511n
 Kingdom
 rise of, 740
 in 13th-cent. document, 485
 Sultan (13th cent.), 747
- Shona, 776n
- Shuaibu Na’ibi, *Mallam*, 1735
- Shu’ayrah, Muḥammad ‘Abd al-Hādī, 660
- al-Shubrā Bukhūmī, Yūsuf Shalabī, 1604
- Shudhūr al-Uqūd fī Dhikr al-Nuqūd*, 455n, 684
- Shukrī, Muḥammad Fu’ād, 385
- Shukriyah historical poems, 1293
- Shumovskii, Teodor Adamovich, 482
- Shuqayr, Na’ūm, 1276, 1395, 1423
- Shurb al-Zulāl*, 778
- Shurbubba War, 816n
- Sibila, 903n
- Sicily, 102n
- Sidamo and Muslim state of Bali, 474
- Siddiqui, Mohammad Abdul Aleem, 446
- Sīdī al-Khayr expression of loyalism (1915), 1986
- Sīdī al-Mukhtār al-Kabīr, 1676n
- Sīdī Sālīm, Hassāniyah poet, 1688n
- Sīdī Yahyā mosque, 1740n
- Sidibé, Mamby, 528
- Sidiyā ūld al-Mukhtār ūld al-Haybah, *Shaykh*, 888n, 1852n
- Sidiyā al-Kabīr, *Shaykh*, 2046n, 2390n
- Sierra Leone, 1970
 Ahmadi sect, 2264
 15th–18th cent., 868
 Islam in, 2070, 2603
 expansion, 2058
 Islamic law, 297n
 Lebanese community, 2664

Sierra Leone (*continued*)

- Muslim
 - attitudes towards education, 1789
 - missionary in Mendeland, 1921
 - penetration (pre-1850), 849a
- Muslims and sacrificial rituals, 2657
- River, 869n, 889
- rural Koranic schools, 2579
- and Samory Touré, 1999
- Yulanka and Arabic literacy, 1780
- Şifāt al-Maghrib wa-arḍ al-Sūdān wa-al-Andalus*, 616
- Sigui, 1976n
- Sijilmāsah, 2589n
 - according to Arab authors, 559
 - gold mint, 683n
 - relations with Ghana Empire, 655n
 - ruins, 571
 - and trade relations, 548
 - traditions of founding, 558
- Sik, Endre, 254
- Sikasso history, 1956
- Silāmaka Fulbe epic, 2131, 2195
- Silberman, Leo, 35, 36
- Silla, Assane, 1681
- Silla, Ousmane, 46, 2386
- da Silveira, Goncalo, 776n
- Silver, 326n, 332n
 - American, 448
 - sources of, in al-Ahdānī, 328
- Silvestre de Sacy, A. I., 455
- al-Simmānī, 1478n
- Simmānīyah sect in Sudan, 1478n
- Simmons, Jack, 1512
- Simon, Gottfield, 37
- Simon, Sándor, 254
- Simontown Muslim School, 1603n
- Sindbad the Sailor*, 496n
- Siné-Saloum
 - Islam and France (1847–1914), 2235
 - Murids, 1941n
- Singer, Norman J., 1469
- Singhitini, 989
- Singida Ithaā ‘Asharī sect, 1540n
- Siossat, J., 2387
- Sirāj al-Ikhwān*, 948n
- Siré ‘Abbās Sow, 1848n
- Sisala migrants, Islamic affiliations and urban adaptation, 2335
- Sissoko, Fily Dabo, 2189, 2190
- Situational ethnicity and the urban Hausa, 2674
- Siwah, 887n
- Sīyāhat-nāme*, 720, 844
- Sīyar al-Mashāyikh*, 697
- Skalníková, Olga, 529
- Skene, Ralph R. F. H., 1568
- Skinner, A. Neil, 937, 1687, 2610
- Skinner, Elliott P., 150, 2039, 2388, 2678
- Slane, W. MacGukin de, 609, 614, 661
- Slatin, Rudolf Carl, *Freiherr* von, 1396
 - prisoner of the Mahdi, 1267
- Slave
 - from Georgia, 286n
 - narratives from West Africa, 1845
 - revolt
 - in Basrah, 148, 232, 246, 265
 - in Zanzibar (19th cent.), 1209
 - trade, 165, 178, 253

Slave (*continued*)

- and Britain in the Sudan (19th cent.), 1210
- and Central Africa Fulbe, 1898
- coastal region, 966n
- in Darfur, 1354
- and demographic regression in West Africa, 845n
- east central Africa, 1229
- eastern region
 - Arab role in, 1211
 - and the Scramble, 1512
- Ethiopia, 1205
- Fatimids, 504n
- Ikhshidids, 504n
- Mameluke, 504n
- role of Christians, 213n
- Tulunids, 504n
- in Western Sudan (R), 712
- Slavery
 - and Gūbu trade, 714, 2420
 - in Hausa Fulbe emirates, 93
 - in Islam, 130, 164
 - Islam and Christianity, 1824
 - and Islamic society, 403
 - and Jihad, 953
- Slavíková, M., 2496
- Smaldone, Joseph P., 93
- Smets, Georges, 993, 1201
- Smiley, J. McA., 138
- Smirnov, S. R., 1397
- Smith, Abdullahi. *See* Smith, H. F. C.
- Smith, Bosworth, 407
- Smith, David N., 2126
- Smith, G. R., 1605
- Smith, H. F. C., 530, 794, 818, 819, 825n, 913–15, 917, 1653–55, 1791, 1937, 2040, 2601
- Smith, M. G., 150, 1663, 2389, 2679, 2680
- Smith, Mary F., 1663
- Smith, Pierre, 2041
- Smith, Robert, 374, 2224
- Smith, Robert H. T., 2420
- Smith, Samuel, Jr., 1507
- Smith caste
 - Ader Hausa, 2325
 - Fouta Djallon, 2296
- Snouch Hurgronje, C., 429
- Snyder, Emile, 2164
- Soba customary law, Islamic law, and land tenure, 2125
- Social
 - change
 - and Islam
 - East Africa, 1542
 - northwestern region (16th cent.), 958
 - Kibuli, 2546
 - and social structure among the Fouta Toro Tukulor, 2399
 - dependence and the Murid Talibé, 2259
 - doctrine of Amadu Bamba, 1854
 - factors in Senegambia social revolution, 2346
 - impact of Islam in Western Sudan (R) (14th–16th cent.), 708
 - integration and Islam, 2400
 - legal reform, 172
 - order and Islam in Mauritania, 2390
 - organization
 - Fulbe, 2318
 - coastal peoples and precolonial trade in Ivory Coast, 2420

Social (*continued*)

- patterns, 172
- placement of women among Hausa, 2389
- policy of Muhammad Bello, 961
- relations
 - blacks and whites in Sahel, 1828
 - Maghreb and black Africa, 334
 - Western Sudan (R) (8th-16th cent.), 703
- revolution and Jihad in Fouta Djallon (18th cent.), 2382
- status system among Hausa, 2389
- stratification
 - and Islam in Northern Nigeria, 2403
 - and spatial structure in Lamu, 2544
- structure
 - and Ahaggar economic life (1660-1965), 2655
 - Islamic sects and politics in Senegal, 2237
 - and land tenure among Tukulor, 2303
 - Mauritania, 2349
 - and social change among Fouta Toro Tukulor, 2399
 - traditional and Islam, 2310
- Socialism and Islam, 395
- Societies, traditional, and education in Northern Cameroon, 2438
- Society
 - Berber Mauritanian (end of 11th cent.), 707
 - and Islam, 400
 - and slavery, 403
 - and trade
 - Kanuri, 2416
 - Western Sahara (since 1000), 2431
 - Western Sudan (R) (since 1000), 2431
- Socio-economic
 - factors and land tenure in Northern Nigeria, 2351
 - features of West African states (19th cent.), 2372
- Sociology
 - black Islam, 422
 - Fulbe, 2362
- Sofala, 68n, 496n, 2468n
- Sokode, 996n
- Sokone Arabic School, 1790n
- Sokoto
 - Ashanti trade relations, 2428n
 - British occupation, 1967
 - Caliphate, 865, 872, 915, 2033n
 - diplomatic history (19th cent.), 1799
 - military resistance to colonialism, 2224
 - Wazir's apologia, 1798
 - eschatology and Mahdist expectations, 971
 - Fulbe, rise of, 828
 - Hausa hagiography, 804
 - history
 - genealogy, 840
 - manuscript extracts, 796
 - Jihad and the supernatural, 871
 - Kano protest against, 860
 - political manifesto, 942
 - sources and historiography (to 1804), 790
 - Sultan-Lugard correspondence, 795
 - Sultanate correspondence, 777n
- Solzbacher, Regina M., 2546
- Somali group, 2511n
 - northern region divine names, 1576
 - language
 - Arabic loan words, 2497
 - and its problem, 2495
 - marriage customs, 1561
 - prayer for rain, 2498

- Somalia, 2470
 - and colonialism, 1312, 1321
 - Cerulli on, 1243
 - history, 1221, 1243, 1418
 - Arabic manuscript on, 1082
 - Islam in, 150, 1241, 2476
 - and modern nationalism, 2530
 - and nation building, 2512, 2513
 - Italian view of Muḥammad ibn 'Abd Allāh, 1235
 - law, 1243
 - linguistics, 1243
 - new Arab documents on, 1242
 - northern region marriage and the family, 1559
 - southern coast archeology, 1246
 - tales, 2500
- Somaliland, 1337
 - modern history, 2472
 - Sufism, 1535
- Songhay
 - bibliography of works in, 1040n
 - Empire, 623, 675, 692, 825a, 929,
 - in Adrar des Iforas, 631n
 - Askīyā Muḥammad reign, 93
 - chronology, 223n
 - collapse, 593
 - conquest, 588, 636, 661, 834, 877, 890, 907
 - preliminaries to, 905
 - ethnic groups, 598
 - historical characters, 598
 - and Islamic tradition of reform, 948n
 - religion and state in, 150
 - royal domain, 694
 - Sonni 'Alī reign, 93
 - history, 1830, 1887
 - Islam, 951, 1943
 - language, 2081
 - loan words
 - Arabic, 2080
 - Mò:re, 2105
 - origin of term "Hausa," 937a
 - legends, 2181
 - magic, 954
 - from Middle Niger region, 954
 - and Tuareg, 632n
- Songhay-Djerma region, bibliography, 1040n
- The Song of Bagauda*, 1896
- The Song of Rains*, Hausa poem, 2619, 2623
- The Song of the Shaihu's Miracles*, 804
- Soninke
 - epic, 826
 - oral traditions and Ghana Empire capital, 575n
 - origins and Wagadu tradition, 2340
 - Marabouts Wars in Senegambia, 2008n
- Sonni 'Alī, 93
 - Canal, 652
- Soriya, 2229
- Sosébaki Empire, 2308n
- Soseleje, M. D., 1155
- Sossidi, Elef, 38
- Es-Souk, 532n, 550n
- Soungouroudou, 2314n
- Sourakata, 2072n
- South Africa
 - Cape Malays, 1588n
 - Christian missions to Muslims, 1598
 - Islam in, 1587
 - bibliography, 2550
 - Muslim missions, 1593

- South Africa (*continued*)
 19th cent., 1597
 statistics, 2550
 a Sufi from, 1605
 visit of Prince Muḥammad 'Alī, 1594
 Southern Sudan. *See* Sudan, Southern
 Sow, Alfā Ibrahim, 9, 939, 2044, 2191, 2192
 Sowâré, 2096n
 Spain, 102n
 possible origin of Sané stelae, 569a
 Spain, David, 396
 Spaulding, Jay, 1398
 Spillman, Georges, 386
 Spirit possession in northeastern region, 1401
 Stafford, A. O., 23
 Stanley, Henry M., 989n
 lecture in Cairo (1890), 1036n
 Stanleyville, 989
 Staude, Wilhelm, 2045
 Staudinger, Paul, early traveler to Kano, 1966
 Star calendar, Arab planetary system, Hausa poem, 2151
 Stelae
 Anorotsangana, 1458
 Bentia, 531a, 534a, 541, 541a, 577a, 577b
 El-Kreib, 577a
 Kumbi Šāih, 577a
 Qiha, 505a
 Sané, 560n, 561n, 562, 569a, 577a, 577b, 937
 Sudanic regions, 577a
 Tilemsi, 541b
 undeciphered in Ambilobe, 1543
 Stenning, Derrick J., 150, 2602
 Stephenson, John E., 1597
 Stępniewska, Barbara, 662, 663, 708
 Stevenson, Roland C., 150, 1399, 1401
 Stewart, Charles C., 2046, 2287, 2390
 Stewart, E. K., 2390
 Stigand, Chauncy H., 1400
 Stones, precious and semiprecious, 331
 Strabo, 496n
 Strandes, Justus, 769
 Strauss, Peter L., 1271
 Strelcyn, Stefan, 62, 770
 Strong, S. Arthur, 1185
 Strong, Tracy, 255
 Struck, Bernhard, 1457
 Students from Africa at Azhar University, 64n
 Suakin, 1355n
 Sūbā
 destruction, 741
 Fung conquest, 1300
 Šub al-A'shā fī Šimā 'at al-Inshā', 234
 Sublime Porte, Inger and the Mahdi, 1137n
 Sudan, 261n, 1298, 1302, 1304
 in Africa, 1401, 2508
 African policy, 2520
 Arab
 African confrontation, 2518
 culture in, 495
 Islamic culture, 2528
 Arabic language
 dialect, 2491, 2493
 slang, 1426
 sources on, 1083
 Arabism
 and Africanism, 2522
 'Africanism and self-identification, 2524
 and Pan-Arabism, 1510
 Sudan (*continued*)
 Arabization, 479
 and Arabs (7th-16th cent.), 493
 Arabs in, 1333
 and Africans, 2467
 Arabs in Nigeria, 2352
 biographical dictionary, 1118
 governors-general and provincial governors, 1119
 saints and scholars (16th-19th cent.), 1120
 blacks and whites, 2531
 borders and civil war, 2524
 Britain and the slave (19th cent.), 1210
 building methods, 1169
 central region
 history and civilization (17th-19th cent.), 738
 and Chad, 1076
 Christian kingdoms (500-1500), 497
 civil war, 260, 2524, 2526
 civilization (4th-20th cent.), 742
 clan of religious notables, 1122
 Congo and Central West Africa (19th cent.), 1401
 Conquest of Sūbā Chronicle, 1300
 eastern region, 96n
 history and civilization (17th-19th cent.), 738
 Islam in, 1415
 Islamization (15th-18th cent.), 1401
 economics and regional autonomy, 2524
 education (6th-19th cent.), 739
 and Egypt (1820-1881), 1291
 Equatorial Province, 2605
 Ethics, concept of dignity, 2541
 Ethiopia
 relations (pre-19th cent.), 1401
 war (1885-1888), 1391
 geography, 1395
 history
 medieval sources, 493n
 to 1821, 743
 identification and national integration, 2520
 Islam in, 172, 1408, 2538
 and Christianity, 1141
 and its future, 2483
 and holy families, 1121
 and nation building, 2512
 politics and the sects, 1521
 Islamic law
 and customary law, 1401, 2484
 reforms, 1461, 2486
 Islamic state and military regime, 2521
 linguistics, 1401
 Mahdi's emirs, 1130
 marriage and conflict of laws, 2488
 in medieval writings, 484, 500
 multiple marginality, 1401
 Muslim
 poetry, 1497
 states (1450-1821), 494
 nationalism and independence, 421
 Native Administration and Africa, 1401
 Nilotic region
 and Darfur, 483
 Islamization, 421
 problem, 2523
 northern region, 1342
 Arabization, 493n
 arts, 2535
 Islamization, 493n

Sudan (*continued*)

- migrations, 1332
- political consciousness, 2520
- politics and the future of the South, 2524
- religious policy, 1528
- social aspects of urban housing, 1549
- and the outside world, 1519
- political
 - memoirs, 1523
 - poetry, 1475
 - sociology of race mixture, 2524
- problems of national unity, 1527
- proverbs, 1477, 1487
- relations between northern and southern tribes, 2514
- relief crises, 2520
- religion
 - and democracy in First Republic, 2509
 - and national unity, 2460
- sand divination, 1548
- secession, 2524
- sects, 1541
- self-identification, Arabism and Africanism, 1401
- Simṣāniyah sect, 1478n
- southern region, 2504, 2524
 - and Afro-Arab relations, 2461
 - British policy (1898–1953), 1250
 - Christian missions, 1151, 1222
 - expulsion, 2505a, 2510, 2519
 - education, 1192
 - of refugees, 1524
 - history
 - 19th cent., 1280
 - 19th–20th cent., 1251, 1387
 - intellectual's dilemma, 1517
 - Islam, 1222
 - expansion, 1157
 - during Turkiyah era, 421
 - and new Arab federation, 2526
 - North-South political relations, 2520
 - problem, 1404, 1510–12, 1520, 1522, 1526, 2516
 - documents, 1200
 - of national integration, 2524
 - northern view, 1382
 - southern view, 2504, 2508, 2516
 - provincial government, 2508n
 - racial/religious persecution, 1383
 - regional autonomy, 2515
 - Sufi literature, 1478
 - and Sultan Selim I, 1302
 - tales and legends, 1499
 - traditional psychotherapy, 1553
 - under Turco-Egyptian rule (1822–1845), 1292
 - and the United Arab Republic, 2469
 - unity and religion, 1142
 - western region Islamization, 93
- women
 - education, 2455
 - in public service, 2547
- Zande Scheme, 1530

Sudan (Region), 462, 1348

- architecture, 224
 - and the Mandingo, 1626
- central region
 - early states, 825a
 - firearms trade (19th cent.), 93
 - impact of Jihad, 93
 - Islam in, 882, 1376

Sudan (Region) (*continued*)

- Islamization, 93
 - North Africans in (19th cent.), 93
- conquest by Juder, document on, 588, 639, 661
- cowry currency origin, 2210
 - diffusion, 2211
- ethno-demographic atlas, 2063
- French Muslim policy, 2220
- genealogies, 174, 1853
- gold trade, 456
- history, 174n, 1395, 1861
 - 11th cent., 584
 - 12th cent., 475
 - 16th cent., 862
- history of literature, 2135
- housing, 2063n
- Islam
 - Animism distribution, 2063
 - impact on Animism, 2332
 - statistics, 1328
- Islamic propaganda, 2241
- legends, 2007
- loyalism and Turkey in World War II, 1986
- measuring system, 2435
- medical terms, 678
- in medieval writings, 484
- Moors, 1923
 - and Morocco, 852
 - trade (19th cent.), 2429
- scarifications, 2063n
- Senegal-Algeria-Morocco trade relations, 2433
- Sufi thought, 1536
- and Tafilēl, 655
- tales, 2170
- Tlemcen trade relations under Banī Zayyān, 2411
- western region, 1821
 - cowry currency, 2211
 - empires, 362
 - early Middle Ages, 634
 - states (to 1500), 825a
 - Fulbe, 1838
 - history, 1934
 - 15th–19th cent., 651, 825a
 - marriage customs and ceremonies, 2314
 - and North African trade (19th cent.), 2430
 - oral traditions, 1849
 - origin of statehood, 867
 - social and economic stability (14th–15th cent.), 633
 - society and trade (since 1000), 2431
- Sudan, Egyptian, and Mahdist movement, 1416
- Sudan, French
 - Islam, 1335
 - and Animism, 2306
- Sudan Road, 1401
- Sudan United Mission and Islam, 1153
- Sudanese
 - Arab families in White Nile region, 1101
 - calligraphy, 2456
- Sudanic empires
 - and Islamic influence, 690
 - traditions of origins, 672
- Sufi from South Africa, 1605
- Sufism, 47n, 387, 479n
 - literature in Sudan, 1478
 - Mauritania, 1927n
 - sects in West Africa, 2071n
 - Somaliland, 1535
 - trends in Sudan, 1536

- Sufism (*continued*)
 and ulemas in Northern Sudan (1899–1918), 1528
 Sukarno, *Pres.*, 256
 Sukkary, Shawki, 417
 Sukur Kingdom, 1917
 Sulaymān Hariga. *See* Inger, Alexander
 Sulaymān Wād Zubayr, 981n
 Suleiman, S. M., 2547
al-Sulūk li-Ma'rifat Duwal al-Mulūk, 245
 Sundiata Keita
 and Chaka epics, comparative study, 2091
 epic, 515, 518, 520, 524, 528, 2007, 2150n
 facts and myth, 523, 649
 and oral traditions, 527, 2011
 wars and griot interpretation, 659
 in written and oral traditions, 516
 Sundström, Lars, 2434
 Sunjata faasa, 518
al-Sunnah al-Kilāwīyah, 492n
 Sunnite, 82n
 Supernatural
 possession in Katsina, 2663
 and Sokoto Jihad, 871
 Surāqah ibn Mālik ibn Ju'shum, 2072n
 Suret-Canale, Jean, 70, 966, 1701, 1977, 2564
 Susenyos, *Negus*, 767n
 Sūsiyāt, 292n
 Susu language, 932
 al-Suyūṭī, Jalāl al-Dīn, 930n
 Swahili, 1429
 Ahmadi Koran, 1537
 autobiography of Tippu Tip, 1116
 biography of Abdullahi ibn Suliman, 1133
 Chronicle on Husain ibn Ali, 1100
 civilization, 1232
 community
 Mombasa (16th–20th cent.), 745
 Zanzibar, 1363
 culture and the Arabs, 1285
 dances and ceremonies, 1568
 Divine names, 1574
 epic on the Prophet Muḥammad's ascension, 1490
 gnomic verses, 1474
 Islamic literature, 1498
 social and moral concepts, 1493
 Koran, 1432, 1572
 language
 Arabic loan words, 1453, 2085
 and Arabic script, 287n, 1459
 comparison of Unguja and Mviṭa dialects, 2496
 loan words, 284n
 religious terminology, 1441
 theological terms, 1575
 words of Oriental origin, 1442
 literature, 1491
 manuscripts, 7n
 poetry, 1484, 1489
 Islamic, 1481, 1494
 traditional, 1495
 proverbs
 rhyming, 1491
 Zanzibari, 1483
 reader on Islam, 1577
 speaking peoples
 Kasongo [?], 1036n
 Kenya coast (1895–1965), 2478a
 Swifa ya Nguvumali, 1486
 Sword, Moroccan, found in Taoudéni, 968
 Sy, Cheikh Tidiane, 2288, 2289
 Sy, Hannady Amadou, 1687
 Sy, Malik, 2225n
 Syad, William J. F., 324
 Sykes, J., 2454
 Sylla, Assane, 1702
 Symbolism, Walātah mural art and crafts, 1611
 Syncretism, Islamic, West Africa, 2676
 Synguyty, 2097n
 Szumowski, Georges, 1770
- T
- al-Ta'ādīl al-Islāmīyah fī Takhtī'at Hizb al-Fatāwī al-Transfālīyah*, 1604
 Tā'ayshah, 1548n
 al-Ṭabarī, Abū Ja'far Muḥammad ibn Jarīr, 257, 511n
 al-Ṭabbā', 'Abd Allāh Anīs, 84, 602
 al-Ṭabbā', 'Umar Anīs, 84
 Tabora Ithna 'Asharī sect, 1540n
 Tabwa Kingdom and Swahili community, 1133n
 Tadesse Tamrat, 506
 Tadeliza, 474
 Tademekka, 550, 631n
 and Ibadi traders, 699
 and Nikki minting controversy, 2213
 Tademekket, 550n
Tadhkirah al-Nisyan fī Akhbār Mulūk al-Sūdān, 796n, 918
 Tadjoura, 514n
 Tādrus, Ramzī, 1402
 Tafielt
 and Sudan, 655
 region archeology, 2589
 Tafsīn Boggel, 1848n
 Tagant cities, 1744
 Tage Rabebe, 1032
 Tahert, 82
 Chronicle, 545
 relations with Sudan (R) (8th–19th cent.), 695n, 696, 699
 al-Ṭahhāwī, 'Ināyāt, 2441, 2481, 2603
 al-Ṭāhir ibn Ibrāhīm al-Fallātī, 778
 el-Tahir Omer, el-Fahel, 1470
 Tahoua history, 2062n
 el-Tahtawy, Hussein, 507
 Taimoro
 and Arab influence, 1392
 origins, 1393n
 Takedda, 534, 549, 631n
 and Azelik, 551
 capital of the Igдалen, 569
 and al-Maghilī, 799n
Takmilat al-Dibāj, 701
 al-Takrūr, 68n, 70, 1753
 and Kolly Tenguella, 814
 origin of term, 1974
 Sultans pilgrimage, 635
 trade relations with Tlemcen, 2411
 Takruri Sheikhs of Galabat, 1373
 Takwa mosque of the Pillar, 1176
 Tal'at, 2193, 2194, 2202
 Tale, initiative, Fulbe mystique, 2407
 Tales, 2141, 2142, 2144, 2156
 Bambara, 2195a
 from Cameroon, 1058
 from Chad, 1058, 1066
 Filham, 2629

- Tales (*continued*)
 from Fouta Toro, 2168
 Fulbe, 1057, 1061, 2366
 Kounari, 2198
 from Masina, 2198
 in Fulfulde, 1061, 1062
 Hausa, 2396n, 2626
 Kanuri, 2160
 from Mali, 2631
 from Mauritania, 2167, 2630
 from Senegal, 2328, 2628
 from Somalia, 2500
 from Sudan (R), 2170
 from West Africa, 2138
 from Yola, 1057
 Zaghawa, 1067
 al-Ṭālib Muḥammad ibn Abī Bakr al-Ṣiddīq, 807n
 Talib, Murid, and social dependence, 2259
Ta'rif Akhbār al-Qurūn min Umarā' Bilād Ilūrūn, 1938
Ta'lim al-Ikhwān bi-al-Umūr al-latī Kaffarnā bihā Mulūk al-Sūdān al-ladhīna kānū min Ahl hādhihi al-Buldān, 972
 Talisman
 Bambara from Segou region, 2315
 and Islamic orthodoxy, 427
 from Mopti, 2295
 from Senegal, 2354
 from West Africa, 2339
 Talisman, a ship's, from Lamu, 2545
 Tall, Bokar Salif, *Thierno*, 2407
 Talodi, 487n
 Tambura and Zār 'in Omdurman, 1570
Tanbih al-Ikhwān, 964
 Tanga, L., 46a
 Tanga
 Chronicle, 1223
 early coinage, 1504
 Tanganyika
 coast medieval history, 491
 Islam in, 1388n
 See also German East Africa; Tanzania
 Tangata, 1224
 Tanner, R. E. S., 2450, 2548
 Tanzania, 150
 central region, 150
 Islam in, 172
 Ismaili sect, 2471
 music, 1563
 northern region, Ujamaa in a multi-ethnic community, 2534
 See also German East Africa; Tanganika
 Taoudeni salt mine, 968, 1767
 Tapiéro, Norbert, 172, 973
Taqwīm al-Buldān, 68n
 Tardivet, R., 2047
Tarehe yake kwa Ufupi, 2475
Tarihin Annabi, 1795
Tarihin Fulani, 1910
Tārīkh Abī Jibīhī, 1650n
Tārīkh al-Barābīsh, 1650n
Tārīkh al-Fattāsh, 838, 886, 1766
 problem of authorship, 879, 880, 884, 933
Tārīkh Fittūgah, 1832n
Tārīkh al-Kawar, 1931
Tārīkh Kuntah, 1904
Tārīkh al-Rusul wa-al-Mulūk, 257
Tārīkh al-Sūdān, 652, 886n, 893, 903n, 912a, 1766, 1869n
Tārīkh Sūkkūtū, 918
Tārīkh al-Umam wa-al-Mulūk, 257
Tarikhu Gonja, 673
 Tariquah. *See* Sects
 Tarkhān, Ibrāhīm 'Alī, 664-67, 1403, 2391
 Tarverdova, Ekaterina Astvatsaturovna, 668, 967, 1037
Tashhīdh al-Adhḥān bi-Sīrat Bilād al-'Arab wa-al-Sūdān, 263, 1381, 1409
 Tassili-N-Adrar, 935n
 Tassili-N-Ajjer rock paintings and Fulbe initiation rites, 583
 Tauxier, Louis, 920, 2048-51
 Segou genealogy, 1762n
 el-Tayib, Abdallah, 2580
 el-Tayib, Griselda, 2455
 Taylor, Frank W., 2107, 2392
 al-Ṭayyib, Mudaththar 'Abd al-Raḥīm. *See* Abdel Rahim, Muddathir
 al-Ṭayyib, al-Ṭayyib Muḥammad, 2501
Tazyīn al-Waraqāt, 781, 785, 825
 Teffahi, M., 2193, 2194
 Tegali Kingdom, 487, 1311
 Tegdaoust and Awdaghost, 557, 823n
 Toghaza, 563, 1767n
 and Moroccan expedition (1585), 890n, 905
 Teguidda-N-Adrar, 549n
 Teguidda-N-Tagait, 549n
 Teguidda-N-Tessemt, 534, 549n
 Teixeira da Mota, Avelino, 854n, 921, 922, 1259
 Telikoo, 2185n
 Telli, Diallo, 2393
 Temne of Freetown East, 2373n
 inheritance law, 307n
 Islamization, 1916
 Temuru, 1085n
 Tendi, 1476
 Tendirma Jewish cemetery, 1718
 Teodros, *Negus*, 740n
 Ternaux-Compans, Henri, 258
 Terrasse, Henri, 571, 681a
 Terray, Emmanuel, 2420
 Terrisse, André, 2628
 Tessett of Leo Africanus, 1727
 Thābit, Muḥammad, 259
Thalāth Azhār fī Ma'rīfat al-Bihār, 482
 Theobald, Alan B., 1140, 1405, 1406
 Theocracy in East Africa, 1538
 Theological Swahili terms, 1575
 Theology, 442
 comparative, 439
 Thiedo, 1855n
 Thier, Franz M. de, 989
 Thiès
 Arabic school, 1790n
 urban geography, 1769
 Thieriet, R., *Col.*, 2356n
 Thoby-Marcellin, Philippe, 2162
 Thomas, Benjamin E., 460
 Thomas, Frederick C., Jr., 1038
 Thomas, H. B., 2549
 Thomas, Louis-Vincent, 2394, 2567, 2629
 Thomassey, Paul, 552n, 572-74
 Thompson, A. C., 39n
 Tibati Fulbe chieftaincy, 1023
 Tibesti, 330n, 1949n
 political organization, 997
 Tichit, 555n, 912, 1727, 1745
 Chronicle, 1754
 trade center, 1746
 Tidimit, 2193
 Tidjani, Ahmed, 2053

- Tidra Island
 and Almoravids, 596, 645
 archeological mission, 542, 543
 Tiendréogo, Yambo, 325
 Tifinagh alphabet, 2412
 Tigre, 1236n
 Arabic language loan words, 1449
 Tigrinya Arabic language loan words, 1450
 al-Tijānī, Abū al-'Abbās Aḥmad ibn Muḥammad ibn al-Mukhtār ibn Sālim, 813
 Tijani, Fulbe, 1947
 Tijani sect, 813, 875n, 930n, 2188n, 2254n, 2283, 2639
 Ibadan, 2648
 Mauritania, 1927n
 and modernization, 1926n
 Niger, 1931n
 origins, 2280
 Qadiri conflicts in
 Tukulor Empire, 1983n
 Masina (19th cent.), 2290
 Senegal, 2279
 and Shaykh 'Umar Tall, *Muqaddim*, 1704n
 Toranke, 2560
 visit to the Khalifah-General, 2562
 Tijani Tukulor
 Dinguiraye, 1947, 1948
 influence on Senegal, 1941
 Tijani Wolof, 1948
 Tijani Zāwiyah of Fès, 1697n
 Tijanism and influence of Muridism, 1980
 Tilemsi, 541a
 Tilho Mission, 1647
 and history of Maradi, 1997n
 al-Tilimsānī, 'Abd Allāh ibn Qāsim, 2249
 See also al-Maghīlī
 Tim-m-Missao rock inscriptions, 935
 Timbi-Touni, 2323n
 Timbo
 Convention (1893), 1884n
 Council, 2229
 Fulbe in the U.S. from, 897n
 Timbuktu, 41, 46n, 1692n, 1732, 1747, 1759, 1821, 1870n, 1905, 2436n
 and academic life, 955n
 Algiers trade, 2417
 Algiers-Trans-Saharan trade, 2417
 archeology, 1740
 Armas, 833
 Bakkā'iyah books, 1630
 book trade, 541b
 Caillé in, 1834
 castes and associations, 1728
 a European in (15th cent.), 624
 famine and epidemics (16th–18th cent.), 845
 history (12th–19th cent.), 1766
 intelligentsia (15th–16th cent.), 956
 manuscripts, 794
 moon eclipse explanation, 2297
 Morocco trade (19th cent.), 2429
 notables' expression of loyalism (1915), 1986
 occupation, 1719, 1931
 pashalik, 883n
 pashas and al-Sa'dī, 903n
 Protestant missions, 1709
 qadi during Zarqūn's reign, 877n
 Ṣanhājah scholars, 526
 and trans-Saharan trade, 821, 2412, 2417
 Timbuktu region
 Arab tribes, 2024
 industries and major professions, 1729
 ores, 2412
 Tuareg, 631n
 tin, 332n
 Tindirma, 1838n
 Tinguidji, Boūbacar, 2195
 Tinkisso, 570
 Tippu Tip, 989
 autobiography in Swahili, 1116
 and decline of Congo Arabs, 1001
 and Emin Pasha Relief Expedition, 999n
 Livingstone and Stanley, 1036n
 " Tirailleurs indigènes " and communist indoctrination, 2254n
 al-Tirāz al-Manqūsh bi-Bushrā Qatl Yūhannā Malik al-Ḥubūsh, 1319
 Tirekka, 532
 Tivaouane, 1790n
 Tiznit, 1670n, 1688n
 Tlemcen-Sudan (R) trade relations under Bani Zayyan, 2411
 Tobiyā, 1205
 Togo
 hinterland, 1937n
 Islam in, 236n, 996
 manuscripts in, 627
 northern region scarifications, 2340
 Togoland statistics on Islam, 1328n
 Tomani, 2009n
 Tonagra of Tibesti, 997
 Tondibi Battle, 588n, 907
 Tonkin, T. J., 923
 toponymy
 Hausa in Maradi region, 2085
 Hausaland, 2092
 and Moorish history, 2097
 Toranke Mahdi, 2560
 Tordoff, William, 2054
 Torres, Diego, 194
 Totah, Khalil A., 63
 Touba (Guinea), 70
 Diakanke Qadiri, 1947
 Touba (Senegal), 1790n
 Magal, 1768
 mosque, 1855n
 Toubé, 2021
 Touggourt, 2436
 sultans, 1927
 Toupet, Charles, 1657
 Touré, Aissata Kane, 2630
 Touré, Soualou, 2395
 Touré Dyamu [Clan], 1692n
 Toynbee, Arnold J., 261, 413n, 2504
 Tracy, Joseph, 924
 Traders, Ibadi, in
 Ghana and Awdaghost, 699
 Kanem (9th–10th cent.), 699
 Sudan, 695
 Tadmekka, 699
 Western Sudan (R), 697
 Traders, Muslim, in Monomatapa (16th cent.), 776n
 Tradition
 and agricultural development in Mali, 2662
 and ethnohistory, 69
 of historiography, 151
 and politics in Northern Nigeria, 2230
 Traditional political structures in West Africa, 688

- Traditionalism, Islam and European expansion, 2008
 Traditions, Nigeria's keepers of, 2659
Traité de l'origine des Nègres du Sénégal Coste d'Afrique, de leurs pays, religions, coutumes et moeurs, 910n
 Transvaal Fatwa, 1604
 and Muḥammad 'Abduh, 2549
 Traore, Dominique, 2055, 2435
 Traoré, el-Hadj Sadia, 2604
 Traoré, Issa, 2631
 Traoré, Sikasso, oral traditions, 2011
 Trarza historical geography, 1929
 Travel by camel, 458
 Travélé, Moussa, 2195a
 Tremearne, Arthur J. N., 2396
 Treaty and treaties
 Arna and Tonagra, 997
 Bissandougou Convention (1887), 2239n
 Fouta Djallon, 1947
 Fouta Djallon chiefs and France, 1884
 Gouri (1887), Aḥmadū and Gallieni, 2246
 Keniebakourou (1886), 2239n
 medieval Europe and North Africa, 950
 Niako (1889), 2239n
 Sultan of Gwando–Germany (1895), 1937
 Triaud, Jean-Louis, 669, 670, 2290
 Tribal
 art and Islam in West Africa, 2304
 separatism and mosque building in Freetown East, 2373
 Trimingham, J. Spencer, 150, 172, 262, 375, 387, 431, 925, 1156, 1407, 1408, 2056–58, 2482, 2676n
 Tripoli, Libya, 514n, 1698n, 1708n
 Archives, 1635
 Bornu relations, 721
 19th cent., 1635
 Fezzan administrative correspondence, 1635
 Kano relations (19th cent.), 1635
 Uthman, *Pasha* of, 723
 Tripolitania, Ibadi traders and Kanem, 699
 Tripolitania caravan trade, 2415
 Tritton, Arthur S., 466
 Triulzi, Alessandro, 1583
 Trumelet, Charles, 2436
 Tuareg, 632n, 1859
 Aïr, 474n
 musical modifications, 2207
 Gao history, 2013
 Maradi origins, 1997n
 Niger
 history, 2013
 revolt (1916–1917), 1867
 Oulliminden history, 2013
 region, bibliography, 1040n
 Sahara and Sudan (R) history, 1889
 Sandals, Kel-Gress and Kel Oui, 843n
 Sudan (R), 631
 Timbuktu region, 631n, 2013
 northeastern exodus, 2023
 Tuat, 592n
 European visitor (15th cent.), 625
 Kuntah history, 1928
 al-Maghīlī's persecution of Jewish community, 799n
 slavery controversy and Aḥmad Bābā al-Tinbuqtī, 953
 Tubiana, Marie-José, 432, 1039, 1067
 Tubu region bibliography, 1040n
 Tucci, Raffaele di, 671
Tuḥāt al-Nuzzār fī Gharā'ib al-Amṣār wa-'Ajā'ib al-Asfār, 604
 Tukulor, 78n, 82n, 2222n
 Tukulor (*continued*)
 anthroponymy, 2096
 Arabic language loan words, 2096
 circumcision, 2342
 constitutional evolution and Islamic revolution, 2240
 democracy, 2298
 documentation on, 2066
 empire of Segou, 1984
 resistance movements, 1983
 Fouta Toro
 name function, 2329
 polygamy, 2299
 social structure and social change, 2399
 French relations
 and 'Abd al-Qādir's mission (1885–1887), 1982
 19th cent., 2245, 2246
 land tenure and social structure, 2303
 military resistance to colonialism, 2224
 proverbs, 2147
 Segou settlement, 2049n
 Senegal
 honor concept, 2666
 and modernization, 2681
 Tulunids and slave trade, 504n
 Tunis
 Shaykh al-Islām, 780
 Beylerbeyi, 726
 al-Tūnīsī, Muḥammad ibn 'Umar, 5n, 263, 1355, 1409
 genealogy of Waday, 1039n, 1346
 travels in Darfur, 1355
 Tunjur, 1216
 See also Wadāy, pre-Tunjur rulers
 Turk in Bornu, 720
 Turkey, 279
 folklore of blacks, 92
 rituals, 92
 World War I and loyalism in the Sudan (R), 1986
 Turkish archival sources for West African history, 1646
 Turkiya era in Southern Sudan, 421, 1293n, 1335n
 Turner, H. W., 2269n
 Turner, Victor, 1840
 Turton, E. R., 1409a
 al-Tuwaṭī, 'Abd al-Qādir ibn Abī Bakr, 2059
 Twaddle, Michael, 1410
 Twi Mande loan words, 2611
 Tymowski, Michał, 694, 716
 Tynygumhy, 2097n
 Tzadua, Paulus, 1271

U

- U.A.R. *See* United Arab Republic
 UNESCO meeting (Timbuktu, 1967), written sources on
 African history, 2556, 2557
 'Ubayd, Jamīl, 2605
 al-'Ubūdī, Muḥammad ibn Nāṣir, 264
 'Udah, 'Abd al-Malik, 376
 Uganda
 geography of religion, 2537
 Islam in, 172, 1313, 1316, 1388n, 2479, 2481
 and Christian missions (19th–20th cent.), 1158
 martyrs (19th cent.)
 Catholics, 1143
 Muslims, 1310
 Muslim education, 1190, 2453, 2454
 religion and politics (1952–1962), 1529
 Uhud Battle, 1411

- Ujamaa in a multi-ethnic rural community in Northern Tanzania, 2534
- Ujiji (19th cent.), 1580n
- Ukerewe Arab and European contacts, 1244
- ‘Ulabi, Ahmad Suhayl, 265
- Ūld Dāddah, Muḥammad ūld Mawlūd, 643n
- Ulema
class in East Africa and Zanzibar, 1126
and Sufism in Northern Sudan (1899–1918), 1528
- Ullendorf, E., 510
- Umar ibn Abubakr Gaibi al-Kanemi, *Shehu*, 2660n
- ‘Umar ibn Idrīs, 82n
- ‘Umar, *al-Hajj*, a Kanuri from Fort Lamy, 988n
- ‘Umar ibn Maḥmūd, Timbuktu qadi, 877n
- ‘Umar ibn Sa‘īd Tall, *al-Hājj*, 224, 362n, 1645, 1668n, 1983n, 2240n, 2245n
and artillery needs, 2026
biography, 812, 1638, 1689, 1697, 1700, 1988
and French colonialism, 1691n, 2246n
and Fulbe historical traditions, 2017
Islamic itinerary, 1704
and Islamization of Konyanke, 1692n
and the Tijani sect, 2280
writings in Archinard collection, 1658n
- ‘Umar Tall, *al-Hajj*, in the Congo, 1036n
- ‘Umar ibn Muḥammad ibn Abī Bakr al-Turūdī, 778
- ‘Umar of Kazauri, *Mallam*, 1990n
- Umari, *Imamu*, 2042
- al-‘Umarī. *See* Ibn Faḍl Allāh al-‘Umarī
- ‘Umaru, *Imam*, of Ketey-Kratyi, biography, 2563
- ‘Umaru, *Sultan*, 2047
- Umate, *Liman*, 728n
- al-‘Umdah, 938
- Ummayyads, 102n
coinage, 1504
genealogy of the Fung, 1288
- Uncle Moreau, 800n
- Und Afrika sprach*, 120
- Ungogo District, 2615
- United Arab Republic
Arab and African unity, 354
and black Africa, 157, 359
Islam and Africa, 155, 156, 197
and the Sudan, 2469
See also Egypt
- United States and Arabs in Africa, 373n
- United States Mission of Ahmad bin Na‘man, 1515
- Universities, history, 47, 51n, 57–59
- Unguja. *See* Zanzibar
- Upper Volta
Arabic manuscripts, 7n, 627n
Samory Touré in, 1894
- ‘Uqbah, 1838n
- Urban
adaptation and Islamic affiliations of Sisala migrants, 2335
development and mosques in Mombasa, 1159
influences on rural Hausa, 2671
migrants, political integration and Islam, 370
population growth and retail trading in Ghana, 2420
and rural economic interdependence in Birni N’Konni, 1724
trading communities, 229n
- Urbanization
and political life, 408
and precolonial West Africa, 702
and social life, 408
Thiès, 1769
and voluntary associations in Bamako, 1743
- Urfer, Sylvain, 2521
- Uri, Islam in, 1182
- Urjūzah Sufāliyah*, 1095n
- Urvoy, Yves F. M. A., 843, 1040, 1771, 2060–63
- Usambara, Arab influence in, 1264
- Uṣūl al-Siyāsah*, 93
- Uṣuman dan Fodyo, 150, 789, 792, 802, 805, 810, 817, 930n, 942, 969, 972, 1026, 2196, 2308, 2397
autobiography in verse, 809
before the Jihad, 808
and conquest of Hausaland, 898, 946
English sources on, 779
Fulbe concept of Jihad, 947
hymn to, 1063
and Islamic tradition of reform, 948
and position of women, 963
and theory of government, 949n
writings in Archinard collection, 1658n
- Utenda wa Ayubu*, 1476
- Utenda ya Qiyama*, 1476
- Utendi wa Masahibu*, 1476
- Utendi wa Mikidadi na Hayasa*, 1476
- Utendi wa Mwana Kuponu*, 1476
- Utendi wa Ngamia na Paa*, 1476
- Utenzi wa al-Akida*, 1294
- Utenzi wa Katawafu Nabii*, 1479
- Utenzi wa vita vya Uhud*, 1411
- ‘Uthmān, *Pasha* of Tripoli, 723
- ‘Uthmān, Muḥammad Khayr, 2522
- ‘Uthmān ibn Fūdī. *See* Usuman dan Fodyo
- ‘Uwaysiyah, 1524n

V

- Vajda, Georges, 11, 1658
- Van de Merwe, W. J., 1598
- Van Wyk, A. C., 1599
- Vatican archives, sources for West African history, 1634
- Vaughan, John H., 1471
- Vefat, 68n
- Vel ‘gus, V., 509, 510
- Velozo, Francisco J., 512a
- Velten, C., 748
- Venel, *Lt.-Col.*, 1949n
- Venice, 502n
- Verbeten, Auguste, 984
- Verdat, Marguerite, 1703
- Verdier, R., 2127
- Verin, Pierre, 1412, 1543
- Vermel, P., 2397
- Vermont, René, 377, 2523
- Verona Fathers expulsion from Southern Sudan, 2505a
- Victoria, *Queen*, 1601n
- Vidal, J., 531, 575–77
- Vieillard, Gilbert P., 2064, 2197, 2198, 2362, 2398
Fonds, 1638, 1645n, 2362
- Villemur, J., 968
- Villeneuve, Michel, 2291
- Villien-Rossi, M. L., 2569
- Vincent, B., 2108
- Viré, Marie-Madeleine, 1
- Vischer, *Sir* Hanns, 1042
- Visionary, a Muslim Senegalese, 2363
- Vivien, A., 1043
- Voa salamou haza, 1545
- Vogel, Charles, 459
- Vohema tradition and Irodo, 1543

- Vohsen, Ernest, 2109
 Voll, John, 2483
 Voltaic societies, West, Dyula in, 2658
 von Grunebaum, Gustave E., 433–35
 von Sivers, Peter, 266
 Vossart, J., 1044
 Vuga-Kilindi Kingdom, 1112
 Vuillet, J., 672
- W
- Wa, manuscripts from, 627n, 1661, 2001n, 2002n
 Wāakāa, 2180, 2663n
 Waalo. *See* Wālo
 Wād Muḥammad al-Arbāb, Idrīs, *Shaykh*, 1309
 Wadan, 556
 Moroccan expedition (1543), 890
 scholars, 526
 Wadāy, 478, 1348, 1409, 1861n
 and Bagirmi, 719
 Darfur trade relations, 1341n
 pre-Tunjur rulers, 1029
 Sultanate, 1012
 Chronicle, 1066
 Sultans, documents on, 1039
 Wade, A., 2292
 Wadi Halfa during Mahdist era, 1168
Wagadu Chronicle, 1692n
 and Soninke origins, 2340
 Wagner, Ewald, 378
 Wahhabi sect, 1926
 in French West Africa, 2275
 Wai, Dunstan M., 2524
 Waika tablet of Kano, 1757
 Wajjāj ibn Zalwī al-Lamtī, 525n
 el-Wakkad, Mahmoud, 673, 1659
Wakokin Wa'azi, 2149
 Wala history, 2001, 2002
 Walātah, 652n, 887n, 912, 1745
 Chronicle, 1739
 Ibn Battutah in, 637
 marabout, 638n
 mural decoration, 1609
 symbolism, 1611
 notables' expressions of loyalism (1915), 1986
 occupation, 1739n
 trade center, 1746
 Waldman, Marylin R., 926, 927
 Wālī dan Šadaqah, 2308n
 Wali N'Daw, 1668
 Walīd ūld Khalīnah, 1950n
 al-Walīlī, Ibrāhīm Muṣṭafā, 1413
 Walker, F. Deaville, 1714
 Walker, J., 1414, 1508, 1509
 Wallis, C. Braithwaite, 307
 Wallwork, Jean F., 769
 Wālo
 Brak, dynastic genealogy, 2065n
 Kingdom (17th–19th cent.), 831, 2020
 Senegalese, *Chronicle*, 1965, 2065
 Walter, B. J., 1159
 Walz, Terence, 461
 Wandala. *See* Mandara
 Wane, Yaya, 1704, 2066, 2399, 2681
 Waniko, Samuel Sidali, 797
 Wangara, 570, 674n, 2043
 al-Wangarī, 'Abd al-Raḥmān ibn Muḥammad ibn Ibrāhīm ibn Muḥammad Qithimah, 674n
 Wansbrought, John, 292
 Waq-Waq, 498n
 Waqs in East Africa, 1462
 Warangi, 1152
 Warburg, Gabriel, 1528
 al-Warjalānī, Abū Zakariyā Yaḥyā ibn Abī Bakr, 697n
al-Waṣīt fi Tarājim Udabā' Shinqūt wa-al-Kalām 'alā tilka al-Bilād Taḥdīdan wa-Takhḥiṭan wa-'Ādātihim wa-Akhlāqihim wa-ma Yata 'allaq bi-dhalika, 1958, 2038
 Waterlot, G., 1458
 Watt, W. Montgomery, 2400, 2401, 2525
 al-Wazzān, al-Ḥasan ibn Muḥammad. *See* Leo Africanus
 Webb, A. G. G., 2392
 Weights and measures in Ahaggar, 2656
 Weil, Peter M., 224
 Weiler, Hans N., 2581
 Welbourne, Frederick B., 1310, 1529
 Wells
 Azwad region, 1995
 Bīr Allāh, 2046n
 history of
 Mauritania, 1946
 Trarza, 1929
 Werner, A., 1186, 1498
 Wesley, Charles H., 819a
 Westermann, Diedrich H., 1045, 1415, 2067
 Western
 civilizations in West Africa, 2376
 early primary education in West Africa, 1781
 Westernization and Islam in Togo, 996n
 Welch, Galbraith, 267
 Whitaker, C. S., Jr., 2682
 Whiteley, W. H., 1116
 Whitting, C. E. J., 796, 797, 895
 Vidal, Georges, 578
 Wiedner, Donald L., 268
Wilada Nabii, 1496
 Wilks, Ivor, 70, 150, 472, 674, 928, 1660, 1661, 1793, 1794, 2068, 2128, 2420, 2558, 2559, 2611
 Williams, Denis, 2456
 Williams, John A., 269
 Williams, T. H., 2129
 Williamson, John, 1459
 Willis, C. Armine, 1541
 Willis, John R., 270, 825a, 2408
 Wilmeth, Roscoe, 271
 Wilmington, Martin W., 1530
 Wilson, H. S., 1789
 Wilson, J., 2615
 Winder, R. B., 2402
 Winds, seasonal, 495
 Wingate, Sir F. Reginald, *bt.*, 1123, 2396, 1416, 1417, 1924n
 Wingfield, R. J., 675
 al-Wisyanī, Abū al-Rabī 'Sulayman ibn 'Abd al-Salām, 697n
 Wiszomirski, M. J., 1110
 Wiyaru, 356n
 Wodaabe nomadic Fulbe, 2319
 Wol-Wol, L., 2526
 Wolof
 Arabic language loan words, 284n, 2101, 2102
 conversation etiquette, 2675
 inheritance law, 2114
 Islamization
 and Amadou Bamba, 2288
 19th cent., 93
 language, 936

Wolof (*continued*)

- literature, impact of Islam, 2183
- political and social organizations (to 19th cent.), 945
- sects and politics, 2255
- societies' honor concept, 2666
- Tijani, 1948
- and Tuareg, 632

Women

- in African Muslim literature, 93
- life style and culture of Maroua Fulbe, 2443
- Muslim education in Mauritania, 1785

Nigeria

- Muslim education, 2574
- northern region
 - Hausa
 - and Islam, 2645
 - social placement, 2389
 - legal status, 2616
 - position, 2677
 - in Gwadu and Yauri, 2309
 - Usuman dan Foydo's position, 963

role, 396

Sudan

- education, 2455
- in public service, 2574

Works on Africa (1454–1700), 258

World, Muslim, and Portuguese Africa, 345

World War I and loyalism in Sudan (R), 1986

Writing board and ink of Dalaba, 2577

Writing systems, 62

- Bamun, 1051, 1052

- Fali, 1056

Y

Y. M. C. A. *See* Young Men's Christian Association

al-Yadīlī, Muḥammad, 816n, 2169

al-Yāfī, Na'īm Ḥasan, 67

Yagi, Viviane Amina, 1499

Yahyā ibn Abī Bakr, Abū Zakariyā, 272

Yangu, Alexis Moali, 2527

Yao

- and Islam in Nyasaland, 1591n
- trade, state and society (19th cent.), 1213

al-Ya 'qūbī, Aḥmad ibn Abī Ya'qūb, 88, 273, 511n

- and Marandet, 553n

Yāqūt ibn 'Abd Allāh al-Ḥamawī, 20, 274, 481, 2581n

- and Ghana Empire, 630n

- capital, 575n

Yaroh, *Mallam*, biography, 1698

Yarse and Yatenga precolonial trade, 2420

Yatenga precolonial trade and Yarse, 2420

Yauri, position of women, 2309

Ydamen, 2097n

Yeld, E. R., 2403

Yemen, 96n, 135n, 495, 1230

Yemenites in Western Sahara, 1978

Yendi alfanema, 2326

Yettôdé, 2096n

Yohannes IV, the Mahdists and colonialism, 1236

Yola, 995n

- Fulbe origins and political developments, 1069

Yoro Bal, *Tierno*, 1790n

Yoro Dyaw notebooks, 2019, 2020, 2022, 2328

Yoruba

- Arabic language loan words, 2653
- and Arabic script, 287n

Yoruba (*continued*)

- divination and Islam, 2293
- mahdī, 1671
- Muslims and the Imamate question, 2330
- and Semitic languages, 2609
- traders in Dahomey, 1940n

Yorubaland

- Bamidele movement, 2642
- Islamic syncretism, 2652
- northeastern region Nupe Jihad, 1951

Young, Crawford, 172, 1046, 1047

Young Men's Christian Association in Muslim world, 225n

Youth and Islam in Nigeria, 2650

Yulanka of Sierra Leone and Arabic literacy, 1780

Yūnis, Sharīf, 1948

Yūnus, *Sultan*, 2047

Yūnus, Muḥammad 'Abd al-Mun'im, 1418

Yūsūf, *Shaykh*, 1588n, 1941n

Yusuf, Ahmed Beitallah, 436

Yūsūf, 'Umar 'Abd Allāh Aḥmad, 1419

Yūsūf Kamāl, *Prince*, 13, 14

Z

Zabarima conquest of northwestern Ghana, 1900

Zaborski, Andrzej, 511, 2497

Zabyān, Muḥammad Taysir, 1420

Zafindraminia, 1269

Zafiraminia, 1085n

Zafun Kingdom, 630

Zaghawa

- prehistoric cult, 1565

- tales, 1067

Zahrān, 'Umar Tal'at, 2070

Zaire. *See* CongoZakariyyā, *Shaykh*, biography of Ethiopian prophet, 1109

Zakī, 'Abd al-Raḥmān, 275, 276, 676, 929–31, 2071

Zakī, Aḥmad, 608

Zakifazimambo, 1269

Zambaur, Eduard K. M. von, 277

Zanāghah

- dialect, 1822

- Islam (17th–18th cent.), 816

Zande Scheme in Sudan, 1530

Zanen gida, 1619n

Zanj, 291, 292n

- country in Middle Ages, 486

- revolt, 148n, 232n, 246n, 265n

- term and derivatives in *Tārīkh al-Fattāsh*, 934

Zanyumbai, William Kimweri bin Mbago bin Kibwana bin

- Maiwe wa Kwekalo (Mlungui) bin Kimweri, 2457

Zanzibar, 768, 1234, 1255, 1307, 1359

- dual jurisdiction, 1471

- history (medieval period to 19th cent.), 757

- Islam in, 1388, 2463, 2480

- and Africanism, 2507

- Ithnā 'Asharī sect, 1540n

- Kisimkazi Mosque, 488

- marriage customs, 2532

- revolution, background, 2473

- slave revolts, 1209

Swahili

- community, 1363

- proverbs, 1483

- ulema class (19th cent.), 1126

- Zanzibar (*continued*)
 village life, fiction, 2499
 and Mviṭa dialects, a comparison, 2496
 Zaqlamah, Anwar, 278
 Zār
 in Djibouti, 1558
 among the Shayqiyah, 2539
 and Tambura in Omdurman, 1570
 and traditional psychotherapy in Nubia, 1555
 al-Zarhūnī. *See* Muḥammad ibn al-Nāj Ibrāhīm, *al-Zarhūnī*
 Zaria
 city, 917
 Baba of Karo, 1663n
 dynastic chronology (19th cent.), 873
 Friday Mosque, 2568
 house decoration, 1619
 Province gazeteer, 826
 Zarma. *See* Djerma
 Zarqūn, Maḥud, 877n
 Zawīlah, 468n
 Zāwiyah, 816n
 Zayara, *Mallam*, Wazirin Katsina, 2312n
 al-Zayn, Ādam, 1422
 al-Zayyāt, Aḥmad Ḥasan, 64
 Zazzau, under Hausa rule, 917
 Zeghaoua of Abulfeda, 68n
 Zeila, 68n, 1225n
 Egypt in, 1380
 el-Zein, Abdul Hamid M., 1186a
 Zeltner, J. C., 985n, 1048–50
 Zemp, Hugo, 2072
 Zenata, 1904n
 Zenj. *See* Zanj
 Zenkovsky, S., 1570
 Zeys, E., 953
 Ziadeh, Nicola A., 388, 677
 Zikr, 391n
 Zimová, Naděžda, 279
 Zinder, 1698n
 Damagaram Sultanate, 2029
 Ziyādah, Muḥammad Muṣṭafa, 193, 263, 280
 Znaga. *See* Zanāghah
 Zoghby, Samir M., 281, 282
 Zouar, 1949n
 Zubayr, *Pasha*, 1036n
 autobiography, 1423
 Zwaghah poetry, 2177n
 Zwemer, Samuel M., 39, 40, 283, 418, 1424, 1425, 1600

Library of Congress Publications on Africa Since 1960

- Africa south of the Sahara; a selected, annotated list of writings. 1963. 354 p.
Out of print.
- Africa south of the Sahara; index to periodical literature, 1900–1970. 1971. 4 v.
Available from G. K. Hall and Co., 70 Lincoln St., Boston, Mass. 02111; \$325 in the U.S., \$357 elsewhere
- Africa south of the Sahara; index to periodical literature. First supplement. 1973. 521 p.
Available from G. K. Hall and Co.; \$65 in the U.S., \$71.50 elsewhere.
- African libraries, book production, and archives; a list of references. 1962. 64 p.
Out of print.
- African music; a brief annotated bibliography. 1964. 55 p.
L
- African names and naming practices; a selected list of references in English. 1977. [2] p.
Reprinted from the *Library of Congress Information Bulletin*, v. 36, Mar. 25, 1977.
D
- African newspapers in selected American libraries. 3d ed. 1965. 135 p.
L
- The African Section in the Library of Congress. [1975] folder ([5] p.)
D
Also available in French.
- Africana acquisitions; a report of a publication survey trip to Nigeria, southern Africa, and Europe, 1972. 1973. 122 p.
L
- Agricultural development schemes in sub-Saharan Africa; a bibliography, 1963. 189 p.
Out of print.
- American doctoral dissertations on the Arab world, 1883–1974. 2d ed. 1976. 173 p.
SuDocs (LC1.12/2:Arl/883–974) \$4.60.
- Arab-African relations, 1973–75. 1976. 26 p. (Maktaba Afrikana series).
D
- Botswana, Lesotho, and Swaziland; a guide to official publications, 1868–1968. 1971. 84 p.
L
- East African Community; subject guide to official publications. 1976. 272 p.
SuDocs (LC2.2:Af8/13) \$6.65.
- Folklore from Africa to the United States: an annotated bibliography. 1976. 161 p.
SuDocs (LC2.2:F71) \$4.50.
- French-speaking Central Africa; a guide to official publications in American Libraries. 1973. 314 p.
L
- French-speaking West Africa; a guide to official publications. 1967. 201 p.
L
- Ghana; a guide to official publications, 1872–1968. 1969. 110 p.
L
- A list of American doctoral dissertations on Africa. 1962. 69 p.
Out of print.
- Madagascar and adjacent islands; a guide to official publications. 1965. 58 p.
L
- Nigeria; a guide to official publications. 1966. 166 p.
L
- Official publications of British East Africa
Part 1. The East African High Commission and other regional documents. 1960. 67 p.
Out of print.
Part 2. Tanganyika. 1962. 134 p.
Out of print.
Part 3. Kenya and Zanzibar. 1962. 162 p.
L
Part 4. Uganda. 1963. 100 p.
L
- Official publications of French Equatorial Africa, French Cameroons, and Togo, 1946–1958; a guide. 1964. 78 p.
Out of print.
- Official publications of Sierra Leone and Gambia. 1963. 92 p.
L
- Official publications of Somaliland, 1941–1959. 1960. 41 p.
Out of print.
- Portuguese Africa; a guide to official publications. 1967. 217 p.
L

The Rhodesias and Nyasaland; a guide to official publications. 1965. 285 p.

L

Serials for African studies. 1961. 163 p.

Out of print.

Spanish-speaking Africa; a guide to official publications. 1973. 66 p.

Out of print.

Sub-Saharan Africa; a guide to serials. 1970. 409 p.

L

Tanganyika African National Union; a guide to publications by and about TANU. 1976. 52 p. (Maktaba Afrikaana series)

D

Uganda; subject guide to official publications, 1977. 271 p.

SuDocs

United States and Canadian publications on Africa in 1960. 1962. 98 p.

SuDocs (LC2.2:Af8/7)

Key to Abbreviations:

D Distributed free by the Library of Congress, African Section, Washington, D.C. 20540

L Available to U.S. libraries and institutions upon request to the Library of Congress, Central Services Division, Washington, D.C. 20540. Foreign libraries may apply to the Exchange and Gift Division.

SuDocs For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. When ordering, cite the GPO catalog number; it appears in parentheses after

the symbol "SuDocs." Add 25% for foreign postage. Increases in costs make it necessary for the Superintendent of Documents to increase the selling price of many publications offered. As it is not feasible for the Superintendent of Documents to correct the prices manually in all publications stocked, the prices charged on your order may differ from the prices printed in the publications.

Out of print Copies of out of print publications may be ordered from the Library of Congress, Photoduplication Service, Washington, D.C. 20540.

Guides in Preparation or Under Consideration

Bibliographic guides on the following subjects are in preparation or under consideration in the Library's African Section; when published, each will be announced in the Library's *Information Bulletin*.

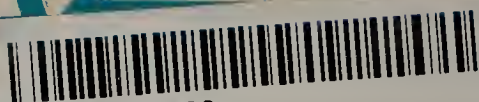
Eastern African university publications (Kenya, Malawi, Tanzania, Uganda, and Zambia)

Kenya, official publications

Nigerian petroleum industry

Tanzania, official publications

United States Government publications on Africa, and supplement



9780844401836
2016-02-09 13:6

22